

**ANNOTATIONS
Upon the Book of
PSALMS and SONG OF SONGS**

HENRY AINSWORTH

1617

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ANNOTATIONS Upon the Book of PSALMES, 2nd Ed

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Translated by: HENRY AINSWORTH

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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Graham Maxwell
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ANNOTATIONS Upon the Book of PSALMES.

Wherin the Hebrew words and sentences are compared with, and explained by the ancient Greek and Chaldee versions:
but chiefly by conference with the holy Scriptures.

By Henry Ainsworth,

David the son of Jesse, said; and the man, who was raised up on high, the anointed, of the God of Iacob; and the sweet Psalmist of Israel, said: The Spirit of Lebovah, spake by me; and his word, was in my tongue.
2 Sam. 23. 1, 2.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms. *Luke 24. 44.*



The second edition: in the yere
1617.

A Preface concerning David, his life; and acts.



David the son of Jesse, of the tribe of Judah, of the lineage of Abraham in the fourteenth generation, was borne in Bethlehem (a towne in the tribe of Judah, in the land of Canaan,) about 2917. yeres after the creation of the world; in the dayes when Samuel the Prophet, was Judge of Israel. He was the seventh and youngest of all Joses soors, of least esteem among them, and set to keep his fathers flocks. In the three and twentieth yere of his life, he was by Samuel the Prophet, privately in Bethlehem, anointed King over Israel, in the midst of his brethren; and the spirit of the Lord came upon him, from that day forward. He was ruddie, of a bewtiful countenance, and goodly to look to: a cunning plaier on the Harp; a mighty valiant man of warre, & prudent in speech, and a comely person, and the Lord was with him. Who also gave him these testimonies and promises; * I have found David the son of Jesse, a man after mine own hart, which shal fulfill all my will. I have layd help on one that is mighty, I have exalted one chosen out of the people: with whom I my hand shalbe established, mine arme also shal strengthen him; I wil bear down his foes before his face, and plague them that hate him. In my name that his horn be exalted; I wil set his hand in the sea, and his right hand in the rivers, I wil make him my first born, higher then the Kings of the earth. My mercie wil I keep for him for ever, and my covenant shal stand fast with him, his seed wil I make to endure for ever, & his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he went againe & fed his fathers sheep: but the spirit of God wrought mightyli in him. He killed t^e Goliath, the Philistine giant, from whose face t^e all the men of Israel fled awaie for feare: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning mulcian; and playing on his harp, with his hand, he refreshed K. Saul, who was vexed with an evil spirit from the Lord. He was employed in waars against the Philistians: and t^e whither soever Saul sent him, he behaved himself wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him. t^e Saul hath slayn his thousands, and David his ten thousands. But that praise, I procured him envie from Saul, ever after, and he sought to slay him; but all Israel loved him. And though he after took to wife, Michal, Sauls daughter, yet t^e Saul continued his hatred against his son in lawe; and first secretly, then openly, sought his life: so that David was fayne to flee and hide himself, in the land of Israel, and in strange countreys, to the great affliction of his soule.

When Saul was dead, and David t^e thirtie yeres of age; the men of Judah anointed him King the second time, in Hebron, over the house of Judah. Ishboseth Sauls son, resented him: but David waxed stronger and stronger. Then t^e all Israel anointed him King over them; & he reigned in Jerusalem. So the time of all his reigne, was t^e fourtie yeres. In Hebron he reigned over Judah, seven yeres & six moneths: & in Jerusalem he reigned 33, yeres, over all Israel and Judah. During which space, the Lord did exercise him with many twarts abroad, and troubles at home; as by the defiling of his daughter Thamar, the killing of his son Amnon, the treason and death of his son Absalon; the rebellion of Sheba; and otherlike shrowes which God, & for his synnes, chastised him with; so many and so great, that the pangs of death compassed

- * 1.Chero.
- 1. Mar. 1.1.
- 17.
- t^e 1 Chron.
- 2. 15.
- t^e 1 Sam.
- 16. 21.
- t^e 1. Sam.
- 26. 13.
- t^e v. 13.
- t^e v. 18.
- * 1. Att. 13. 22.
- t^e Psl. 89. 19.
- t^e v. 21.
- * 2. 23. C.R.
- t^e 1 Sam. 16.
- 19.
- t^e 1 Sam. 17.
- t^e v. 24.
- * 1. S. 16. 23.
- t^e 1. S. 18. 5.
- t^e v. 7.
- t^e v. 8. 9.
- * v. 16.
- t^e 1 Sam. 19.
- t^e v. 2.
- t^e Psl. 110.
- t^e S. 26. 13.
- t^e 2. S. 5. 4.
- * 2 Sam. 2. 4.
- t^e 1Chron. 11.
- 13.
- t^e 2. S. 5. 4. 5.
- t^e 1 Chron. 14.
- C. 18. C. 19.
- * 1 Sam. 13.
- v. 2.
- t^e 1 Sam. 12.
- 10.
- t^e 1 Sam. 12.
- 1. 6.

^{¶ Ps. 15.}
^{4.5.}
^{† Psal. 31.13}
paled him at once, the floods of Belial, (the ungodly men) made him astrayd: the cords of hell compassed him, the snares of death prevented him; his hart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horrour overwhelmed him. His life was spent with grief, his yeres with sighing, his strength fayled, and his bones were consumed.

^{* Ps. 16.5.4.}
^{§ 2 Sam. 22.7}
^{† ver. 17,}
^{18. &c.}
^{" ver. 36.}
^{&c.}
^{† ver. 50.}
^{* Psal. 57.8.}
^{¶ Psal. 59.16}
But alwayes in his fears, * he trusted in God, and was not afryd what flesh could doe unto him; in his distrells [†] he called upon the Lord, and cried to his God: who heard his voice out of his Temple, and drew him out of [†] many waters, from his strong enemie, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the " shield of his salvation, and girded him with strength to battel; and gave him the necks of his enemies, that he destroyed those that hated him. Therfore he gave thanks unto the Lord [†] among the nations, and sang praises unto his name; * awaking up his glorie, awaking up his Pialerie and Harp, awaking himself early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his [†] power, he sang load of his mercy, in the morning; that God had been his defence and refuge, in the day of his distrells.

^{1. Act. 3.30.}
^{¶ Mat. 21.}
^{16.42.}
^{Rom. 4.6.}
^{Col. 11.9.}
^{¶ 2 Cbr. 19.}
^{30.}
^{† 3 Cbr. 7.5.}
^{* 2 Cbr. 29.}
^{¶ 5.27.28.}
And hereof, this booke of Psalms, (most wherof David made,) is a glorious testimonie: wherin by manifold psalmes and hymnes, and spirituall songs, he set forth the praises of God, his ewyn faith in his word, exercise and delight in his Law: with narrations of Gods former and present mercies, and prophesies of future graces, to be fulfilled in Christ; whom he being a Prophet, [†] knew that he should be the fruit of his loynes concerning the flesh, and shoulde sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdom and priesthood, he sang by the spirit; with such heavenly melodie, as may not onely delight, but draw into admiration every understanding hart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalms, have ever since, by the Church of Israel, by [†] Christ and his Apostles, and by the Saincts in all ages, been received and honoured as the oracles of God; cited for confirmation of trae religion, and sung in the publike assemblies, as in Gods Tabernacle and Temple; where they sang praise unto the Lord, with the [†] words of David, and with the instruments which [†] he had made; over their * burnt-offerings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few breif notes, comparing the Scriptures, and conferring the best Expositora, especially the ancient Greek and Chaldee versions: whereby if any help of understanding may arise; the praise be to God, the comfort to his people.

THE BOOK OF PSALMES:

or Hymnes.

PSALME I.

1. The happiness of the godly whose conversation is described, & their prosperity, like a fruitfull tree. 4. The contrary course of the wicked, for which they and their way doe perish.



Blessed is the man, that doeth not walk, in the counsel of the wicked; nor stand in the way of sinners: nor sit, in the seat of the scornful. But, 2 had his delight, in the law of Iehovah: and in his law doth he meditate, day and night. And he shalbe, as a tree, planted by brooks of waters, which shal give his fruit, in his time; and his leaf shal not fade: and whatsoever he shal doe, shall prosper. Not so, the wicked: but as the chaff, which the wind driveth it away. Therefore, the wicked shal not stand up, in the judgement: and sinners, in the assembly of the just. For Iehovah knoweth, the way of the just: and the way of the wicked shal perish.

Annotations.

THE Book of Psalmes; so our Lord himself intitleth it, Luk. 20. 42. but the Hebrew title *Tebillim*, signifieth Hymnes of Praises. According to the Greek, it is called the *Psalter*. Vers. 1. O blessed; or, O Happy; or

Welfares the man. A joyfull acclamation for the mans welfare and felicities, as going right forward, and so having good success. Contrary hereunto is *Sho'e*, or *A Ies*, Eccl. 10. 16,17. Luk. 6.10.24. This word *Ashei* in the Hebrew, is alwayes applied to men, and so differeth from an other word, *Bare*, blessed; which is ascribed both to God and men, Psel.113.15.18. the contrary wherto is, *cursed*, Psel.37.22. doth not walk; or, bath not walked. But the time past, and time to come are in the Hebrew often used for to express continued actions: Walking signifieth ones coniversion, both touching faith & works, Psel.32.9.1. Gen.5.24. compared with Heb. 11.5.6. 2 Pet.2.10. Jud.1. To walk in the counsel of any, is either to doe as they advise and suggest, as did Abaziah, 2 Chr.21.3,4,5. or by imitation to doe like others before; as did Israel, Mich. 6.16. But in every respect, the counsell of the wicked should be farre from us, Job.21.16. &c.22.18.

Wicked) that is; *agodly*: so our English word meaneth, being made of the old Danish *wgudcig*: or we may call them according to the originall, *restless, turbulent, unjust, ungracious*. The Hebrew *re'shanah*, signifieth restless, and is opposed to quietnes, Job 34.29. Such men are without peace in themselves, and seek to disturb and molest others, Prov. 4.16. likened therefore to the raging sea, Isa. 57. 20, 21. And because for their evill deeds they are often brought forth to judgment, and condemned: therefore is this name given to condemned persons, Psel.109.7. Job 27.7. And as to make just, or justice, is to acquit or absolve in judgment, Psel.81.3. so, to make or pronounce wicked, is to condemn, Psel. 37.33. and 94. 21. Deuteron. 25. 1.

Way] track, or trode. This word also signifieth any religion, doctrine, manners, actions, administration, or course of life, *Psal. 5.9.* and *25.4.* and *86.11.* *Act. 18.25,35.* and *22.4.* *v. Pet. 2.1,2,3,21.* *Sinners*] or *misdoers, erroneous, enormous.* Though there is no man just on earth, that doeth good and sinmeth not, *Eccle. 7.22.* yet such are usually called sinners, as be given to vice, and have the course of their life, evil, *Gen. 13.13.* *1 Sam. 11.18.* *Psal. 26.9.* and *104.36.* *Mat. 16.45.* *Luk. 7.37.* *Job. 9.16,31.* In this respect, they that are born of God, are said, *not to sin,* *1 Job. 3.9.* and Solomon opposeth the sinner to the good man, *Eccle. 9.2.* See the note on *Psal. 4.5.* *not fit in the seat*] or, *and bath not fitter,* &c. To sit is to abide, continue, dwell, *Psal. 2.4.* and *101.6,7.* and *132.14.* or to company, and have familiarity with any, *Psal. 26.4,5.* And the originall mōshah here Englished seans, is diversly used, as, for a seat or chayre to sit on, *1 Sam. 20.25.* *Job. 29.7.* (which note authoritie,) sometime, an habitation or dwelling, *Psal. 107.4-7.* and *132.13.* sometime an assise, session, or assembly, *Psal. 107.31.* And so may it be here taken, for the assembly of the scornfull, and their societies, as the Chaldee version explayneth it.

The scornful] Broad-rhetorical-mockers: Losels. The word importeth pride; as, the Lord scorneth the scorners, *Prov. 3.34.* that is, revileth the proud, *Sam. 1.6.* *1 Pe. 5.5.* It implieth also eloquence, often used in mocks, *Job 16.10.* The Greek translateth them pestilent; they are of the worst sort of sinners, which admit of no reproof; therefore it is said, Rebuke not a scorne, lest he hate thee, *Prov. 9.7,8.*

Ver. 2. *Hath his delight*] or *his pleasure is,* *law*] or *decree.* See the notes on *Psal. 19.8.* *Iehovah*] or *the Lord;* as the Greek, and the new Testament usually expresseth it. The opening of this name, see on *Psal. 83.19.* and *Gen. 2.4.* *doth meditate*] or *shall meditate;* that is, usually meditateth. This word importeth, studie and exercise of the mind, which often bursteth out into voice. It is used

for mising in the mind or hart, *Prov. 24.2.* *Isa. 33.18.* for muttering with the mouth, that which the hart mindeth, *Psal. 1.1.* and *37.30.* *Prov. 8.2.* *Isa. 19.3.* but with a low imperfect voice, *Isa. 8.19.* *day and night*] or, *by day and by night,* that is, continually.

Ver. 3. *Brooks*] or, becky, riveres: in Hebrew called *Plagim*, that is, divisions or partitions; being little streames derived, either from a great river, as *Psal. 46.1.* or from a vwell-or fountain, as *Prov. 5.16.* or from any other head, *Job 29.6.* In hot countries they use to plant gardens, near vvel-springs of water; from which the husbandman deriveth many little becks or riveres, to run on the roots of the trees set in a row; whereby they are moisned and made fruitfull. See *Ezek. 31.3,4.* *Edele. 2.6.* According to this, Christ is called the fountain of the gardens, that is, of the Churches, *Song. 4.15.* Also in *Is. 17.8.* the godly man is likened to a tree planted by waters, which trusteth out his roots by the river, and feeleth not when the heat commeth, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit. *In his time*] that is, in due time or season; so *Psal. 10.13.* and *145.15.* *Levit. 26.4.* The Chaldee translateth, *whose fruit is ripe in his time.*

whatsoever he shall do] or all, that it shall make; or yield: meaning the tree, the resemblance of the man. For a tree is said to make fruit, when it beareth or yieldeth it, *Isa. 17.8.* So in *Mat. 3.8,10.* where men are trees, and their works fruits, which they make or yield. *Shall proffer*] or throw; and so be of good use. And this is in a tree, when the fruit is for meat: and the leaf, for medicine; as *Ezek. 47.12.* The just mans fruit, is the fruit of the tree of life, *Prov. 11.30.* So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, *the tree of life.*

Ver. 4. *driveth it away*] or *tofeth away;* therefore the Chaldee, for wind, translateth whirlwilde or tempest; and in *Job 21.18.* it is said, such are *as chaff, that the tempest driveth*

13th 29. Compare also Psal. 35. 5. Hes. 13. 3. The word *it*, is added for reverence sake, and may be omitted in our English, as it is sometime in the Hebrew, & Chron. 28. 3. compared with 2. Kin. 24. 3. yet such manner of speeches the Greek also in the new testament useth, Rev. 7. 2. 9.

Ver. 1. *Stand up* or *rise up*; consist, stand sure: opposed to bending or falling down, Psal. 18. 39. and 20. 9. God is he that riseth up to judgment, Psal. 74. 10. and men doe stand or fall therin, when they are justified or condemned. See Mat. 22. 41. Rev. 6. 16. So the Chaldee (in the Masoret's Bible) expoundeth it, they shall not be justified in the great day of judgment.

and sinners] to weet, shall not stand up. The former denyall, *not*, is again to be understood: as in Psal. 9. 19.

Ver. 6. *knowest*] or *acknowledgest*. This word also impropereh regard and care of; as, the just man *knoweth*, (that is, *regardeth*) his beasts life, Prov. 12. 10: so Job 9. 22. & Thes. 5. 12. Alio to approve, or allow; as Psal. 101. 4. Rom. 7. 14. & Job. 3. 2. And as Gods knowledge of his, inspyrith their election, 2 Tim. 2. 19. so his not knowing of the wicked, implieth their *rebel*: as, Mar. 25. 12. and 2. 23. shall perish] or, be done away, decay, be lost. To this way of the wicked, which perisheth; is opposed the good way, which is everlasting: wherein David desired God to lead him; Psal. 139. 24.

Princes doe plot together: against lebovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord, mocketh at them. Then wil he speak unto them in his anger: and in his wrath, he wil suddenly-trouble them. And I, have annoyured my King: upon Sion, the mountayn of my holynes. I wil tel, the decree: Ichovah, sayd unto me, thou art my Son; I, this day begat thee. Ask of me, and I wil give the heathens, for thine inheritance: and the ends of the earth, for thy fin. possession. Thou shalt roughly-rule them, with a rod of iron: as the vessel, of a potter thou shalt scatter them in peeces. And now shal ye Kings be prudent: be nurtered, ye Judges of the earth. Serve ye Ichovah with fear: and be glad, with trembling. Kylle ye the Son, lest he be angry, and ye perish in the way, when his anger shal burn suddenly; O blessed, art al that hope-for-safetie in him.

Annotations.

VHY [if Y] or, For what? David was the writer of this Psalm, (as the Greek propereh this title, *Psalms of David's*) and he beginneth with maintaining at the rage and folly of the Jewes and Gentiles, in persecuting Christ and his Church, Mat. 4. 21, &c. And as David himself was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he the like opposition, at the hands of his own people, and of the nations round about him, 2 Sam. 1. 10. and 3. 1. and 5. 17. and 10. 6. 7. &c. *Thoroughly rage*] or, burst together,

PSALM II.

1. David prophesieth, of the rage of Jewes and Gentiles against Christ. 4. Gods wrath against them so. 6. Christ is established King. 7. declared to be the Son of God. 8. heyr and ruler of the world. 10. Kings are exhorted to submit unto him.

VHY, doo the heathens tumultuously-rage: and the peoples, meditate vanitie? The Kings of the earth, set them-selves; and the

together, conuenie with rage and uprore, multitudify. This word is also used in Daniels scale, Dan. 6. 6. 11. and after in Psal. 64. 3. The Greek *syphrinxas* wh. reby the holy Ghost translatereth it, Act. 4. 25. denoteth rage, pride and fiercenes, as of horses that neigh and rush into the battle. peoples] or nations : under these names, are comprehended the Jewes with the Gentiles, Act. 4. 27, 28. meditate vanity & matter a vain or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often elsewhere,) wil meditate, noting by such phrase a continuall of the action, as they that did still or usually meditate vanity things. But the holy Ghost in Act. 4. 25. keepeth like time here, as before : whose example I follow, according to the propriety of our tongue. So after in this Psalm, and many other. The Hebrew text it self sometime doth the like : as Isa. 37. 33. compared with 2 Kings. 19. 33. See the notes on Psal. 18. 7.

Ver. 2. See themselves] or present themselves: wil stand up : noting a settled purpose in the hart, with a standing up in person, to ach the same, 1 Chron. 11. 14. princes] rulers, or privy counsellors, subtle, prudente, and employed in making decesses, Prov. 8. 15. next therefore in place to Kings, and joyned with them, as here, so in Judge. 1. 3. Heb. 1. 10. Prov. 3. 4. plot] conspire, or, are founded, that is, have their foundation, plot, or groundwork [Hyd. 2. as Exod. 9. 18. Isa. 44. 28. and this by assembling and consulting, and is therfore interpreted, gathered together, Act. 4. 26. So the Chaldee translatereth it, conficiat (or joyned together) to rebell before the Lord, and to fight against his Anointed. Christ] or anointed; in Hebrew, *Mashich* or *Messias*, which word, though it be generall for the anointed Kings, and Priests, and Prophets that were anointed with oil, (Psal. 89. 21. and 105. 15. Isa. 45. 1. Num. 3. 3. 2 Kings. 19. 16.) yet is it principally, the name of the Son of God, our Saviour, Dan. 9. 24. 26. who was known in Israel by

the name *Messias*, Job. 1. 41 and 4. 15. and among Greeks, by the name *Cristus*; of whom we hat before in his name, are also called Christians, Job. 11. 26. because we have an *Anointing from him that is holy*, Job. 2. 20. 27. himself being first anointed with the Spirit, and with the oil of gladnes above his fellowes, Luk. 4. 18. Psal. 45. 8. Of him is this Psalm interpreted by his Apostles, saying; Of a truth, Lord against thy holy Child Jesus, whom thou anoyntest, gathered were both Herod and Pontius Pilate, with the nations and peoples of Israel, to do whatsoever thy hand and thy comfit had fore-determined to be done, Act. 4. 27, 28.

Ver. 3. their bands] These were signes of subjection, Jer. 27. 2, 3. 6. 7. And thus the Kings, and nations speak, refusing to serve Christ, though his yoke be easie, Mat. 11. 28, 30. Jer. 5. 3. The Hebrew phrase *mabim*, impaceth their bands, and bis speaking of the Father and the Son joyntly, and of the Son in special : but be that honoureth not the Son, honoureth not the Father which sent him, Job. 5. 23. So in the verse following, the Lord maketh at them and at him, meaning them all joyntly, and each severally. The like manner of speech see in Esa. 53. 8. and 44. 25. Lam. 4. 10. Psal. 5. 12. and 11. 7. and 42. 14. and 59. 9. Job 22. 19. Exod. 25. 15. Deut. 32. 23. 32. 35. 37. cords] or ropes; thick twisted bands : signes also of subjection and restrynge, Job 39. 13. Ezek. 4. 8, and sometime of love, Hos 11. 4.

Ver. 4. The Lord] in Hebrew *Adonai*; which in this form is the peculiar title of God, having the form plurall, and vowels of *leborab*; mystically signifying my Steyer, or my Suffeyours, my Pillars. And where in one place *Adonai* is used : another speakeing of the same thing hath sometime *leborah*: See Psal. 17. 10. with Psal. 108. 4. It commeneth of *Alex*, a base or Pillar which suffeyeth any thing. The Chaldee translatereth it, the Word of the Lord: that is the title of Christ, Job. 1. 1. Rev. 19. 13. Our English word *Lord*, hath much like force, being contrarie of the old Saxon *Laford*, or *Hlaeford*, which commeneth of *Laf*, to suffeyn,

sisteyn, refisb, cherisb. *wackerb*] wil-work, divide. This implieth both their soli-ly; their punishment for it; & how God will haue them helpe in their misery. Psal. 55. 9. Prov. 5. 26. 28. It is spoken of God, af-ter the manner of men, that he *laugheth, wackerb, is angrie, and the like;* not that he hath such passions as men; but because he doeth such things as men use to doe whe-
they are moved with such passions: and as the Hebrew Doctors say, *The Law speaketh (of God) according to the language of the sons of Adam.* See the annotations on Gen. 6. 6.

Ver. 5 *anger]* ire, outward in the face, grame, grimnes or feirenes of countenance. The original *aph* signifieth boord the *Nose* by which one breatheth, Psal. 115. 6. and *An-ger* which appeareth in the snuffing or breathing of the nose; as Saul is sayd to *breathe out threatenings and slaughter,* Act. 9. 1. The circumstances of the text, wil shew which of the two is meant; though sometime it is doubtful; as Psal. 138. 7.

wrath] seruantes, inflamed displeasure. This word *Charon*, noteth burning or infiammation of choler, somtime of grief; Gen. 4. 5. Isa. 4. 10. somtime of other afflictions; Nehem. 3. 20. *suddenly trouble]* or *vre, apall, fizbit, make them to flur.* It noteth hastnes of fear and trouble; opposed to *firm stayednes.*

Ver. 6 *And I]* The word *And* is here a signe of indignation styrred; as was in the Apostle, when he sayd, *And first thou to judge me &c.* Act. 13. 3. or *and*, may be used here for *but;* as in Gen. 42. 30. Isa. 10. 20. and often other where.

have anain-
ted] or powred-out, that is, ordyned, autho-
rized; by powring out the oil of the spirit, the oil of gladnes, as is noted on *verse 2.* Of this word *Nase* that signifieth to *shed* or *pour-on.* *Nasick* is used for a *governour,* or *one in autoritie.* Psal. 83. 12. Is. 13. 21. Act. 5. 5. Dan. 11. 8. According hereto, the wisdom of God sayth Prov. 8. 23. *I was anoynted (or authorized) from everlasting.* In David Christ's figure, this was out-wardly performed, when he was anoynted King, with oyl. 2 Sam. 16. 1. 13. &c 2

Sam. 2. 4. &c 5. 3. *upon Sion]* or, over *Typon:* the name of an high mountayn in Jerusalem, on top wherof was a strong fort, which the heathen Iebusites kept by force from Israel, til Davids dayes; Is. 55. 63. 2 Sam. 5. 6. 7. but he took it til in them, fortified it, & called it Davids city; 1 Chron. 11. 4. 5. 7. Near unto this was mount *Morijah*, wheron Solomon built the Temple, 1 Chron. 3. 1. Hereupon Jerusalem was cailed the *holy city.* Nehem. 11. 1. Is. 51. 1. & 48. 2. Mat. 4. 5. with Luk. 4. 9. and *Sion* is named the *Lords holy mountayn,* Joel 3. 17. which he loved, Psal. 78. 68. from which the law should come forth, Is. 2. 3. and where he would dwel for ever, Psal. 132. 13. 14. Therfore was it a figure of Christs Church, Heb. 12. 22. Rev. 14. 1. Is. 62. 14. *mountayn of my holynes,* [or my mount of holynes, that is my holy mount, as the Greek turneth it. So the Temple of Gods holynes, Psal. 79. 1. and people of his holynes, Esa. 63. 18. And in speech to Daniel, Jerusalem is caled, the *city of his bat-
hes,* that is, *his holy citie,* by him so esteemed and regarded, Dan. 9. 14. Such Hebrew phrases, because they are more forceible, the Apostles often used in Greek, to inure the Gentiles with them: as Christ is cal-
led the *Son of Gods love,* that is, his beloved son, Col. 1. 13. *our Lord & sa Crist of glory,* that is, *our glorious Lord,* Lam. 2. 1. and many the like.

Ver. 7 *I w^d-tell.]* telling, is often used for preaching, declarng, shewing; as Psal. 22. 23. with Heb. 2. 11. Exo. 9. 16. with Rom. 9. 17. So hereby Christ noteth his propheticall office. *the decree]* Were the Hebrew *el* seemeth to be used for *elb*; as *el bederech*, 2 Chron. 6. 27. is the same that *el bedereb*, 1 Keng. 8. 36. we may also read it thus, *I w^d-tel of the decree;* *el* being many times used for *el*; as Gen. 10. 2. Job. 42. 7. 2 Keng. 19. 32. Isr. 51. 60. So the Greek pros (answering to the Hebrew *el*) is used for *of,* or *concerning.* Heb. 1. 9. & 4. 13. *decree]* prescript-law or *statute;* the Greek translateth it the *ordinance of the Lord;* the Chaldee, the *covenant of God.* The

Hebreue Chok, usually denoteth the rules, decrees and ordinances about Gods worship, as the decree of the passover, Exod. 12. 24. 43. the decree of dressing the lamps, Exo. 27. 21. of the Priests office and garments, Exo. 29. 9. of their washing, Exod. 30. 17. of the sacrifices, Lev. 3. 17. & 5. 18. 22. and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of his calling to the office of priesthood, as the Apostle gathereth from this place, Heb. 5. 5. or of serving God, fulfilled of us he fayth and obedience to his gospel, when these legal ordinances had an end. John 4. 21. &c.

[*thou art my son*] Through holy men be called the Sons of God, Deut. 14. 1. 1 John. 3. 1. and likewise Angels, Job 1. 6. & 38. 7. yet is this title natural & peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle fayth, to which of the Angels, sayd he this at any time? Heb. 1. 5. The word *art*, is supplied by the Apostle, in Mat. 17. 3. 33. the like is sometime in the Hebreue text it self; as *True was the word*, 1 King. 10. 6. which is 2 Chron. 9. 5. is, *True the word*: so, *Thou leading out*, 1 Chron. 11. 2. *Thou wast leading out*, 2 Sam. 5. 2. Also in the Greek of the new Testament, Sommer neer, Mat. 24. 31. Sommer is neer, Luk. 21. 30. [*I, this day*] or, to day begat thee. The word *this*, is often omitted in the Hebreue; as Deut. 1. 4. 8. 39. & 5. 1. 3. & 26. 17. 18. and often is expressed, as Deut. 2. 25. 30. & 4. 20. & 26. 16. & 27. 9. Of this point, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raised up Iesus, as it is written in the second Psalm, *Thou art my son, f this day be at thee*. Mat. 13. 32. 33. See also Rom. 1. 4. & Heb. 5. 5. where Christ's calling to be our Highpriest, is from hence proved.

Vers. 8 *for thine inheritance*] or, to be there inheritance. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth; Esa. 14. 3. Zeph. 2. 9. Levit. 25. 46. Hereupon Christ is called *heyr*, that is, *Lord of all*: H. b. 1. 1. See

Psal. 82. 8. Ier. 49. 2. [for thy firm-posseſſion] or, to be thy tenement: to have and to hold. It implieth Christ's government of the world; and so the Chaldee expoundeth it, the dominion of the ends of the earth, for thy possession. The word *for*, or some such like, is here to be understood; and sometime the Hebreue expresseth it: as *the house*, 1 King. 7. 51. in stead of *for the house*, 2 Chron. 5. 1. *Servants*: 1 Chron. 18. 6. in stead of *for Servants*, 2 Sam. 8. 6. and sundry the like.

Vers. 9 *roughly rule them*] or, *bruse, crush them*. The word signifieth to *metate evl, or rigorously*; and this is meant of Christ's enemies. [*potter*] or *former of the clay*: this signifieth their utter destruction; for a potter's vessel, broken, cannot be made whole again. Ier. 9. 11. I. sa. 30. 14. So in Deut. 2. 43. it is prophesied, that Christ's kingdom should break in pieces and consume all those kingdoms; and it shall stand for ever.

Vers. 10. *be prudent*] *be skilful, or, behave yourselves skilfully, prudently, wisely*.

be nurtured] or, *restreyned, chastised, disciplined*: and so the Chaldee translatheth, *receive chaffisement ye governors*; (the Greek sayth, *all ye judges*) of the earth.

Vers. 11 *be glad*] This word signifieth open and manifest joy, exultation, or outward glee. Gladnes and trembling are here joyned together, as fear and joy; Mat. 28. 8. The Greek sheweth in whome this gladnes should be, saying, *shew gladnes unto him*; the Chaldee translatheth, *pray with trembling*.

Vers. 12. *Kiss the son*] Kissing, was used in sign of love and of obedience, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hos. 13. 2. Job. 31. 27. All these are due to Christ: but Judas betrayed the son of man with a kiss. Luk. 22. 48. The Greek translatheth, *receive nurture (or instruction) and the Chaldee, Receive doctrine*; both are implied in *Kissing of the Son*. Prov. 24. 26. [perish in the way] or, *from the way*. To perish or be lost in the way, importeth sudden destruction, whiles they are doing their actions: to perish from the way, is to wander or loose the right way, and not know whither to goe. So

Deut.

9

10

11

12

Dent. 32.28. perishing in (or from) counsels, is to be void of constl, not knowing what to deliberate. The Chaldee translatheth it, *and ye loose the way: the Greek, and ye perish from the just way.* [when his anger shall]

or for his anger will burn: or, his angry countenance. [suddenly] or, very soon: or a very little: this manner of speech somtime meaneth a short time, speedily, Psal. 81. 15. Isa. 26.10. 2 Cbr. 12.7. somtime, a little dead; as Isa. 1.9. The Greek here turneth it, soon or suddenly. See also Psal. 8. 6. [that hope-for safety] or, that shrowd; that rely-confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation, so altho obey him, Heb. 5. 9.

PSALM. 3

1 David in Absalom's rebellion, complaineth to God of his many enemies. 4 Comforteth himself in God's protection. 6 testifieth his security therein; 9 Prayeth for full deliverance; 8 and a blessing upon God's people.

A Psalm of David, when he fled from the face of Absalom his son.

I Ehovah, how many are my distressers! many, that rise up against me. Many, saying of my soul; there is no salvation, for him in God Selah. But thou Ehovah, art a shield about me: my glory, and the lifter-up of my head. With my voice, I called unto Ehovah: and he answered me, from the mountayn of his holynes Selah. I lay down, and slept; I waked up, for Ehovah susteyned me. I wil not fear, for ten-thowlands, of people; which round-about, doe set against me. Rise up, Ehovah; save me, o my God; for thou hast smitten all mine enemies at the cheek bone: thou hast broken the teeth, of the wicked.

To Ehovah the salvation: upon thy people, thy blessing Selah.

Annotations.

A Psalm 3 called in Hebrew *Mizmor*, which hath the significatio of pruning or cutting-off superfluous twiggs: and is applied to songs made of short sentences or veries; where many superfluous words are cut away. Ther be three kinde of songs mentioned in this book; 1 *Mizmor*, in Greek *Psalmos*, 2 *Psalme*; 2 *Tehillah*, in Greek *hymnos*, a hymn or Praye: 3 and *Sib*, in Greek *Ode*, a song or Lare. All these three the Apostle mentioneth together, wher he willceth us to speak to our selves with *Psalmes*, & *hymns*, & *spiritual songs*: Ephe. 5. 19. [of David] or to David: and so after in this book usually. But the Hebrew speech useth these indifferently; as *laſderoth*, 1 King. 11.15. and *baſderoth*, 2 Cbror. 23.14. *lummagbaloth* & *barmagbaloth*, Psal. 120.1. & 121.1. So, the sword of Jeboab Isr. 47.6. the prophet of Jeboab, 1 King. 22.7. 2 King. 3.11. and many the like. So in the Greek, Disciples to ihce, Mark. 2. 18. and Disciples of ihce, Mat. 9. 14. or one and the same. [from the face] or presence; or for fear of: So the woman fled from the face of the serpent, Rev. 12.14. Of Davids flight, it is thus written; Then David sayd to all his servants that were with him in Jerusalem: Rise up and let us flee, for we shal not escape els from the face of Absalon; make speed to depart, lest he come suddenly and take us, and bring evill upon us, and smite the cry with the edge of the sword. So the King departed, and al his household after him, 2 Sam. 15. 14. 16.

[his son] David having synned in defiling Bathsheba, and killing her husband Uriah; 1 Sam. 11. was threatned therfore of God, that he would raise up evill against him, out of his own house, 2 Sam. 12.11. which was fulfilled in this rebellion of Absalom.

v. 2 how many are] or how multiplied are. For, the conspiracy was great, and the people multplied sin with Absalom: 2 Sam. 15. 12.

3

Ver. 3 *Many sayings] or How many doo say [of my soul] that is, of me; i my life; concerning me; or, to my soul, and so the Greek translateth it. [no salvation] or, no man's salvation; no healdin, he-p or deliverance at al. The Hebrew hath a letter more then ordinary, to increase the signification. The like is in many other places; as Psal. 44. 27. & 92. 16. & 94. 17. & 63. 8. & 125. 3. Job. 5. 16.*

God] in Hebreue Elohim, which is the first name wherby the creator of al, is called in scripture, Gen. 1. 1. See the annotations there. And it is in the plural number, to signific the mysterie of the Trinitie in the unitle of the Godhead; and therefore is joyned commonly with other words of the singular number, and sometime of the plural; indifferently, as Elohim he went, i Ciro. 17. 21. and Elohim they went i Sam. 7. 23. See Psal. 18. 12. It is sometime used(though more seldom) in the form singular, Elah; Psal. 18. 32. &c. And it may be derived eyther from אל, which signifieth Mighty, and so by increase of the word, the signification is increased, Most mighty or the Almighty; or from אלה to adure; because of the covenant, oath, and execrations, wherwith we are bound unto God; according to that in Deut. 32. 12. 14. 19. Nehem. 10. 29. Eccl. 8. 2. This honourable name is also given to Angels Psal. 8. 6. and to Magistrates Psal. 82. 1. 6. because God hath communicated with them his word. Job. 10. 34. 25. Selah]

This Hebreue word signifieth Elevation, or lifting up; whether of the mind, to mark, or of the voice to strecyn it; or of both. And for the matter, it leemeth to impore an asseveration of a thing so to be, and an admiration therat. For the manner, it is a note of singing high: and therfore is used onely in psalmes and songs, and alwayes at the end of verset, excepting some few places, Psal. 55. 20. & 57. 4. Job. 3. 3. 9. where it is set in the midds. The Chaldee paraphrall, and some other Hebreues have turned it, For ever. Our Doctors of blessed memorie have sayd, that every place where it is written, Neisach, Selah, and Ghud:

there is no ceasing(or end) of the thing; sayth R. Menachem on Lev. 25. The Greek version, makes it a mystical notion, Diaphane.

v. 4 *a shaud about me] or for me; that is, a pretuler, a defader. So Gen. 1. 1. Deut. 33. 29. Psal. 34. 12. glory] or honour, which in the Hebrew hath the signification of weightnes or gravit; which the Apostle seemeth to respect, mentioning the eternal weightes of glory, 2 Cor. 4. 17. David here calleth God his glorie, who had advanced him to kingly dignite; such as our Saviour calleth glory; Psal. 6. 29.*

the lifter up] or exalter of my bread; that is, givest me victory, honor, and triumph. So Psal. 27. 6. & 110. 7.

v. 5 *be softwred] or heard; but to answer is to certify by some meanes, that he heareth; as by help or deliverance from danger, Psal. 22. 22. Isa. 41. 17. (lo to answer by syre, i King. 18. 24.) therfore it importeth more then bare hearing; Isa. 30. 19. & 53. 9. The Chaldee translateth, received my prayer, from the mountaine of the house of his sanctuarie for ever.*

v. 6 *I am daws eye] This speech denoteth safety and securite from danger and dread of evill. Levit. 26. 6. Job. 11. 19. Psal. 4. 9. Ezek. 34. 25. Prov. 3. 24.*

v. 7 *dass sei] to weet themselves in lyster, or in batel-ray; or set their engins. So Eze. 22. 7.*

v. 8 *on the cheek bone] a signe also of reproch; as Job. 16. 19.*

v. 9 *To feborao the saluation] to weet, is; or belongeth; or, Of chonat is saluation, h-ly, or deliverance. So Pro. 21. 31. Isa. 2. 4. Ald Rey. 7. 10. and 19. 1. The junction to our God. Like speeches are, Holyns to feborao Exod. 28. 36. To feborao the arm; i Sam. 17. 47. To feborao the cord, Psal. 24. 1. and many the like. The Chaldee sayth, From before the Lord's relemption the Greek. Of the Lord.*

thy il frys, i This word, when it is spoken of God towards man, (as in this place) signifieth a plentiful beflowing of good things, earthly or heavenly. Gen. 24. 35. Deut. 28. 2. 3. 4. &c. Ephc. 1. 3. Gal. 3. 8. When it is spoken of men to-wards

wards God, it beokeneth praise or thanksgiving, by word or deed, Deut. 8. 10. Psal. 103. 1. &c. Luk. 1. 64. & 2. 28. And that which is in Mat. 26. 26. is called blessing; in Luk. 22. 19. is called thanksgiving. When it is spoken of men towards men, it signifieth sometime salvation, as Gen. 47. 7. 1 Sam. 13. 10. sometime, a gift, or a benediction, as 1 Sam. 25. 27. 1 Cor. 9. 5. 1 Kings 5. 11. sometime a pronouncing (by way of prayer or prophesie) of good things in the name of God, as Gen. 14. 19. 20. Num. 6. 23. 24. In this signification, the less is blessed of the greater, Heb. 7. 7.

PSALM. 4

1 David prayerth to God for audience; 3 Reprovert his enemies for oppressing him in vain. 5 exhortib them to repeat, & trust in the Lord. 7 Gods favour more joyeth the hart, then all riches; 9 there: David securerh himself.

To the mayster of the musick on Neginoth, a Psalm of David.

V Hen I call, answer me, ô God, of my justice; in distress, thou hast made roomth for me: be gracious to me, and hear my prayer. Sons of men, how long shall my glorie be to ignominie; will ye love vanitie: wil ye seek, a lye Selah? But know ye, that Iehovah hath marvellously-separated, a gracioos-sainte to him: Iehovah wi hear, when I call unto him. Be styrred, and syn not: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. Many doe say, who wil cause vs to see good? lift thou up over us, the light of thy face Iehovah. Thou hast given joy in my hart: more then of the time when their corn, and their new-wine were multiplied. In peace

together, wil I lye-down and sleep: for thou Iehovah alone, wilt seat me in confidence.

Annotations.

2 T O the mayster, of the musick] or, To the overseer, to him that excelleth: the Chaldee translateth it, To sing. The original word *Menaſteb* signifieth one that vegeth the continuance of any thing unto the end; or, the going forward with a work till it be overcome. 1 Chron. 12. 2. &c. Exod. 24. 12. 13. Ezra. 3. 8. 9. and such as in 1 Chron. 2. 18. are called *Menaſtebim*, masters; are in 1 Kings. 5. 16. called *Ruler*, rulers. And in musik, there were Levites appointed for several duties, and some ierufath, to plie, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction, they might be sung excellently unto the end. There were in Israel, some Levites singers, that attended therunto; and had no other charge. 1 Chron. 9. 33. on Neginoth] that is stringed instruments of music, played on with the hand. See the note on Psal. 33. 3.

v. 2 iaben [i:as] or, in my calling, which the Chaldee expoundeth; *in the issue of my prayer, receive thou it of me.* God of my justice] that is, my just God: author of my justice, and avenger of my just cause. in distress] or, *in straitenes, thou hast widen'd or enlarged for me.* prayer] appeal, intercession or intrecession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, prayng against condemnation, or the like. For the Hebrew word *Tephillah*, cometh of *Pillat* to judge or determine causes for which appeals are made, 1 Sam. 2. 24. and *Pellem*, are judges or Arbiters; Exod. 21. 22. wherupon, to pray, is in Hebrew *hitpallel*, as it were to appeal or present himself and his cause unto

unto the judge: or to judge ones self.

Vers. 3 Sons of men } Hereby is meant, Great men, the Hebrew being *Ish*, which is the name of man in respect of his power & dignety: as appeareth after in *Psal. 49. 3.*

Shal my glory be to ignominy } or, wil ye turn my honour, to defamacion, slander and calumnie. God had promised David the honour of the kingdome, which Saul with his nobles, sought to defame, and calumniate, and so turn it to shame & reproch.

wil ye seek a lyte } or, ye seek a lyte, or, deceivable-falshood. Ye seek that which shall not come to passe. The Hebrew *Cetab* (here used) is such a lyte, as deceiveth mens expectation. *Iob. 40. 28. Psal. 89. 36. Isa. 18. 11. 2 King. 4. 16.*

V. 4 marvelously separated] or selected in wondrous sort; exempted as with some signe of excellencie; called out. So God marvelously severed the Israelites from the Egyptians: *Exod. 8. 22. & 9. 4. & 11. 7.* See also *Psal. 17. 7. Exod. 33. 16.* **a gracious saint]** or, pious, holy, mercifull one: meaning himself. The Hebrew *Chasid*, (which the N. Testament in Greek calleth *bosos*, that is *pious* or *holy*: *Mat. 13. 35.*) signifieth one that hath obeyed mercy, goodnes, pietie, grace and benignity from the Lord; and is 2. gayn (after Gods example) pious, kind, gracious and merciful to others: *Nhem. 13. 14.* See *Psal. 136. 1.* **to him]** that is, *the gracious saint*; as the Greek explaineth it: or, referring it to the former, *he hath separated to himself, a gracious man.*

V. 5 Be styrred] or **Be conuovoved;** which may be understood, **Be angry,** **Be grieved or tremble;** and the Chaldee addeth **for him,** meaning God. The original word *Ragaz* noteth any stirring or moving. *Iob. 9. 6. as, to be moved or tremble with feare; Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. to be moved with grief; 2 Sam. 18. 33. to be styrred with Anger; Prov. 29. 9. 2 King. 19. 27. 28. Ezek. 16. 43.* This later the Greek here followed, saying, **Be angry and fyn not.** and the Apostle hath the same words, *Eph. 4. 26.* **fyn not]** or **mislike not.** This word signifieth to *miss* of the way or mark: as in *Jud. 20. 16.* **men**

could fling stones at an hayres breddh, & not fyn; that is, not miss: and *Prov. 19. 2.* he that is hasty with his foot, synketh; that is, missteth or fwarretb. In religion, Gods law is our way and mark; from which when we swarve we syn. Therefore *fyn* is defined to be *Transgression of law;* or *malitiusnes.* **i Job. 3. 4.** **say in your hart]** that is, **med seriously what you doe,** and what the end wilbe. Consider with your selvers. The like phrase is in *Psal. 14. 1. & 35. 25. Mat. 24. 48. Rom. 10. 6. Rev. 18. 7. **be still]** or silent, stay, pause; as *1 Sam. 14. 9. Job. 10. 12. 13.* By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See *Psal. 131. 2. & 37. 7. & 62. 2. Lam. 3. 26.* The Chaldee paraphraseth thus; **Say your request with your mouth, and your petition with your hart, and pray upon your bed, and remember the day of death for ever.***

V. 6 Sacrifice] The word signifieth **Killing or Slaughtering;** as beasts were killed for offerings to God: figuring mans mortification, or dying to syn. *Psal. 51. 19.*

sacrifices of justice] such Moles speaketh of *Deut. 33. 19.* and David afterward, *Psal. 51. 21.* meaning sacrifices just and right, and in faith, according to the intendment of Gods law. Contrary to those which the prophet reproveth, *Mat. 1. 14.* So **sacrifices of triumph, or joy,** *Psal. 27. 6.* are joyful sacrifices, offered with gladnes. And **the way of justice,** *Mat. 21. 32.* for **a just, or right way.** The Chaldee giveth this sense, **Subdue your lusts, and it shalbe couated unto you, as a sacrifice of justice.** **trust]** or, be confidens, have stedfast hope, secure and firm confidence; and it is oppoled to fechire, of minde, fear and doubt. *Isa. 12. 2. Prov. 28. 1.*

V. 7 Many doo say! Hebr. are saying: which may be turned **doe say;** as in *Mat. 21. 23. hoilegones, saying;* is in *Mark 12. 18. boitines lgoues,* which say. **who wil cause us to see]** that is, to enjoy, or have the fruition of good: *Psal. 50. 22.* And this is the form of a wish; as David desired & said, **who wil give me drinck of the water etc.** *1 Chr. 11. 17.* and, **who wil give me wings as a dove;** *Psal. 55. 7.*

Psal. 55. 7. and many the like. [light of thy face] that is, thy lightsome chearful face or looks: meaning Gods favour, grace, and the blessings of knowledge, comfort, joy &c. that flow therfrom. This is in Christ, who is both the Light and the Face or presence of God, Luk. 2. 32. Exod. 33. 24. and the Angel of his face, Isa. 63. 9. According to this phrase, Solomon saith, *In the light of the Kings face is life; and his favour, is as a cloud of the latter rayne.* Prov. 16. 15. See also Psal. 44. 4. & 31. 17. 31. & 67. 2. Job. 29. 3.

8 V. 8 *hast given joy*] or *shalt give*; or *put joy*: so giving is used for putting often times. Psal. 3. 2. & 40. 4. & 33. 7. & 69. 12. & 89. 30. & 39. 6. & 139. 110.

more then of the time:] or *from of the time.* An Hebreue phrase, wher the signe of comparison is wanting; as Gen. 38. 26. Psal. 19. 11. & 130. 6. The like is also in the Greek tongur; as Luk. 15. 7. & 18. 4. And of joy in harvest when corne is increased, see Isa. 9. 3. Sol. 1. 11. 12.

9 V. 9 *together*] that is, *I will ye down and sleep both together;* not being disquieted with fear or care; see Psal. 3. 6. or *together I and others with me;* or, *I my self wholly and alone.* See the note on Psal. 33. 15.

alone] The Hebreue phrase is, *in lonesom;* or, *in folitarines.* And may be referred (by the distinction,) to the Lord, who alone saeth his in safety: as Deut. 32. 12. or, to that which foloweth, *thou wilt seat me alone in safety.* Herein looking to Moses blessing Deut. 33. 28. wh. re Israel dwelleth safely, alone; & so in Num. 23. 9. Jer. 49. 43. Thus it is a blessing to be alone from enemies: otherwise to be alone from freinds, is a note of affliction; as Psal. 102. 8. Lam. 5. 1.

wilt seat me] that is *cause me to sit, drel or remayn.* [in confidence] or, *trustfulnes;* with hope: that is, *confidently or trustfully;* which by consequence meaneth, *securely, safety.* And this was a blessing promised in the law, Levit. 26. 5. Deut. 32. 10.

the praiser. 5 *God savourth not the wicked.* 8 David professing his faith prayeth God to guide him. 11 *to destroy his enemies, and to preserve the godly.*

To the mayster of the musik on Nechiloth; a Psalm of David.

1 **H**ear thou my words, Jehovah: 2 understand my meditation. Attende to the voyce of my cry, my King and my God: for unto thee wil I pray. 3 Iehovah, at morning, thou shalt hear my voice: at morning wil I orderly address unto thee, and wil look out. 4 For, thou art not a God delighting wickednes: the evil, shal not sojourn with thee.

5 Vaynglorious-fooles shal not set themselves, before thine eyes: thou hatest all that work painful-iniquitic. 6 Thou wilt bring to perdition, them that speak a lye: the man of bloods and of deceit, Iehovah doth abhor.

7 But I, in the multitude of thy mercy, wil come into thy house: wil doe worship toward the pallare of thy holynes, in the fear of thee. 8 Iehovah, lead me in thy justice; because of my inviers: mak-sleight, thy way before me. For, 9 in his mouth is no certayntie; their inward part is woeful-evils: their throat is an open grave: their tongue they make-smooth.

10 Condemn-thou-them-as-guilty, & God; let the fall, from their consultations: with the multitude of their trespasses, drive-thou-them-away: for they are turned-rebellious against thee. 11 And rejoice shal all that hope-for-safetie in thee, for ever shal they shewt, and thou shalt cover them: and they that love thy name, shal be glad in thee. 12 For thou, Iehovah, wilt blesse the just-one:

one: as with a buckler, with favourable acceptance thou wilt crown him about.

Annotations.

N *Sibibeb*. These (by the name) seem to be wind instruments, as flutes, trumpets, cornets &c. as *Neginoth* are stringed instruments, Psal. 4. 1. For *Chabir* is a Pipe *Isa. 5. 11.*

V. 2 *my meditation*] in Greek, *my cry.*

V. 3 *Attend*] or *fixe*, namely, thine *art*, as is expressed Psal. 10. 17. Prov. 2. 2. but often the word *care* is omitted, as here, so Psal. 61. 1. & 66. 19. & 86. 6. & 142. 7. &c. *wilt pray*] or *I doe pray*; meaning, still, and usually.

V. 4 *at morning*] or, *in the morning*: which hath the name in the original tongue, of *inquiring*, *looking* & *seeking*-*early*; and is therefore used for every first opportunity or fit time, both to pray for, & to receiv blessings, Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. Here also the word *at* or *is* to be supplied; as *Betib a house*, 2 Chron. 26. 21. for *bebeth*, *in a house*; 2 King. 15. 5. and many the like. *orderly-address*] *prepare*, or *settle in order*; meaning either his person, as Job. 33. 1. or his *scratches*, as Job. 32. 14. *look-on*] or *esp*; as he that keeps watch and ward, expecting what God will answer, as is explained, in *Habak. 2. 1.* This noteth diligence, hope, and patience: So, Mic. 7. 7.

V. 5. *a God*] or, *a Mighty-osc.* in Hebrew *El*, the name of God, denoting his might or puissance: which therfore the Greek sometime translatheth *Iobanos*, *Mighty*; Psal. 7. 12. sometime *Mighty-God*, *Isa. 9. 6.* but most commonly *God*: which the holy Ghost alloweth, Mar. 27. 46. & 1. 23.

delighting wickednes] or, *that takes pleasure in wickednes*. By, *wickednes*, and *evil*, may here be meant also (by figure of speech,) *wicked* and *evil* persons. See Psal. 36. 12. *sijors*] or, *be a guest with thee*, meaning *cark* an *evil man* should have

no intereyment, to be harbored as a guest, much less to have any abiding, or settled habitation with God. Here the word *wit*, is to be supplied; as in the like Hebrew phrase, Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16. that *I might shew thee*; for, *shew* in the; as the Apostle ciretch it, Rom. 9. 17. the like is in Psal. 42. 5.

V. 6 *Vain-gloriouse-fooles*] or, *mad-boasting-fools*: called *Hedelim*, of *halal*, to *exult*, *praise*, *glorify*: which when it is of ones self, and immoderate, is *dote*, *folly*, and *madness*. Hence is the word used, for *mad*, or *raving with folly* Eccl. 2. 2. 12. & 7. 9. & 10. 13. & 14. 15. So after in, Psal. 75. 5. & 102. 3. & 73. 3. The Chaldee calleth them *walkers*. *their work*] so the holy Ghost translatheth it, Act. 13. 41. from Heb. 1. 5. The Hebrew word signifying a *willing-working-out*, *perfeding*, and *practising*: as Psal. 7. 14. *painful-iniquity*] or, *sorrowful syn*, *syn anlawfides*. The original word *Aven*, which hath the signification of *pays* or *sorrow*; is of large use, denoting all *hypocrit* and *unjust* affections, *actions* or *devoirs*, which *cause* *pays* or *sorrow*, or be *paysifly doct*: and is applied in special to *idolatrie*, joyned with *Terrorism* or *image*, 1 Sam. 15. 23. And *Betib-a*, that is, *Gods bosome*; is caled of the prophets *Betib-a*, an *Idols bosome*, or *place of iniquity*. Hos. 4. 15. & 10. 5. because *Iacobam* had there set up false worship; 1 King. 11. 29. And in Isa. 66. 3. he that *belleth Aven*, or an *Idol*, is turned in Greek, a *blasphemer*. Thus *Poglachic-a*, be such as *work*, *practise*, or *commit idolatrie*, *superstition*, or other *syn* and *iniquity*, wherof comes *sorrow*, *grief*, *miserie*, and at last *confusion*; how ever such evil workers, *doo polish* and *trim* their actions: for they shall be rejected *that work unlawfides* (*boi ergazomeno ieu aronian*) Mat. 7. 23. or *ate no. ke. s of iniquity*, (*boergazai te adikias*,) Lsk. 13. 27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from Job, chap. 31. 3. & 34. 8. 11. The Chaldee translatheth them *that doe falsehood*.

V. 7 *Thees wilt bring to perdition*] or *wil* *doe graue*

doe quite away : wit for doe, or make perish man of bloods] that is, bloody man, or murderer, as the Chaldee expoundeth it, the man that sheddeth innocent blood. When blood is used in the plural number, it usually noareth murder or manslaughter, and the guilt following it: as Gen. 4. 11. the voice of thy brother's bloods cryeth; 1 Chron. 11. 8. thou hast shed many bloods: so after in Psal. 9. 13. & 106. 38 & 51. 16. Sometime it signifieth natural uncleanness, as we are born in sin, or sin deserving death, Ezek. 16. 6. 9. I saw the polluted in thy own bloods; &c. Hereto we may compare the Apostles speech, John 1. 13. which are born not of bloods &c. A man of bloods, is one that is defiled therewith, or gives thereto: 2 Sam. 16. 7. Psal. 26. 9. & 55. 24. & 59. 3. & 139. 19. See the like phrase opened, Psal. 140. 11. end of deceit that is, man of deceit, (as is expressed Psal. 43. 1.) meaning the deceitful man, scytor, or impostor. So noting hereby the secret sinner, as by the former speech, the open and violent. Deceit, dote, or guile, called in Hebrew *Mirnah*, is named of *Ramah* to heave or cast, or shoot with bow. And as *warren bowes*, doo cast and shoot awry, and deceive the archer; Psal. 78. 57. So *Impostors* or *men of guile* doo first as it were lift up a man with vain hope, that being disappointed he may have the more heavy overthrow. See 1 Chron. 12. 17. Gen. 29. 25. So in another phrase, to lift up the soul, signifieth, to deceive with vain hope. Jer. 37. 9.

V. 8. mercy] or kindness, benignity in Chaldee, goodness. See the note on Psal. 136. 1. thy house] or edifice: named in the Hebrew of building, beith: in Greek, of dwelling, oikos: in English, of dwinnin, and custodie: a house, of the Almain hau, which is of hu, to defend. By house, here is meant Gods tabernacle called his house., 1 Chron. 9. 13. Mark. 1. 25. for the Temple was not built in Davids dayes. wit doe-worship] or bow-down my self, in signe of honour.

toward the palace] for the worshippers entered not into the Sanctuary it self, but into the courtyard; and at the dore, offered their giftes. Psal. 116. 19. Levit. 1. 3. Heb.

9. 6. A pallace, (Heb. 4) is the name of Kings bouses, Psal. 41. 9. 16. Prov. 30. 28. attributed to the places where Gods majestie was layd to dwell, as the tabernacle, 1 Sam. 1. 9. & 3. 3: the temple, 1 King. 6. 17. and bese it self; Psal. 111. 4. Mic. 2. 6.

V. 9. in thy justice] that is, in the religion & conversation set forth by thy law, called the pathes of justice, Psal. 23. 3. or, for thy justice sake. invinc] or spials, observers; that prys for evil. So psal. 27. 11.

V. 10. no certaintie] as certayn, stable: thing no firm-truth; which one may trust unto: or no true word. his mouth] that is, the mouth of any of them: which the Chaldee explaineth thus, the mouth of the wicked men. inward part] properly, that which is nextest unto the heart: this the Greek translatheth hart. And these in-parts are put for the thoughts, affections, purposes in them: as Psal. 43. 12. woefull-evils] barwoth the original, signifieth woes, forewes, bewy, annoyances, mischies: and woefull events: so named of boi or bovab which signifieth woe. Ezek. 7. 26. they make smooth] or make flattery: and consequently, detestful, as the Greek translatheth, which the Apostle followeth, Rom. 3. 13.

V. 11. Condemne-them-as-guilty] Abram, is a guilt, syn, or trespass; Levit. 5. 19. whereof the word here used, is to make guilty, or damn of trespass; and so the Greek here hath it; Judge, or damn. & the Chaldee make-guylie (or condemne.) And because destruction and desolation abideth such as are damned for crime: therefore is this word used also for desolating, abolishing, destroying Ezek. 6. 6. Joel. 1. 18. And so may it be here meant; punish, or make them desolate of God. So Psal. 34. 22. 23. & 69. 6. with the multitude] or for the multitude, the many. trespass: for seditious-iniquities defelios, doon purposely, and disloyally, and are therefore heinous and criminal. The Greek often translatheth it *Volensibus*, or transgression of law, which the Apostle following Rom. 4. 7. from Psal. 32. 1. It is more then syn, as may be gathered by Gen. 3. 16. Exo. 34. 7. and Job. 34. 37. be addetib-trespas to biu syn. drive

drive them away] or drive him, that is each of them. A like phrase as was before, Psal. 2. 3. So after in vers. 12. upon them, and him.

[turned-rebellious] or turned-bitter, and so are very distastful unto thee, by reason of their disobedience and stubbornness: and consequently doe provoke to bitterness, and wrath, doe exasperate. The Hebrew word *Mabar*, hath properly the signification of changing, &c of bitterness, applied to apostasy, rebellion & disobedience. Deu. 3. 26. & 21. 7. 10. Isr. 1. 18. [against thee], which the Chaldee expoundeth against thy word.

V. 12. for ever] or to eternitie, [shown] or shew ill out, sing joyfully; for so commonly the Hebrew Rasan signifieth; and is therefore by the holy Ghost interpreted, to be merry or joyful; Rose. 15. 10. from Deut. 32. 43. & Gal. 4. 17. from Isa. 54. 1. yet sometime this word is to shew, shewill, or cry aloud for sorrow; as Psal. 142. 7. A loud shewing or shewing, was used in thanksgivings, and prayers. Levit. 9. 24. 1 Kings. 3. 18. Psal. 17. 1. & 118. 11. & 126. 1. & 33. 1. [and thou shalt cover] or, for thou wilt cover, protect, or cast a covering over them; and this is answerable to their hope or seeking-cover in God, before mentioned: & signifieth a safe protection from all hurt or evil; as Exod. 33. 22. Psal. 140. 8. [be glad] or leap for joy, exult. The word signifieth outward gladnes in gesture and countenance. So also doth the Greek answerable *hereto*: that where one Evangelist writeth, Rejoyce and be glad; Mat. 5. 12. another sayth, Rejoyce and leap. Luk. 6. 23. The Chaldee here again translateth, they shall be glad in thy word.

V. 13. burker] or piked-shield, called *spina*, of the sharp-pikedner: as an other kind of Scurcheon is called *Magen*, Psal. 3. 4. of fensing or protecting. [favourable acceptance] or good will; gracious-liking or acceptance. So the Hebrew Rasan meaneth, derived of a word which by the Apostle, signifieth to accept, Heb. 12. 6. from Prov. 3. 12. and to be well pleased or delighted, Mat. 12. 18. from Isa. 42. 1. So the year of acceptance is the acceptable year, Luk. 4. 19. from Isa. 61. 2.

and the time of acceptance, is the acceptable time, 1 Cor. 6. 1. from Isa. 49. 8. It is also interpreted wil or pleasure; Hebr. 10. 7. from Psalm. 40. 9.

PSALM. 6

David's complaint in his sickness, with prayer for release. 9. By faith he triumpheth over his enemies.

To the mayster of the wylde on Neginoth, upon the eighth, a Psalm of David.

I Ehovah, rebuke me not in thy anger: neyther chastise me in thy wrathful-heat. Be gracious to me Iehovah, for I am weak: heal me Iehovah; for, my bones are troubled. And my soul, is troubled vehemently: and thou Iehovah, how long? Return Iehovah, release my soule: save me, for thy mercy sake. For, in the death is no memorie of thee: in hell, who shal confess to thee? I faint, with my fighing: I make my bed to swim in every night: I water my bedsted, with my tears. Myne eye is gnawn with indignation: it is wekenold, because of all my distressers. Away from me, all ye that work painful-iniquite: for Iehovah hath heard, the voice of my weeping. Iehovah hath heard, my supplication - for grace: Iehovah, hath accepted my prayer. All my enemies, let be abashir, and troubled vehemently: let them return, be abashir in a moment.

Annotations.

V Pen the eighth] or after the eighth: meaning the eighteene, which was grave, as that which we cal the buse. So David fetching

fetching home Gods ark; appointed some Levites with harps upon the eighth, for the honour and service of God. 1 Chr. 15. 21. And so the Chaldee here translateth, To sing with playing upon the harp of eight strings.

V. 2, *wrathful-brat*] or *choler*? This word noteth the inward affection; as the former dooth the outward appearance. David prayeth not simply against correction, (for, *as many as God loveth, he doeth rebuke and chastise*, Rev. 3. 19. but would have his nurture with moderation, least it broke him in peeces: as Jeremy likewise prayeth, Jer. 10. 14. So after, in Psal. 38. 3.

V. 3, *heal me*] *re cure me*. Though this may have reference here to bodily sickness; Psal. 107. 18. 20. yet is it also applied to soul-sickness; and curing of it; as Psal. 41. 5. *heal thou my soul, for I have feared against thee*.

V. 4, *how long!*] or *till when?* An imperfect speech, through trouble of mind; which may thus be supplied: *how long will thou cease, or, defer to help? or, how long will thou afflict me?* So Psal. 90. 13. The Chaldee supplieth the want thus, *Let me have a refreshing*.

V. 5, *release*] *loosen*, or *deliver my soul; or me; meaning from death*; as is expressed, Psal. 116. 8.

V. 6, *for in the death*] This doctrine, King Hezekiah explynneth thus; *for he shall not confess thee, neath shall not praise thee; they that goe downe the pit, shall not hope for thy truth: the living the living, be shall confess thee*: as *I doe this day: thee farther to the children shall make knowne thy truth*. Isa. 38. 18. 19. So after, in Psal. 115. 17. 18. *hell* or *the grave, the place or state of the dead*. See the note, on Psal. 16. 10. *confess*] or, *give thanks, celebrate, with praise and commendation*. This same word is also used for confessing offynnes; Psal. 33. 5.

V. 7, *I faint*] or *am over-y�ed with my sighing*: the like speech Baruch useth, Jer. 45. 3. The original word *qagagh*, signifieth *yawning, toil, turmoil and sore labour, of body or mind*; and consequently, fainting, though weariness: and is oppoled to *rest* or *quietnes*: Lam. 5. 5. *every night*] or,

the whole night. The Chaldee expoundeth it, *I speak in my sorrow all the night, (or every night) upon my bed*. *I water*] that is, *baeth*, or dissolve into water; or *I melt my bedsted*. These are excessive figurative speeches, to express the greatness of his sorrow. In the Hebrewe they ar also in the future time, *I shall melt, I shall make swim*; that is, *I usually melt and baeth*; noting the continuance of his affliction.

V. 8, *my eye*] This may be taken for the whole face or visage; as in Num. 11. 7. the eye is used for the colour or appearance.

grieved] in Greek, troubled. The Hebrewe *Gnashash* is to gnaw and fret, and so to make deformed and ugly, and to consume. Hereof *Gnash* is a moth-worm, Psal. 39. 12. that fretteth garmentes. A like speech Job useth, *myne eye is dimmed with indignation*, Job. 17. 7. but *gnawen* here, is a word more vehement. So after in Psal. 31. 10. 11. *with indignation*] for grief that I take being provoked by the enemies.

V. 11 *let be abash*] or, *shal be abash*; The Hebrewe *Bosh*, signifieth to be abash, *to be pale and wan*; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, Job. 6. 20. and confusion or destruction, Jer. 43. 1. 20. opposed unto joy: Esa. 65. 13. *let them return*] or, *recycli*: a signe also of discomfiture and shame. So Psal. 56. 10. *in a moment* or *in a minute*: that is, *a short space, or suddenly*.

PSALM 7

David prayeth against the malice of his enemis, profiling his innocencie. 11 By faith he seeth his defence, and the destruction of his enemies.

Shigajon, of David: which he sang to Ichovah; upon the words of Cushi, son of Iemini.

I Ichovah my God, in thee I hope for safetie: save thou me from al that persecute me, and deliver thou

C 2 me.

me. Lest he tear-in-pecces my soule,
3 like a Lion: breaking, while there is
4 none delivering. Iehovah my God,
if I have doen this: if there be injuri-
5 ous-evil in my hands. If I have re-
warded, evil to him-that-had-peace-
with-me: (yea I have released, my
6 distresser without cause.) Let the
enemy pursue my soul, & take it; and
tread-down my life on the earth: and
my glorie, let him make-it-dwel, in
7 the dust Selah. Rise-up, Iehovah,
in thy anger; be thou lifted-up, for
the rages of my distressers: and wake-
thou-up unto me, the judgement
8 thou hast commanded. And the
congregation of peoples, shall com-
pass thee-about: and for it, return
thou to the high-place. Iehovah,
9 wil judge the peoples: judge thou me
Iehovah; according-to my justice, &
according-to my perfection in me.
Oh let the malice of the wicked, be
10 at-an-end, and establish thou the just:
for thou triest the harts, and reins, just
God. My shield is in God: the sa-
11 viour, of the upright in hart. God
12 is a just judge; & God angrily-threat-
neth, every day. If he turn not, he
13 wil whet his sword: he hath bent his
bow, and made it ready. And for
14 him, he hath made-ready the instru-
ments of death: his arrowes, he work-
eth for the hot-persecutors. Loe
15 he shalbe in trael of painful-iniqui-
tie: for he hath conceived molesta-
tion, and shal bring-forth a lye. He
16 hath digged a pit, and delved it: and
is fallen, into the corrupting-ditch
he wrought. His molestation, shal
return upon his head: and upon his
17 crown, shall his violence wrong def-

cend. I wil confess Iehovah accord-
ing-to his justice: & wil sing psalm,
to the name of Iehovah Most-high.

Annotations.

S [Higajan] An artificial-song of David: or, *Davids delight*. The word properly signifieth Aberration, or, Ignorance, and is here, and in *Hab. 3. 1.* onely used in the title of songs: which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight. The Hebrew word, (Sheqab) whereof this is derived, is used for delight, or wandering in pleasure. *Prov. 1. 19. 20.* According to which we may name this song, *Davids delight, or solace*. Or, in the other signification, *Davids errors*; as setting forth the sum of his care, which made him almost to goe astray. The Chaldee expondeth it, *Davids interpretation of the Law*.

[upon the words] or concerning the words; or matters, affayres. *Word*, is both in Hebrew and Greek, often used for a thing or matter. *Exod. 18. 16. Deut. 17. 1. 1 Kings. 24. 13. Luk. 1. 65.* [Of Cusib] This may be meant of *K. Saul* himself, who was of *Kisb*, and of *Lemini*, *1 Sam. 9. 1.* called clokly *Cusib*; that is an *Ethiopian*, or *Blackmoore*, for his black & ill conditions, his hart not being changed, as the *Blackmoore* chaugeth not his sky. *Ier. 13. 22.* Or els, it might be one of Sauls retinue, whose name indeed was *Cusib*: but we find no mention of him elsewhere. The Chaldee sayth plainly thus, *upon the destruction of Saul the son of Kisb, which was of the tribe of Benjamin*.

[V. 3. Lion] called here in Hebrew *Ar-
jeb*, that is, a Renter or Tearer: and else-
where, *Laby*, that is Harty and courageous;
Psal. 17. 5. and *Kephir*, that is *Lurking* or
Coxham, *Psal. 91. 13.* the reason of these
names is shewed; *Psal. 17. 12.* The renting-
Lion, (*Arjeb*) as greedy to tear; and the lurking-
Lion (*Kepfir*) as biding in covert places. Other
names are also given to this kind, as *Sba-
chal*, of ramping, or seire nature; *Psal. 91. 13.*
and *Lajib*, of subduing his prey, *Prov. 30. 30.*

my son

my soul] that is, me, or my life. breaking] this may be referred to the Lion, breaking asunder, or cutting his prey: the word also is used for breaking of yokes of affliction, that is, saving, releasing, redeeming or delivering, as Psal. 136. 24. Lam. 5. 8. The Greek so turneth it here; they being none redeeming nor saving. Thus the denial now set after in the Hebrew, serveth for both words; (as after in Psal. 9. 19.) And it is the property of this tongue sometime to want, sometime to abound with words; as in 1 King. 10. 21. ther be two denials; who in 2 Chron. 9. 20. ther is but one; in the same narration.

4 V. 4. doen this] which Cash accuseth me of. He speaketh of some common slander. injurious evil in my hands] or, in my palmer: that is bad dishonest dealings in secret: the palm or hollow of the hand, being a place wher filthines may be hidden: the hand also is put for the actions. So Isa. 3. 8. Psal. 10. 27. & 78. 42.

5 V. 5. that had peace with me] my friend, and confederate. Such treachery David much blameth in his foes; that in time of peace, made war. Psal. 41. 10. & 15. 13; 15. 21. yes] Hebr. and; which may be resolved, yes, or when I released my disposer; which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10. 11. &c. without cause] or without effect, and fruit: in v. 10.

6 V. 6. my life] in Hebrew, lives: so usually called, for the many faculties and operations that are in life; the many yeares, degrees, estates therof. The Apostles in Greek reteyn the singular number life: A. 14. 2. 18. from Psal. 16. 11. & Pet. 3. 10. from Psal. 34. 13. my glory] or honour; meaning eyther his honourable estate, renowne, and posterite; as Hos. 9. 11. Job. 19. 9. or his soule, as Gen. 49. 6. in the dust] that is, in base estate, and ignominy, as Psal. 113. 7. Job. 16. 5. or, the dust of death, the grave, as Psal. 22. 16. 9. & 36. 19.

7 V. 7. in the rages] or because of the outrages, surpassing indignations, so called, of the

passing out of the heat and choller, wake-up] or rouse up, to weet thy self, and come unto me, for judgment thou hast commanded, or appointed. It may also be read, rouse up to me, the judgment which thou hast commanded, so the Chaldee paraphrase here, supplieth the word, which: saying, hasten unto me (or say me) the judgment which thou hast commanded; the Hebrew it self somtime doeth the like, as 1 King 9. 8. this house is hys; 2 Chron. 7. 21. this house which is hys.

V. 8. for it] for the same congregations sake, which commeth about thee, expecting judgement.

8 to the high-priest] or to the heighth: that is, the throne of judgement, for thrones were set hys, 1 King. 10. 19. This word heighth, is also used for heaven, Psal. 93. 4. and there Gods throne is, Psal. 11. 4: The Chaldee sayth, returne to the house of thy divine-habitation (or Majestic.)

9 V. 9. Ichovah] the Chaldee translaterit it, The Word of the Lord shall judge, &c.

judge] Two words are here used in Hebrew for judging; 1 Dan, and 2. Shepar; the first is more special to give doom or sentence in controversies: the latter more general, for judging or doing right in all cauels. The Apostles exprest these two by one Greek word kymo; judge: as Hebr. 10. 30. from Deut. 32. 36. and Rom. 3. 4. from Psal. 51. 6.

10 my justice] the justice and equitie of my cause; in respect of my persecutors. So Psal. 18. 21-25. Elsewhere he appealeth to Gods justice, Psal. 35. 24. my perfection] or integrity, the simplicitey of my wayes, & simplicitie of my hart. See Psal. 26. 1.

in me] or unto me, to weet reward them; as the Chaldee explaineth it,

11 V. 10. for thou trichest] or, be trichest. God who is possessor of the reins, Psal. 139. 13. doeth also triue them, as metal in the fyre. The hart, may signify the cogitations, and the reyne the affections. So Psal. 26. 2. Jer. 11. 20. & 10. 13. Rev. 2. 23.

12 V. 11. angrily-threathest] or detestib, disdigneib in wrath, namely the wicked, and manerib their destruction. So the Chaldee paraphraeseth, he is mightily angry against the wicked, every day.

- 13 Ver. 13 *ff he]* that is, If the wicked turn not, as the Chaldee explaineth it, *ff he turn not unto his foote.* The Greek translateth, *if ye turn not.*
- 14 V. 14 *he worketh for the hot persecutors]* or, polisheeth, to weet to shooe at them that fervently persecute; namely the just, as the Chaldee addeth. The Hebrew *dalak* which signifieth burning, Ezek. 24. 10. is applied to hot persecution: so Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.
- 15 V. 15 *be shalbe in travel;* or, continual-
ly-travelleth, that is, taketh great payns to
accomplish iniquity, as a woman with child to be
delivered. *molestation]* or *moyl, miserie.*
The Hebrew *ghanal* signifieth *toylsom-lab-
our* and *molestation*, both which a man in-
dureth himselfe, Psal. 2. 18. & 73. 1. and
which he cauleth another to endure:
Psal. 94. 20. & 55. 11. And thus it is here
meant, as the 17 verse sheweth.
- 16 bring forth a lye] or, falsehood: meaning
either calumne & slander of others, (which
in verse 17 seemeth to be called *violent-
wrong*;) or a decoy of himself, frustrating
his own expection. This similitude of
the Conception, travel, and birth of syn, is
memorable; mentioned also, in Job. 15. 31.
Isa. 59. 4. Lam. 1. 15. much like an other si-
milie, of ploughing sowing and reaping ini-
quicie, Job. 4. 8.
- 17 V. 16 *is fallen]* to weet, unto his own
perdition, as Prov. 26. 27. Eccles. 10. 8. or, to
lurke there for the perdition of others; See
Psal. 10. 10. *the corrupting-ditch he
wrought*] or, *pit-of-corruption* which he made.
The original *Shachab*, signifieth corruption,
Psal. 16. 10. and is applied to any pit or ditch
where one perisheth and corrupteth, Psal. 17. 7.
& 94. 13. and sometime the word *pit*, is
plainely added, as in Psal. 55. 24. *the pit of
corruption.*
- 18 V. 17 *his crown]* the scalp, or heads top:
meaning also, abundantly, and apparently in
the view of al. See Eph. 9. 15. *Violent
wrong]* The word *Chamas* signifieth injurie
done by force and rapine; violation of right and
justice.
- V. 18 *sing-psalm-es]* or, *praise-with-psalm-*
- and this importeth a long artificial and
skilfully composed. See *I. d. 3. 1.*
-
- P S A L M E . 8
- Gods glorie is magnified by his works. 6. A prophecie of Christ his humiliacion, glorie and dominacion.
- To the master of the musicke upon
Gittith; a Psalm of David.
- I Ebovah our Lord, how wondrous-
excellent is thy name in all the
earth: which hast given thy glorious-
majestic, above the heavens. Out
of the mouth of babes, and sucklings,
thou hast founded strength; because
of thy distressers: to make cease the
enemie, and self-avenger. When
I behold thy heavens, the work of thy
fingers: the moon & the stars, which
thou hast stably-constituted. What
is sory-man that thou remembrest
him: and the son of Adam, that thou
visitest him? For thou hast made
him lesser a litle, than the Gods: and
crowned him with glory and comely-
honour. Thou gavest him dominion,
over the works of thy hands: all,
thou didst set under his feet. Sheep
and oxen all of them: and also, the
beasts of the feild. The fowl of the
heavens, and the fishes of the sea: that
which passeth-through, the pathes of
the seas. Iehovah our Lord: how
wondrous-excellent is thy name, in
all the earth.
-
- Annotations.*
- G i t t i t h] or the Gittith: which title is
also given to the 8; & 24 Psalms.
Gath in Hebrew is a wise prof, Isa. 63. 2. It
is also the name of a city of the Philistines,
1 Sam. 17. 4. A citie also of the Levites was
called

called Gath-rimmon; *Ios.* 21. 25. Wherewpon Obed-edom the son of Jeduthun, a Levite & singer in Israel, was called a Gitte. *2 Sam.* 6. 10. So by *Gittah* here may be meant, either such instruments as were used by the posse-
nity of Obed-edom the Gitte: or that these Psalms were made upon occasion of transporting Gods ark from the house of that Obed-edom, the history wherof is in *2 Sam.* 6. 6. 10. 11. 12. &c. or, that these Psalms were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translateth it the wine presser. Or it may be the name of some musical instrument; and so the Chaldee paraphrast translateth it, To sing upon the harp that came from Gath.

V. 2, our Lord] or, our Justyness: see the note on *Psal.* 2. 4. wondrous-ex-
cellent,] or wondrous-ample, illustrious and magni-
ficent. The original word signifieth ample or large and excellent withal; dear and ple-
asant in glory: The Greek turneth it won-
derfull the Chaldee, high and laudable. So in
v. 10. same] this word is often used for renown or glorie, *Gen.* 6. 4. *Eccles.* 7. 3. *Phil.*
2. 9. as on the contrary, vile persons are cal-
led men without name; *Iob.* 30. 8. Gods name is
also used for his kingdom and gospel; *Mat.*
19. 29. compared with *Luke* 18. 19. *Mar.*
10. 29. And this Psalm treateth of the
spreading of Christs kingdom and gospel,
as after is manifested. hast given] that is, put or set: as, I have given, *Ils.* 42. 1.
is by the Evangelist in Greek η wil put.
Mat. 11. 18. and in the Hebrew text, as he
hath given thee over them for king. *1 Chron.* 9.
3. for which is written in *1 King.* 10. 9. be-
hath set or put.) It may also import a setting-
sure or stabilishing; as thou hast given thy peo-
ple; *1 Chron.* 17. 21. that is, thou hast stabili-
shed thy people; *2 Sam.* 7. 24. Here also is a
grammatical change in the Hebrew: to
give, for ibu hast given. glorious-ma-
jestic venerable or praiseworthy glory. The
word *Hodh*, is general for any laudable-
grace or vertue for which one is celebrated,
reverenced and commended. above,] or
over, or upon the heavens: This phrase is

used of God, *Nam.* 27. 20. where he will eth
Moses to give of his glorious-majestic upon Je-
sus: and may have use in the mystical ap-
plying of this Psalm to Christs kingdom,
as *Mat.* 21. 16. teacheth us: heavens being
also often used in scripture, for the church
of Christ, *Isa.* 65. 17. & 66. 22. *Rev.* 21. 1.

V. 3, hast founded] that is, firmly dected,
appointed, and consequently fised and per-
fected: as the Greek κατεύθη (which the
Apostle useth,) signifieth; *Mat.* 21. 16. So in
Eph. 1. 8. the king had founded, that is,
decreed, appointed. See also before, *Psal.* 2. 2.

strength] that is, strong prayse: for so this
word seemeth often to be used; as *Psal.* 29.
1. & 96. 7. & 118. 14. Therefore the Greek,
which the Apostle followeth, *Mat.* 21. 16.
translateth it Praise. This word strength or
stannes, may be taken for kingdom firmly
strenghtened; as in this place, so in *Psal.* 110.
2. & 86. 16. & 89. 11. to make cease] that is, put to silence; or doo-away, abolish &
destroy. So after in *Psal.* 119, 119, & 89,
43, & 46. 10. self-avenger] or, him
that avengeth himself: the proud and mighty
which wil not suffer his honour or gayne
to be diminished. So *Psal.* 44. 17. This
was fulfilled, when children crying Hos-
anna to welcome Christ, the cheif priests and Scribes disdeyned, and sought to
destroy him: but he stopped their
mouthes, by sledging this scripture: *Mat.*
21. 15. 16. *Mark.* 11. 18. Gods people are
taught though they suffer wrong, not to
avenge themselves, but to give place unto wrath.
Roma. 12. 19.

V. 5, what is sorry-man] to weet, thus
think I with my self: what is man? Here
man is called *Enos*, (the name of Adams
nephew, *Gen.* 4. 26.) which signifieth dole-
ful, sorry, sorrowful, wretched, and sick incurably.
And this name is given to al men, to put
them in minde of their miserie & mortaliety:
as *Psal.* 9. 21. let the hebreus know, that they be
Enos. son of Adam] or, of earthly-
man. As before men are called *Enos*, for
their doleful estate by syn: so are they called
Adam, and sons of *Adam*, that is, earthly;
to put them in mind of their original; and
end;

end; which were made of ~~clay~~ the earth, even of the dust; and so durt shal agyn return. Gen. 2. 7. & 3. 19. A man was the name both of man and woman; Gen. 5. 2. and is also the name of all their children; Psal. 22. 7. & 36. 7. & 39. 6. and in many other places: See the note on Psal. 42. 3.

visitest him] that is, hast care of, providest for, and lookest to him. The original word thus largely signifieth; and is used indifferently for visiting with favour, as Psal. 65. 10. or with displeasure, as Psal. 59. 6. Here it is meant for good; for Gods providence is singular towards man; and his visitation preserveth our spirit. Job. 10. 12. Compare also herewith, Psal. 144. 3. Job. 7. 17. 18.

6 V. 6. *For thou madest him lesser*] or And thou madest him less. Or though thou madest him to want a little of the Gods. *a little*]

The original word signifieth eyther a little while; Psal. 37. 10. or a little deale; Psal. 37. 16. 1 Sam. 14. 29. The Greek *brachus* (which the Apostle useth,) also signifieth both. Act. 5. 34. Job. 6. 7. how be it, by his applying this to Christ, he seemeth to mean a little or short time. Heb. 2. 7. 9. *than the God*] or than God. but by Gods; here is meant the Angels, as the Apostle expoundeth it, according bothe to the Greek version, and Chaldee paraphrase. And those heavenly spirits, at for their office and service called Angels, that is messengers; but for their honourable dignitie they are called Gods, here and in Psal. 97. 7. and the Sons of God, Job. 1. 6. & 38. 7. The Priores of the earth, are named Gods, Psal. 82. 6. how much more may the Angels be called so, that are Chief Princes; Dan. 10. 13.

and crownd him] This may be understood of man as he was first made, in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Yoro him the Apostle applyeth this Psalm, thus: we see, Jesus crowned with glory and honour, which was a little grade lesser then the Angels, through the suffering of death; that by the grace of God he

might take death for all. Heb. 2. 9. Glorie seemeth to respect inward vertues, as wisdom, holynes &c; and Honour for his outward good estate in ruling over the creatures, as v. 7 8. 9. *comly-honour*] The Hebrew *hadar*, denoteth all honourable comlynes, honest grave, adorned decencie.

7 V. 7. *at didst thou set*] in the first creation, God gave man rule over fishes, fowles, beeetes, & all that moveth on the earth, Gen. 1. 26. but after, for his sake and syn, the earth was cursed; and he injoyed it with sorrow; Gen. 3. 17. But the Son of man who is bery of all things, Heb. 1. 2. restoreth our losse, and wil cause the remaine of the people, even whosoever overcometh, to inherit all things; Zech. 3. 12. Rev. 21. 7. though no man living here in lorowes, we yet see not all things subdued, Heb. 2. 3.

8 V. 8. *Sheep and oxen*] or Flocks, and herds. The flock comprehending both sheep and goats. Levit. 1. 10.

9 V. 9. *The fowl*] that is, fowles or birds: one is used for many or all: so the Hebrew often speakeith of other things; as *Ship*; for shippes; King. 10. 22 with 2. Chron. 9. 24. *Gear*; for spears; 2. King. 21. 10. with 2. Chron. 23. 9. So Psal. 30. 8. & 34. 8.

of the heavens] that is of the air; for all this Outspred or firmament spred over the face of the earth, God called Heaven: Gen. 1. 17. the place also above wher the Sun and starres are, be called heaven, Gen. 1. 17. and the highest place where the Angels dwel, (and God himselfe is sayd to sit in,) is likewise called heaven: Mat. 5. 9. & 24. 36. and by the Apostle named the third heaven, 2. Cor. 12. 2. So other scriptures mention the *birds of heaven*, Mat. 13. 32. the *minds of heaven*, Dan. 7. 2. the *cloudes of heaven*, Dan. 7. 13 the *dew of heaven* Dan. 4. 12. &c. The Hebrew name *Shamayim* hath the form of the dual number: but the Evangelists express it indifferently by the singular or plural; as where one sayeth, your reward is great in the heavens; Mat. 5. 12. an other sayth, it is much in heaven; Luk. 6. 23.

PSALM 9.

David praiseth God for executing of judgment. 11. He inviteth others to praise him. 14. He prayeth that he may have cause to praise him. 16. The judgments that shall come upon the wicked.

To the master of the music vpon Muth labben; a psalme of David.

I Will confess Iehovah, with all my hart: I will tell, all thy marveilous-worke. I wil rejoice and shew-gladness in thee: I wil sing-psalm, to thy name ô most-high. When mine enemies turned backward: they stumbled and perished, from thy face. For thou hast doen, my judgement and my doom: hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one: their name thou hast wiped-out, for ever and aye. The defolations of the enemy, are wholly-ended, to perpetuitie: and the cities thou hast pulled-down; perished is, the memorial of them. And Iehovah, shall sit for ever: he hath prepared his throne for judgement. And he, wil judge the world with justice: wil judge the peoples, with righteousness. And Iehovah, will be an-hye-refuge for the oppressed: an hye-refuge, at times in distress. And they that know thy name, wil trust in thee: for thou forsakes not, them that seek thee Iehovah. Sing-psalm to Iehovah, that dwelleth in Sion: shew forth among the peoples, his doings. For he that secketh our bloods, remembreth them: forgetteth not, the crye of the

meek-afflicted. Be gracious to me Iehovah; see mine affliction from my haters, lifting-up me, from the gates of death. That I may tell, all thy praises; in the gates of the daughter of Sion: may be glad, in thy salvation. The heathens are sunck-down, in the corrupting-pit that they made; in the net, that they hidd, caught is their foot. Known is Iehovah, judgement he hath doen: in the work of his hands, insnared is the wicked one: Meditation Selah. The wicked shall turn into hell: all the heathens that forgot God. For not to perpetuisse, forgotten-shall be the needy-one: nor the expectation of the poor-afflicted-ones, perish for aye. Rise vp Iehovah, let not sorayman be strong: let the heathens be judged, before thy face. Put thou, Iehovah, a fear in them: let the heathens know: that they, be soraymen Selah.

Annotatōrēs.

V *Pas Muth Labben* [This, if it be referred to the music, seemeth to be a kind of tune like that we call the Counter-tenor. Otherwise it may be read, *For the death of Labben*: but who he was, is uncertain: some think it was Goliath the Chaldee, saith, *for the death of the son*. It seemeth to me, is the former psalme, was of the propagation of Christ's kingdom: so this is, of the destruction of Antichrists.]

V. 1. *marveilous-worke*] or *wonderful things: miracles*. The original word signifieth high and hidden, such as man's power cannot perform, nor reason reach unto: and therefore are admired.

V. 3. *in thee* [the Chaldee saith, *in thy word*]

V. 4. *when my easyes turned*] This may be taken for a sum of his praise for deli-

verances past; or, in faith for like to come; and may be read, when my foes turn back; they shall stumble and perish. from thy face] from before thee, because of thy presence, that is, for fear of thee; & shut out from thy face or presence. So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wicked's perdition from the face of the Lord. 1. Thes. 1. 9.

V. 5. down my judgment] that is, given sentence, and executed, according to the right of my cause: see Psal. 7. 9. The Chaldee expoundeth it my vengeance. sate on the throne] or sat-in-bee-down on the throne, the seat of judgment, or tribunal. This noteth, both kindly authority Psal. 131. 11. 12. and the acting or executing of the same. 2. Chron. 18. 23: Psal. 5. 1. Dan. 7. 9. Rev. 20. 11.

V. 6. hast rebuked] with rough and severe words; but this, when God doth it, commonly importeth confusion, as being to his enemies; and therefore joyned with the curse, Psal. 119. 21. Cf. 68. 31 Cf. 76. 7. Cf. 14. 16. Zech. 3. 2. So else where he saith, at the rebuke of thy face thy perish. Psal. 10. 17. wiped out] or, wiped away as with the hand. And this wiping out the name, noteth an utter abolishing with great wrath. Deut. 9. 14. Cf. 19. 10. Psal. 109. 13. for ever and ever] or, for ever and yet; or, to eternity and perpetuity. The Hebrew Ghned, yet, is added to eternity or ever, to increase the durance of it, and to note all eternities. Psal. 10. 16 Cf. 31. 5. Cf. 104. 5. Cf. 145. 2. 2. taken from Moses Exod. 15. 18.

V. 7. The desolations] which the enemy made in spoiling our land, or the desolate places which the enemy builded for himself, as in Job. 3. 14. great men are said to build themselves desolate places. of the enemy] So the Greek rendereth. we may all read it, O enemy, the desolations are quite ended (which thou madest); or, are they ended? so perpetuity] or, so victrix; that is, so as it continueth for ever. Ever or Eternity hath the name Gholed in Hebrew of being bid and so va-

known: perpetuit, Nefesh, is so named of staying and getting victory by perpetual durance. Hercupon that speech of the prophet, he hath swallowed up death so perpetuite, of victorious-joy; Is. 1. 10. 8. i translated by the Apostle, Death is swallowed up in victory; that is, for ever; as the same word in Amos 9. 7. Cf. Lam. 5. 20. is also turned into Greek, by the LXXij interpreters.

Pulled up] a similitude taken from trees, applied here to the pulling down of cities: to planting and pulling up of a people, at set one against another. Jer. 24. 6. Cf. 42. 10 Cf. 45. 4. of them] twice repeated, for more vehemency: meaning, all and every of them, with them selves their memorie is gone: the Greek translateth, their memorial is perished with sound.

V. 9. will judge] or give judgments. Two several words for judging, are here used, as before, Psal. 7. 9. with righteousness] that is, all manner righteous, and equall or, most righteous, most equally. See the like speech after, Psal. 98. 9. Cf. 95. 13. and often other where.

V. 10. an high-refuge] in Hebrew Mis-gab, which is, an exaltation, that is, an high place, tower, or fort to resist the enemy Jer. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 35.

for the oppressed] or, to the beaten down; the poor is so called, as being wounded or despised by the adversary. So Psal. 10. 18. Cf. 74. 21. at times] or in seasons, that is, seasonably at all times when they be in distress. So Psal. 10. 1.

V. 11. that know [or that acknowledg] thy name: such are Gods people, Exo. 12. 4. and shall by him be delivered, and advanced. Psal. 91. 14.

V. 12. dwelleth in Sion] or sitteth in Sion. The Chaldee saith, hath placed his divinity (or residence) in Sion. Siting is often used for dwelling, as it noted, Psal. 1. 1. The word is in many times omitted in Hebrew, but necessarily to be understand, as the text it self sheweth; as Job, how, for habesh, in the booke 2. Kier. 16. 14. c prepared with a Cora. 25. 24. & 2 Chron. 26. 11. with

with 2 Kng. 15; &c. 2Ch. 21; Chron. 3:4; 30: with 2 Kng. 23. 3. [his doings] his practices, or wicked works. The original word signifieth actions done naturally or purposely & studiously: designs, gifts or exercises enterprises advisedly, & prosecuted studiously, of natural disposition and inclination; as Pro. 20:11. 1 Sam. 21:3.

V. 13. seeketh out [or requireth blood] that is God, who followeth, findeth out, punishment and avengeketh bloodshed or murder; according to the law, Gen. 9. 5. 6. See the annotations there. The Chaldee expoundeth it, he that requireth the blood of the innocent, remembreth his just ones.

weak - afflicted [The original Here hath a double reading. Gbnaojm, that is afflicted, poor, and Gbnanavim, weak, woful, lowly: for affliction often causeth meeknes. Therefore also Gbna, that is afflicted, is translated Brass, Meek, Mat. 21:5. 1. from Zech. 9. 9.]

V. 14. from my battis [that is, which cometh upon me, from them. lifting-up] or, & liftest up, (exalter) of me, gates of death]. This noteth present peril & fear of death, as being now neare at the very door or gate thereof; Gen. 4:17. Judg. 1:8. It noteth also, power, strength, and jurisdiction, which death hath; (even reigning, as the Apostle saith, Rom. 5:14.) because Magistrates late, and judgments were executed at the gates of cities, Deut. 22:13. Isb. 32:11. Amos 5:10, 15. So in other scriptures the gates of death, and of hell, denote their peril, strength and horrour; Psal. 2:9. 12. 13:38. 10. Mat. 16, 18. Isb. 35:17.

V. 15. gates of the daughter of Sion] these are oppoied to the former gates of death: and mean, the publike places where Gods people came together, at Sions gates, where God sate, verse 12. and which he lased most, Psal. 57:2. The daughters of Sion signifieth the Church or Congregation there gathered; as also the Chaldee paraphrase here sheweth, translating it the congregation of Sion; for every chief citie was counted as a mother; a Sam. 20:19. (whereupon the Apostle calleth Jerusalem the mother of us all,

Gal. 4:16.) the villages that were near & pertayned unto such cities, are called daughters, Isr. 15:4. 2 Chron. 13:39. Psalm 48:12. and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters; as being bred, borne, nourished there, and subject thereto. Such speeches are often in the scripture, as daughter of Jerusalem, Lam. 2:13. daughter of Zion, Mat. 21:5. from Zech. 9. 9. daughter of my people, Isr. 4:11. daughter of Zion, Psal. 45:13. daughter of Babylon, Psalm 137:8 and the like.

V. 17. judgment he bath done] or, by the judgement that he hath executed. his bands of his palms, the wickeds own bands; called the pains or hollowes, for the secret maner of working. So Psal. 7:4. Mediation Selab] meaning that this is a matter of deep meditation, worthy to be well mynded, & spoken or sung with earnest consideration alwayes. Some receyn the Hebrew word, Higgajon Selab; for that it may import a kinde of song or tune; (as the Greek mēnēth-ic,) being found in this form, onely here, and in Psal. 92:4. The Chaldee interpreth it, the just shall joyfully shew for ever.

V. 18. into hell] into hell is fals: for the word ihs is in effect twile put in the Hebrew, for more vchementie. forges God] the Chaldee addeth, that forges the fear of God.

V. 19. needy-one] two names are here given to the poor; Abjon, needy and desirous, which importeth want of things needful; to be supplied by liberalitie. Psal. 53:15. & 112:9. Gbnani-poor-afflicted, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not always observed in scripture, perish for ay] that is, shall never perish. Here the word ast, set in the beginning, serveth for a denial of all that followeth: shall not be forgotten, shall not perish, or be lost. So in Job 30:20.15. & 31:20. And the Chaldee here repeateth the word not, for more plaine. Contrary to this is the wicked-s-hope & expectation, which

[full peris]. Proverbo.18. Job 8.13. &c. 4.20. be strong] or, strengthen, confirm and holden himself; and so prevail. This is fitly opposed both to the name and nature of man, which is infirm, frowful, and mortal.

*V. 25. Put a fear in them] The original word used in this place only, I seuereth to be put for *Mura*: which is Fear, or Terror, Psal. 75.22. these two Hebrew letters being often put one for another, as *Amar* Jer. 51.15. for *Heman*, 2 King 25.11. *Shema* 2 King. 25.29. for *Shemah*, Jer. 52.33. Or according to the Letters it may come of *Harah* to teach; and signifie a law or doctrine; and this the Greek favoureth, translating *se a* for *giver* (or teacher) over them.*

*Sry. men] is Hebrew *Elosh*, the proper name of Adams nephew, Gen. 4.15. signifying Sorowfull, & is after commonly given to every man for his doleful state & mortality, Psal. 8.5. and here collectively is the name of mankind.*

thy judgement seat on hys, above his sight: all his distressers, he putteth at them. He sayth in his hart, I shall not be removed: for that I shall not be in evil, to generation and generation. His mouth is ful of cursing; and of deceits and frawd: under his tongue, is molestation and painful-iniquitie. He sitteth, in the wayting-place of the villages; in the secret-places doth he murder the innocent: his eyes, lurk for the poor. He lieth-in-wayt in the secret-place, as a Lion in his den; he lyeth in wayt, to snatch away the poor afflicted: he snatcheth-away the poor afflicted, in drawing him into his net. He croucheth he boweth-down: that fall may into his strong-paws, a troup-of-poor. He sayth in his hart, God hath forgotten: he hideth his face, he wil not see to perpetuicte. . . . Rise-up Ichovah; & God, lift-up thy hand: forget not the meek-afflicted. Wherefore dooth the wicked, despite God? he sayth in his hart, thou wilt not inquire. Thou seest, for thou beholdest, molestation and indignacion, to give it into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherles. . . . Break thou, the arm of the wicked! O let and of the evil race; seek out his wickednes, if thou findest none. . . . Ichovah is King for ever and eyle: perisht are the heathens, out of his land: . . . Ichovah thon hast hasted, the desire of the meek: thou preparast, from their hart, thou makest attentive thine ear: To judge the fatherles, and the oppressed: those head: for any xi. re: to dñe: with-terrible story-men, out of the earth: in

P S A L M E IO.

1. The Prophet complaineth to God, of the outrage of the wicked, against God himself, & against his poore people. 2. He prayeth for redresse. 3. He professeth by confidence.

Verfore Ichovah doest thou stand in a plese-forr-off: doest thou hide, at tyme in distresse? In the haughtynes of the wicked, his bodily-purisheit, his poore-afflicteds, let them be taken, in his crafty-purposes, that they have thought. For praysle doth the wicked, for the desire of his soul; and the covetous he beliefe, he despiseth; Ichovah. . . . The wicked, such is the loftynes of his nose, that he seeketh not: ther is no God, in al his crafty-purposes. His wayes, doth wel-succeed in all times;

12. Rise-up Ichovah; & God, lift-up thy hand: forget not the meek-afflicted. Wherefore dooth the wicked, despite God? he sayth in his hart, thou wilt not inquire. Thou seest, for thou beholdest, molestation and indignacion, to give it into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherles. . . . Break thou, the arm of the wicked! O let and of the evil race; seek out his wickednes, if thou findest none. . . . Ichovah is King for ever and eyle: perisht are the heathens, out of his land: . . . Ichovah thon hast hasted, the desire of the meek: thou preparast, from their hart, thou makest attentive thine ear: To judge the fatherles, and the oppressed: those head: for any xi. re: to dñe: with-terrible story-men, out of the earth: in *Annotations.*

Annotations.

This Psalm, is in the Greek version, a continuance and part of the former ninth. Whereupon the count of the Psalms following, dooth in the Greek books; and such as follow them, differ from the Hebrew: the 11. Psalm being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 140 Psalms, they divide the 147. into two. Likewise the 112. & 114. Psalms they make one, and the 116. they part in two.

V. 1. wherefore dost thou [said] or, with those friends? This form of expostulation, implieth an earnest prayer; Lord said not far off. For questions may be resolved into plain affirmations, or denials: as where one Evangelist saith, why distract thou the master Mat. c. 31. another saith, Disseminate the master Luk. 8. 49. See the notes on Exo. 32. 11. [dost thou hide] to weet, thine even as Isa. c. 15. Or, thine care, as Exo. 3. 16. or thyself [times in distress] that is, when we are in distress. So Psal. 9. 10. Times, my specially note troublous times. See Ps. 31. 16.

V. 2. he hotly projecteth [or, burneth] the poor, dash bryl [afflictions]; is hotly persecuted. See Psal. 7. 14. The Apostle useth like speech; for exceeding grief, 2 Cor. 11. 19. Who is offended and I burn not?

[cruel purposes] or, diverses, policies; The word noting same, in good purposes, & sometime evil. See also Psal. 26. 17. The Greek translatheth, they are taken in the counsels.

V. 3. praise doth the wicked [to weet, himself] or his fortune; for that he hath what his forte desireth. And the soul of the wicked, desireth evil. Prov. 21. 10. [the covetous] or gain-thirsty, br. lefseth, to weet, himself, and his fortune. The covetous, hath his name, of a word which sometime signifieth to peince, or, wound. Job. 2. 8. And truly is the gain-thirsty so called, both for the hurt he doth to others, whose life oft he would take away. Prov. 1. 19; and for that he woundeth himself with his gree-

dy bark; the holy Ghost testifying that such as lust after gain, doe peirce themselves through with many sorrows. 1 Tim. 6. 10.

[he despiseth] or contumuously provoketh; with evil words or carriage, and so incenseth or stirreth him to wrath. So ver. 13. The Chaldee expoundeth it thus, he that blasphemeth the unrighteous man, abberateth the word of the Lord.

V. 4. such is the [height] of his nose; or, according to the height of his countenance, or, of his anger. The nose and calling up of it, signifieth a proud, scornful, and contumacious怒容, countenance. For as the height of the hart Psal. 131. 1. and of the spirit, Prov. 15. 13. noted; inward pride; so the liftines of the eyes Psal. 101. 5. and here of the nose, noted outward pride, and displayful behaviour. The Hebrew hath one word, for the nose, and for anger, (as is observed Psal. 1. 5.) the Greek here saith, according to the multitude of his anger; meaning that whereby he persecuteth the poor. The Chaldee translateth it, in the pride of his spirit. [he seeketh not; nothing regardeth or careth, to weet for God, or his will. Or, it may be translated; The wicked, inquireth not into the height of his anger; that is, into Gods anger; he careth not, nor feareth his wrath. in all his crafty purposes.] or, be all his presumptuous cogitations: meaning that he dooth not once think of God, whiles so he purposeth against the poor; or he presumeth in heart, and sayn would so persuade himself, that ther is no God. He studieth atheisme; as Psal. 14. 1. The Chaldee expounds it, He saith in his heart, that all his cogitations are not manifest before the Lord.

V. 5. His waves &c. [or, bring forth] his waves; a similitude from bringing forth children with pain, which being effected, causeth joy, Job 16. 23. Therefore here, (as in Job 10. 21,) it is used for good success and (as the Chaldee explaineth it,) prosperity. Or referring it to the poor whom he persecuteth, we may read, his waves make scornful, or grievous: the Greek saith, are pelleted. [in all time] or, in every time; that is, always continually.

So Psal. 34. 1. &c. 62. 9. &c. 106. 3. so the Apostle in Greek sayth, praying in all time; that is, always; Eph. 6. 18. like phease is, in al day, that is, dayly Psal. 145. 2.

bere his fighes] or out of his presence, from before him. be puffeth] that is, defyeth and setteth them at naught, dominiers over them (as the Greek translateth it;) as if he could overthrow them with his breath. Or be puffeth, bloweth, and consequently setteth them on fyre, and consumeth them: as, scornful men puff. (that is, inflame or as the Greek sayth, burn,) the city. Prov. 19. 8. So Ezek. 21. 31. The Chaldee exponds it, he is angry at them.

6 V. 6. I shall not be in evil:] or, that am not in evil: that is, I who am not now in evil, shall never be; meaning by evil, trouble or affliction: as the Israelites saw themselves in evil, Exod. 5. 19. Or, perhaps, by evil; he meaneth syes and maliciousnes, { as when Aaron sayd, the people were in evil, Exod. 32. 22.) and then he boasteth here of his innocency; for which he promiseth to himself, a settled estate. The Chaldee giveth this sense; I wil not be moved from generation to generation, from doing evil.

7 V. 7. of cursing] or, of execration or adjuration. The Hebrew *Mah* signifieth as oath with execration or cursing, Num. 5. 31. for cursing was added to an oath, for to confirm it the more. Neh. 10. 29. Deut. 29. 13. 11. therefore one and the same thing is called both an oath, and a curse Gen. 24. 8. 41. This here, the Apostle calleth in Greek *Ara*, Cursing, Rom. 3. 14.

accit and swounds] or, impostures and inward guiles: that is, onward deceitful shewes and promises, and privy guile lurking in the hart.

8 V. 8. in the waying-place of the villages] or, the ambus of the count yards boeth which have their name in Hebrew of the grases that groweth in them: as it were grave-yards. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek translateth in the waying place with the rich.

9 V. 10. He crencheth] or, And he crencheth,

to weet himself, least he should be espi- ed. See this spoken of the Lion, Job. 39. 1.

that fall may into his strong paws a troupe] or, and he falleth with his strong power on the troupe of poor.

Strong paws] or, Strong members; Here wanteth a word to be supplied; as often in this and other tongues, as fol. for, a /ul esp. Psal. 73. 10. a new, for a new sword: 2 Sam. 22. 16. cold for cold water. Mat. 10. 42. This want, sometime the scripture it self supplieth, in repeating histories: as, he set in Asiam, a Chran. 12. 6. for he set garrisons in Asiam, 2 Sam. 8. 6. the first of the feast, Matth. 26. 19. for, the first day of the feast: Mar. 14. 12. So after, Psal. 2. 2. 23. and 17. 4.

troupe-of-poor, poor, the weak, the poor: called here by a name, that noteth their power, wealth and fatidcy to be dimmed or decayed, or, a company of obscure persons. This word is nowhere found, but thrise in this Psalm, in the 8. verse before; in this, and agayn in the 1. 6.

V. 8. &c. bewildest see] or, set at thyself. The like profane speeches of the wicked, are set down Psal. 24. 7. Ezek. 8. 12. &c. 9. 9. Isa. 29. 19.

12 V. 12. lift up thy hand] that is, shew openly thy power for help of thy people, &c confusion of thy foes. Lifting up the hand, is applied to the publishing and manifesting of the gospel, Isa. 49. 22. sometime, for signe of help, Ezek. 20. 5. sometime for hurt, 2 Sam. 13. 28. and sometime, for signe of an oath; as Psal. 106. 26. Deut. 32. 40. In this latter sense the Chaldee paraphraest taketh it here; Confirm the oath of thy hand.

14 V. 14. to give it into thine hand] that is, to take the matter into thy hand, to manage it: or, to give with thy hand that is, liberally to recompence the evil that is done. The Chaldee paraphraest thus; If it manifist before thee, that thou will send upon the wicked sorrow and wrath; then lookest to pay a good reward to the just, with thy hand.

15 unto thee] or upon thee the poor leaved, to weet his cause, or himself. To leav, is to commit unto ones fidelite, Gen. 32. 6. Isa. 10. 3. Job. 39. 14. And so the Chaldee sayth,

15 by your trap in them. See also 1 Tim. 1. 12. V. 15. Break the arm] the arm no doubt strength, means, power, and help, Ezek. 30. 22. 21. Is. 33. 2. Dan. 11. 6. 22. also, violence, Job. 35. 9. In respect of all these, the arms of the wicked men shall be broken. Psal. 37. 17.

20 either judge none.] In Jer. 50. 10. the sins of God's people, being sought for, are not found, because of his mercy in pardoning them: but here of the wicked, they are not found, because of his judgment in consuming them; as he saith in Ezek. 13. 48. *that wil cause wickednes to cease out of the land.*

V. 16. *beholders out of his land*] the land of Canaan, whose peoples the Lord drove out; Psal. 44. 3. and of which he saith, *the land is mine.* Lev. 25. 23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16. 3. such were also called *beholders*, Psal. 2. 1. 25 appeareth by Alt. 4. 27.

V. 17. *thou preparest firm*] to weet, by thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8. 26. Or we may read it *prayerweise*, prepare thou their heart, apply etc. for prayers as often made in faith, as if they were already done; 21, where one saith it hath pleased thee to bless, rChos. 17. 17. another saith let it please thee to bless, 1 Sam. 7. 39. *thine ear*] the Chaldee addeth, to their prayers. The Greek thus, *to the preparation of their hearts, thine ear attendeth.*

V. 18. *that he add not to* he, that is, the wicked man spoken of before, vns. 15. vntilts we refer it to that which followeth, *the man of the earth.* *so daunt with terror*] or, to break with fear; to dismay or terrify. The word is indifferent, applied sometime to God. Psal. 89. 8. some me to wicked men. Psal. 37. 35. The Apostle following the Greek version, saith be not troubled 1 Pet. 3. 14. for, *be not daunted with fear*, Esa. 8. 12. but more fully the word is opened by Paul saying, *in nothing be terrified (i.e., daunted) of your adversaries* Philip. 1. 20.

21 pertained. *foxy-man, out of the earth*] or *foxy-men*, (Anesib,) as Psal. 5. 11. This may be referred to the fables &c oppressed, whom the wicked would daunt and scare out of the earth, or land. Or, changing the order of the words, thus, *that man of the earth*, (that is, earthly man,) doth no more terrify, the meet. The Chaldee explaineth it thus; *Let the sons of men not any more be broken (or daunted) from before the wicked of the earth.*

PSALM XI.

David being counseled to flee, incomergeth himself in God against his enemies. 4. He sheweth the providence and justice of God.

To the master of the music, a Psalm of David.

I N Ichovah, doe I hope-for-safetie; how lay ye to my soul: flee, to your mountayn as a bird? For loe the wicked, bend the bow; they prepare their arrow upon the string: to shoot in the darknes, at them that are upright in hart. For the foundations, are cast-down: the just, what hath he don? Ichovah, in the pallace, of his holyness; Ichovah in the heavens his throne: his eyes will view; his eye lids will prove, the sons of Adam. Ichovah, will prove the just-one: and the wicked-one; and him that loveth violent-wrong, his soule doth hate. He will rayne upon the wicked, snares: syre and bristone, and wind of burning-storms, shall be the portion of their cup. For just Ichovah, beloveth justices: his face will view, the righticons.

foundations be destroyed, why doth the just die innocent?

Ver. 4. *pallace of his holyness*] or, his holy pallace, or Temple; which here may be taken for very heaven; as also in Psal. 14. & 25. & 26. & 27. & many other. See the note on Psalm 10. 10. *flee] or fly.* In the Hebrew there is a double reading, *flee-thok*, & *flee-yee*, meaning David in special, and his retinew with him. *to your mount*] or, from *your mount*: but the Greek and Chaldee supplieth the word *to*. In mount, rocks, and caves, David hidd himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. *as a bird*] This noteth his danger, who was hunted as a partrich on the monachys, 1 Sam. 26. 20. and his fear; as in Isa. 16. 1. Hereupon is that proverb; *As a bird fleeing from her nest: so is a man, fleeing from his place.* Prov. 27. 8.

V. 5. *saues*] hereby is often meant in scripture, *strange, sodays and inevitable judgements.* Job. 22. 10. & 18. 9. 10. Isa. 8. 14. & 24. 17. 18. The Chaldee expounds it, *He wil feed down the reign of vengeance on the wicked, that breath fyre &c.*

fyre and brimstone] such was the wrath that fel on Sodom and the cities by it, Gen. 19. 24. and was threatened unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fyre, Jude. 7. Rev. 20. 10. *wind of burning, stormes*] or, *of blasing tempest*; that is, a horrible blasing whirlwind. David fel such from his persecutors, Psal. 19. 13. and here they feel such frpm God, for persecuting him. Jeremy applieth this word, to the burning-storm of hunger, Lam. 1. 10. but it is properly *a bideous burning tempest*, rushing out of the darksome cloud; such as the Evangelisticletemnos in prophetias, *a swouldry-burning wind*, named in Greek Euroclydon, Act. 27. 14. *the portion of their cup*] that is, the due traſtors of their punishment. See Psal. 75. 9. & 16. 5.

V. 7. *lovest iſſices*] that is, *a iſſice justice*; both to publish the evil, and preserv the good, both just causes and persons.

by face] of their face, in mysterie of the holy Tributie; as often in the scripture. See Psal. 142. The Hebrew here may be Englished, *the face (þe aþeris) of them, or of him*; See the note on Psal. 1. 3.

will view the righteous] uisually-viewed the righte.

And

Annotations.

A Psalm of David: I this word *Pſalm* wanting in the Hebrew, is supplied in the Greek, So in Pſal. 14. & 25. & 26. & 27. & many other. See the note on Psalm 10. 10. *flee] or fly.* In the Hebrew there is a double reading, *flee-thok*, & *flee-yee*, meaning David in special, and his retinew with him. *to your mount*] or, from *your mount*: but the Greek and Chaldee supplieth the word *to*. In mount, rocks, and caves, David hidd himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. *as a bird*] This noteth his danger, who was hunted as a partrich on the monachys, 1 Sam. 26. 20. and his fear; as in Isa. 16. 1. Hereupon is that proverb; *As a bird fleeing from her nest: so is a man, fleeing from his place.* Prov. 27. 8.

V. 3. For the foundations] of the things-set-up. The original word *Shachoth*, signifieth *things-orderly-set and disposed*: and may be applied to many things; as in buildings, to the foundation; in hunting, unto nets or snares; in the common wealth, unto constitutions or positive laws; in wars, unto engines or leagures, as Pſal. 3. 7. in the mind of man, unto purpoſes, plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hypostasis; or the hypostasis (that is the substance and expectation) of things hoped for. Heb. 3. 14. & 11. 1. According to all, or most of these, may this sentence be applied; eyther to the plots, purposes, snares, set for Davids ruine; bat pulled-down by the Lord: or to Sanks estate and kingdom which seemed settled, but by the Lord was overthrown: or, to Davids estate and firth, which the enemies boasted to be come to nought. The Greek version of the Lxx. translateth thus; for the things that thou hast perfeked, they have destroyed! *one cast-down*] or, *shalbe broken-down, destroyed.* The Chaldee giveth this interpretation, *For if the*

And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. The Greek translateth, *His face feeth righteousnesses*: the Chaldee thus, *The just shall see the signs of his face*.

PSALM 12.

David destitute of humane comfort, craveth help of God. 4. He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

- 1 To the master of the music, upon the eight; a Psalm of David.
- 2 **S**ave ô Iehovah, for the gracious-saint is ended: for the faithful are diminished, from the sons of Adam.
- 3 They speak, false-vanitie, *eb-man* with his next-freind: with lip of flatteries; with a hart, and a hart they speak Iehovah cut-off, all lipps of flatteries: the tongue, that speaketh great-things. Which have sayd, with our tongue we wil prevayl, our lips *are* with us: who is Lord over us?
- 4 For the wretched-spoile of the poor-afflicted; for the groaning of the needy-ones: now wil I rise up, sayth Iehovah; I wil set in salvation, he shall have breaching. The sayings of Iehovah, *are* pure sayings: as silver tried, in a subliming-fornace of earth; fined, seven times. Thou Iehovah wil keep them: wilt preserv him from this generation, for ever. The wicked walk, on every side: when vileness is exalted, of the sons of Adam.

Vers. 1. *Upon the eight*] which the Chaldee expoundeth, *upon the eight stringed harp*: see Psal. 6. 1.

Save] or help. This word is largely used, for all manner saving, helping, delivering, preserving &c. as to help or defend from injurie, Exod. 2. 17. 2 King. 6. 26. 27. to deliver from all adversities; Psal. 34. 7. as from sickness, Mat. 9. 21. Mark. 6. 56. from drowning, Mat. 8. 25. from shipwrack, Alt. 27. 31. from bands of enclosures, Psal. 18. 4. Iude, 5. from syn, Mat. 1. 21. from death, Mat. 27. 40. from wrath, Rom. 1. 9. and infinite the like. And is not onely a helping in trouble, but a riddance out of it; as one Evangelist saith, let us see if Elias wil come *and save* *him*; Mat. 17. 49. an other saith, if Elias wil come *and take him down*. Mark. 1. 36.

the faithful are diminished] or farther, fidelities are ceased. The original word is used, both for true and faithful persons. 2 Sam. 20. 19. and for truthe or fidelities, Eze. 26. 2. The Greek translateth, *the truthe*.

V. 3. *false-vanity*] or *ways falsehood*: in Greek, *vaine-things*. This word (*shav*) noteth vanity both of words, and deeds, Exod. 20. 7 *let*, 2. 30. and often that which is also false, Exod. 23. 1. as that which Moses in Exod. 20. 16. calleth witness of falsehood, (*Sheker*,) relating it he calleth *false-vanitye*, (*Shav*) Dent. 1. 20. *with his next friend*] or *his neighbour*, *his friend with whom he is associate*. Sometime this word is used for a special friend, 2 Sam. 13. 3. Psal. 35. 14. Prov. 17. 17. but often generally for a neighbour, or *next*; as the new testament translateth it in Greek, Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luk. 10. 29.—36. *with lip of flatteries*] that is, smooth deceitful speeches; as the Greek translateth, *deceitfull lips*: a lip being sometime put for a speech or language, Gen. 31. 1. Of such deceivers, that had taught their tongues to speak lyes, Jeremy also complaineth, Chap. 9. v. 4. 5. *a hart and a hart*] that is *a double hart*, and *deceitful*. So, stone and stonc, *Ephah* and *Ephah*, Deut.

23. 13. 14. meaning double and deceitful weights and measures. The men of Zabulun are commended for that they were noe thus of a *hart* and a *hart*. 1 Chron. 12. 33. The Greek translatheth, with a *hart* and a *hart* he speaketh evil things.

5 Verl. 5. our lips ar with us] or, are ours; that is, we have skill, power, and liberty to speak; who shall contrall us?

6 V. 6. *I wil rise up*] the Chaldee addereth, *wil rise up to judgment.* *fit in salvation* that is, deliver out of all misery, and safely settle in health, and prosperous estate.

he shal have breathing] or, he (meaning God) wil give breathing, or respiration, to him, that is to every poor man, (as after in verse 8.) or, *he wil breath-out*, that is speak plainly to him. The Greek, changing the person, translatheth *parhesiōmai* that is *I wil speak plainly with him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted; whose faithful word is therefore commended in the verse following. This word sometime is used for *pleya* and *confident breathing out*, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, *I wil fit in salvation him whom he puffeth at*; that is, whom the wicked boldly despiseth; (as this word was used before, Psal. 10. 5.) or, whom he bath infarct. The Chaldee expoundeth it, *I wil appoint salvation for my people, but against the wicked I wil testify evil*.

7 V. 7. *The sayings*] or, the words, promises. *I tried*] examined, tried, as in Syre. The like praise of Gods pure word, is in Psal. 18. 31. &c. 119. 140. Prov. 30. 5.

a subliming furnace of earth] This fornace, called *Ghndil*, a sublumatorie, of subliming or causing to ascend upward, is the best and choicest vessel for trying and subliming of metall; called therfore in Greek *Dokimion*, a *Trial*. And the Apostle hath the like word for a *Trial* of faith, better then gold. 1 Pet. 1. 7. *seven times*] or seven fold; that is, many times, fully and sufficiently. Seven is a perfect number used for many. 1 Sam. 2. 5. Prov. 24. 16. &c. 26. 25.

8 V. 8. *preserve him*] that is, every one of them; so before in the end of the 6. verse; and often in the scripture, like sudden change of number may be observed. It may also be read *prayerweise*, keep them, preserve him. The Greek changeth person also, saying, *wilt keep us, & preserve us*. *fit in this generation*] that is, fit the men of this generation; as when Christ sayd, *wherto shall I liken this generation?* Mat. 11. 16. he meant, *Whereto shall I liken the men of this generation?* Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word *Dor*, that is, generation, race or age, hath the signification of durable, or durable dweller; and *abiding*, Psal. 84. 11. and so noteth the whole age or time that a man dwelleth in this world; Eccles. 1. 4. & so consequently for a multitude of men that live together in any age; as here, and Deut. 1. 35; and in many other places.

9 V. 9. *vilenes*] or, *Vile luxuriousnes, riotze*. The word *Zullub* here used, is derived from *Zolet*, that is, a rioter, glutton, or luxurious person; Deut. 21. 10. Prov. 23. 11. & consequently one *vile*, contemptible and naughtworth, opposed unto the precious. Jer. 13. 19. And here *vilenes* or *riotze*, may either be meant of the vice itself; or of vicious doctrine, opposed to Gods precious word, before spoken of, verl. 7. or a *vile riotous person*, may so be called, for more vehemency sake, as *Pride for the proud* was Psal. 36. 13. The Greek translatheth thus; according to thine bigness, thou hast much-encreased (or, made abundant) the sons of men. The Chaldee thus, the wicked walk round about, as as herfleeth that sucketh the blood of the sons of men.

PSALM XIII.

David complaineth of desy in help; 4. prayeth for mercie, 6. and glorifieth them.

To the mayster of the musick, a Psalm
of David.

How long Iehovah, wilt thou forget me for ever: how long wilt thou hide, thy face from me? How long, shall I set counsels in my soule, sorow in my hart by day: how long shall my enemy be exalted above me? Behold answer thou me, Iehovah my God: lighten thou myne eyes, lest I sleep the death. Lest my enemie say, I have prevayled against him: my distressers be glad, when I am moved. But I, in thy mercie, doe I trust; my hart shalbe glad, in thy salvation: I wil sing to Iehovah; for, he hath bounteously-rewarded unto me.

Annotations.

Hide thy face] that is, withdraw thy favourable countenance & comfort which the Chaldee expoundeth the brightness of thy face. This is contrary to the lifting up of the light of Gods face, Psalm. 4. 7. and imports trouble and grief; and is caused by syn; and is the caule of many adversities and disconsers: Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23. 24. 29. therfore this prophet doth often complain of herof, and pray againt it. Psal. 30. 8. & 104. 29. & 88. 15. & 59. 28. & 101. 3. & 143. 7. & 17. 9.

V. 3. set counsels] that is, consult and devise, with my self, how to escape. *by day*] that is dayly; in Greek, day and night.

V. 4. lighten my eyes] that is, make them see clear; and consequently, make me joyful; for, the light of the eyes, rejoiceth the hart, Prov. 15. 30. Or, keep me abv: which sense, the words following seem to imply; and the like speeches in Prov. 29. 13. Eccl. 11. 7. 8. The eyes ar sayd to be inlighened, when penurie, sorow, sickness or other affliction wherby they were dulled, is doon away;

and the senses by some meanes refreld. 1 Sam. 14. 27. 29. Efr. 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11. *lest I sleep*} or, that I sleep not the death, meaning the sleep of death; that is, lest I dye. For death is ofte called sleep, in the scripture; Psal. 76. 6. Job. 3. 13. & 14. 12. Act. 7. 62. & 13. 36. the sleep of eternite, Jer. 51. 39. The Chaldee paraphraseth thus, Enighten mine eyes in thy Law, lest I syn, and sleep with them which are guilty of death.

V. 6. But I, I or And I; as for me. bounteously-rewarded]. The original word Gamal signifieth to give one thing for another; as prosperity, after one hath been in aduersitie, &c. And though it be sometime used for rewarding evil for good, Psal. 7. 5. & evil for evil Psal. 137. 8 yet from God to his people, it commonly signifieth a bountiful rewarding of good things, instead of evil, which we rather doe deserue. So Psal. 126. 7. & 119. 17. & 142. 8. & 103. 2. 10. The Greek translatheth dest.-bounteously: the Chaldee, rewarded me good.

PSALM 14.

David describeth the corruption of all naturall men; 4. and convinceth them by the light of their consciences. 6. He sheweth their enimities against Gods people, who wsh for and glorie in his salvation.

To the master of the musicke
Psalme of David.

The fool, sayth in his hart, ther is no God: they have corrupted, they have made abominable, their practise ther is none that doeth good. Iehovah from the heavens, looked down upon the sonns of Adam: to see, if there were any that understandeth; any that seeketh God. All is departed, togither they ar become unprofitable: there is none that doeth good;

4 good; none, not one. Doe they not know, all that work painful-iniquity: that eat my people, ^{as} they eat bread; 5 they call not on Iehovah. There, dread they a dread: because God, ^{is} 6 in the just generation. The counsel of the poor-afflicted, ye would make abashed: because, Iehovah is his hope. Who will give out of Sion, 7 the salvation of Israel? when Iehovah returneth the captivitie of his people: Iakob shall be glad, Israel shall fejoyce.

Annotations.

THe fool] Nabal (which hath the signification of falling, dying, or falling away as dooth a leaf or flower, *Isr.* 40. 8. *1 Pet.* 1. 14.) is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honestie, godlynes; being fallen from grace, ungratefull, and without the life of God; as a dead karke, (which of this word is called Nebalab, *Levit.* 11. 40.) and therefore ignoble, &c of vyle esteem; opposed to the noble man, *Isr.* 32. 5. The Apostle in Greek turneth it imprudent or without understanding; *Rom.* 10. 19. from *Dent.* 32. 31. *sayth in his hart*, that is, mindeth, and persuadeth himself in secret. So *Psal.* 10. 4. and 53. 2. *no God*] the Chaldee expoundeth it, *no power* (or dominion) *of God in the earth*. They have corrupted] marred, to weet, themselves; Therefore the Greek sayth, they are corrupted, the Chaldee sayth, corrupted their works. This word is used for corruption both of religion and manners, by idolatry and other vices. *Exod.* 32. 7. *Dente.* 31. 29. *Græc.* 6. 12. And that which he spake before as of one man, he now applieth to all mankind.

Made abominable] or made lothsome, to weet, their affliction themselves: as the Greek sayth, they are abominable: or become loth-

some. So in *1 King.* 21. 25. The Chaldee interpreteth, they abhor good. [practise] meaning their evil actions: therefore in *Psal.* 53. 2. it is *gavrol*, evil; which here, is *gnalichab*, action.

V. 3. *Allis*] or the all, that is, the whole universal multitude is departed; All in general, and every one in particular, as is expressed, *Psal.* 53. 4. [become unprofitable] or fit for no use; so the Apostle expresseth it in Greek; the word here used, being rare, and taken from *Job* 15. 16. & betokeneth a thing *lothsome*, *shaking*, and so *unfit for use*.

V. 4. *Doe they not know?*] meaning, doubtless they know, & cannot plead ignorance. A question hath often the force of an earnest affirmation. *eat my people*] that is, the poore; as is added for explanation, in *Exod.* 22. 25. for Gods people commonly are the poore sort, *Lam.* 3. 5. 6. *Luk.* 6. 20. and such are eaten or devoured of the wicked, *Psal.* 79. 7. who eat their flesh, and say of their skin, *and chop them in pieces as flesh for the translation*. *Mic.* 3. 3. [as they eat bread] the word *as seemeth* here to be understood; or without it, we may read, they eat bread; that is, *are secure*, and without remorse, doe give themselves to eating and drinking. So *eating of bread*, is used for banqueting; *Exod.* 12. 12.

V. 5. *Their dread they a dread*] that is, they are *fore a dread*: or *fear a greate fear*, as *Luke* 2. 9. So, *hath synned a syn*, *Lam.* 1. 8. that is, *hath grievously synned*. And by there, he meaneth the fiddaynes of it, as also in *Psal.* 16. 13. or, *there*, that is, in their hart and conscience. The Greek translatereth *they dreaded with feare, where no frar was*: the Chaldee; *they feared with a false feare with which it was not meet to fear*, [because God is] this may be taken as a cause of their foresyd fear; as Saul was afraid of David; *1 Sam.* 18. 14. 15. or it is an opposition to their dread, *but God is in the just generation*; and therefore they dread not; but are defended from the siege of their enemies; as *Psal.* 51. 6. The Chaldee sayth, *be-cause the word of the Lord is in the generation of the just*.

V. 6. ye would make abashed [that is, ye reprehend it, & would confound & frustrate it, bring it to nothing. See abesburg & shame, is often used, for frustration of ones purpose and hope. Psal. 6. 12. because Jehovah] or, b'z Jehovah is his shelter, and hope, therefore he shall not be abashed. Psal. 25. 3. Contrarywise, the wicked shall be abashed, because God refuseth them. Psal. 53. 5.

V. 7. Who wil give] or, O that some would give! it is a form of wishing, often used in the scripture, as Psal. 55. 7. Deut. 5. 29. Job. 6. 8. out of Sion} this is meant of Christ the salvation of God to Israel, who was expected out of Sion; as it is written; the redeemer shall come out of Sion, and shall take away iniquities from Jakob. Rom. 11. 26.

[returneth the captivity] that is, bringeth again those that were led captives: according to the promise, Deut. 30. 3. and this was performed by Christ, Luk. 4. 18. Ephe. 4. 8. Captivity, or Leading-away, is here used, for the people led-away; as an other word, of like signification is so used, Ezek. 11. 24. 21. So Psal. 72. 5. Jakob, Israel } that is, Gods people, the posterity of Jakob, who also was called Israel: (So Aaron is put for his posterity, the Aaronites, 1 Chron. 12. 27. and 27. 17. and David, for his children, 1 Chron. 4. 31.) Jakob is a name that notes infirmity; for he strove for the first birth-right, but overreigned it not, when he took his brother by the heel in the womb; and therupon was called Jakob; Gen. 25. 22. 26. But Israel is a name of power and principality; for after he had wrastled with the Angel, behaved himself princely, wept, prayed, & prevailed, his name was changed from Jakob to Israel; as a prince or prevayler with God, Gen. 32. 24. 26. 28. Hos. 11. 3. 4. Therefore is the name Israel, given to all Gods people; even the Gentiles also that have Jakobs faith; Gal. 6. 16. as long before, Jethro, who was by nature an Israelite, 1. Chron. 7. 17 was for his faith and religion, called an Israelite, 2. Sa. 17. 25. It may also be observed, how in this word ISRAEL are contained the first letters of the names of Abraham and Sarah his wife; of Isaac &

Rebekah his wife; of Jakob and of both his wives Leah and Rachel; all which persons (except Rachel,) were also buried together in one cave; Gen. 49. 29. 31.

PSALM XV.

David describeth a citizen of Zion, by his godly and righteous conversation.

A Psalm of David; Jehovah, who shall sojourn in thy tent: who shall dwell, in the mountayn of thy holyness? He that walketh perfect, and worketh justice: and speaketh truth, in his hart. Slandereth not, with his tongue; doeth not evil to his next friend: and taketh not up, a reproch, against his neighbour. In whose eyes, an abject, & contemned; but he honoureth, them that feare Jehovah: sweareth to his hurt, & changeth not. Giveth not his money, to biting-usury; & taketh not a bribe, against the innocent: he that doeth these things, shall not be moved for ever.

Annotations.

I N sby tent] or pavilion: called in Hebrew Obel, of spreading-over. God caused an habitation to be made in the wildernes, wherein he dwelt among men: Exod. 25. Psal. 78. 60. that mansion, made of ten curtains, he called Misbean, as Habitate, ex Tabernacle; Exod. 26. 1. Psal. 26. 8. over wh'ch, other curtains were made and cast for a covering, called Obel, a Tent or covering. Exod. 26. 7. Whereupon the whole place is called, sometime Obel, a tent, sometime Misbean a tabernacle. To this tent,

all Gods people were to come for his publick worship; *Levit. 17. 4. 5. Deut. 12. 5. 6.* It was a moveable place; and so differed from an house or settled habitation; *2 Sam. 7. 1. 6. 1 Chron. 17. 5.* yet for the vse, it is sometime calld a house, as is noted on *Psal. 5. 8.* [mountain] the mount Sion; wherof see *Psal. 2. 6.* The Chaldee calleth it, *the mount of the house of thy boynes.*

V. 2. *walketh perfect*] that is, leadeth his lif: perfect, iure, simple, sincere, and unblemished. It noteth the integritie that is before God, in hart and spirir; according to the covenant, *walk before me, and be perfect*, *Gen. 17. 1. 2nd, thou shalt be perfect with Jehovah thy God; Deut. 18. 13. Mal. 3. 8.* Therefore this perfectnes must first be in the hart, *Psal. 119. 80.* then in the wayes, *Psal. 18. 33.* & *119. 1.* [or effectiveth justice] this is wrought by faith, *Heb. 11. 33.* and such a man is acceptable to God. *A&T. 10. 35.*

V. 3. *Slanderib not*] or defameth not, backbiteth not. This word *Ragel* (from whence *Ragel*, a foos, is derived) properly noteth a going to and fro, prying and spying, and carrying tales and rumors; and is used for defaming, or calumniating by craft and guile, *2 Sam. 19. 27.* and here generally for all busie, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using *frwd or dolc.* [takest not up a reproch] or layeth not on; or bearest not a reproch. This importeth both the first *say-ing*, and the after receiving and reporting of a reprochful tale. *Exod. 23. 1. Levit. 19. 15.* The like phrase is used sometime for bearing or suffering reproch, *Psal. 69. 3. Ezek. 36. 19.* that sense is not amylyst here; bearib not reproch vpon his neighbour, that is, suffereth not his neighbour to be reproched; as elsewhere he saith, *bear not syn vpon thy neighbour; or suffer him not to syn.* *Levit. 19. 17.*

V. 4. *In whose eyes an abject*] or, *In his eyes, a reprobate is contemned.* The order also may be changed thus, *in whose eyes the contemptible* (or vile person, as *Deut. 11. 21.*)

is rejected. See examples of such carriage, *2 King. 3. 14. Esth. 3. 1. Luk. 13. 9.* The Greek translateth it, *an evil doer is set at nought before him: the Chaldee thus, He that is despised in his own eyes, and contemned.*

swearib to his hart,] or to his evil; his hinderance; or to afflict himself. Which may be understood of oathes to men, turning to his own los and damage, which yet he keepeth, or of othes to God, vowing to afflict himself, by abstinence. The Hebrew word which signifieth evil, is often used for affliction; as in *Ruth. 1. 21.* the Almighty hath done evil unto me; that is, hath afflicted me. Otherwise if we understand it of doing evil to an other, the meaning is, *swearib to doe evil, but daib not recompense it;* that is, performeth it not: for the word *change*, here used, sometime signifieth recompense, as *Iob 15. 31.* Compare this place with the Law for swearing to doe evil, or good, *Levit. 5. 4.* The Greek translateth *swearib to his neighbour:* for *rangh*, evil; reading *reangh*, a neighbour: this sense is good. And *rangh*, though not usual, may be taken for a neighbour, here, and in *Prov. 6. 24.*

V. 5. *money*] Hebr. silver, that is, money usually made of silver. *to biting-sury*] or with biting, that is usurie, fitly so calld, because it biteth and consumeth the borower and his substance. See the notes on *Exod. 22. 25.* *bemoved*] or *baker*, removed. And commonly it implieth in it, some evil to the thing moved; *Psal. 38. 17. & 94. 18. & 13. 1. & 60. 4.* and often in the psalms; therefore the just have this privilege of God, *never to be moved.* *Psal. 55. 23. Prov. 10. 30. & 12. 3.*

PSALM 16.

David prophesieth of Christ's confidence in God, did love to the Saints on earth. 4. The sorrows of Idolaters, with whom he had no communion. 5. He is content with his lot and heritage.

heritage, 7. blesseth God in his afflictions, 9. professeth his hope of resurrection from the dead, & eternal joyes at the right hand of God.

Michtam of David : Preserve me ô God, for I hope-for-safte in thee. Thou hast sayd to Iehovah, thou art my Lord: my good, not unto thee. To the sanctis, which are in earth: and the excellent, all my delight in them. Their sorowes shall be multiplied, that endow an other: I will not poure-out their poured-out-oblations of blood; neyther will I take-up their names, upon my lips. Iehovah the portion of my part & of my cup: thou susteynest my lot. The lines are fallen to me, in the pleasant-places: yea the heritage, is fayr for me. I wil bless Iehovah, which hath coun-selled me: yeas in the nights, my reins doe chastise me. I have proposed, Iehovah before me continually: for he is at my right hand, I shall not be moved. Therfore my hart rejoyceth, and my glorie is glad: also my st. sh. shall dwel in confidence. For thou wilt not leave my soule to hell, thou wilt not give thy gracious-saint, to see corruption. Thou wilt make me know, the way of life: satietie of joyes, before thy face; pleasures, at thy right hand to perpetuite.

Annotations.

Michtam of David:] David's jewel; or notable song. Cethem is fine-glistening-gold, I. sal. 45. 10. of that this Michtam may be derived, for a golden jewel; and so note the excellencie of this Psalm. The like title is before the ss. 57. 58. 59. and 60. Psalms. *Preserve me ô God.*] Christ

speaketh this Psalm, by David his figure, as wee are taught in the new Testament, Act. 2.25.31. & 13.35. and here is handled his mediatorship, death, resurrection and ascension. is thee] Chaldee, in thy word.

V. 2. *Thou hast sayd*] he speaketh this to himself; *Thou ô my soule sayest*: so the Chaldee paraphrase explaineth it: & the Greek to make it playnere, translatheth I have sayd. Or, it may be spoken to the spouse or church of Christ. *my good not unto thee*] understand, extendeth not or perteyneth not to thee; or is not for thee; which the Greek expoundeth thus, *of my goods thou hast no need.* For, if man be just, what giveth he to God: or what receiveth hee at his hand? Job 35. 7. The Chaldee sayth, *my good is not given but of ther.*

V. 3. *To the sanctis to weet, my good extendeth as elsewhere Christ sayth, for their sakes sanctify I my self, that they also may be sanctified through the truelsh,* Job. 17. 19. *are in earth*] such is the meaning of the Hebrew phrase, *in earth they*: the relative being put for the verb; which sometime the Hebrew it self explayneth: as he not the King of Isra. 4. 1 King. 22. 33. for it was not the King. 2 Chron. 18. 32. so, he overseer, 2 King. 15. 19. for was overseer, Jer. 51. 25. and lundy the like. *excellent*] or noble, glori-ous, wonderfull: an honourable title given to Christians. See Psal. 8. 2. The Chaldee addeth, excellent in good works. *all my delight in them*] or, in whom all my pleasure is. Hebr. Chephtha-bum, that is, my pleasure in them; so in Eze 62. 4. the church is called Chephtha-bab; that is, my pleasure in her.

V. 4. *Then sorowes shall be multiplied.*] This is meant of idolaters, who hastily endow, that is, offer sacrifice to an other God, and so increas: their grists; which may be under-stood of afflictions, or of grievous idole: for the Hebrew ghaesatim, sorowes, is often used for idole, as in Psal. 115. 4. and so the Chaldee paranthrasl taketh it here, saying, the wicked multiply their idole, and after they bestr to offer their giftis. Accordingly the sense may be this, They whose grievous idole are multiplied, they that endow an other God:

God: I will not pour out their oblations, that is, I will not partake with them, or be a mediator for them. *etdow an other*] or *bysten to another*. A similitude from dowries given in marriages, meaning gifts & oblations hastily brought for divine worship. *powred-out-oblations*] or *shed-offerings*: effusions properly, put by figure of speech for effused or powred out liquor, commonly cal'd drink offerings, which were wont to be powred-out vpon the sacrifices; and by Gods law were to be of wine or Shecar, Numb. 15.5.7.10. and 18.7. but among idolaters were of blood. The Chaldee giveth this sense, *I wil not receive with favour their drink-offerings, nor the blood of their sacrifices.* *take-up their names*] that is, not mention or speak of them, according to the law, Exod. 23.13. Is. 1.3.7.

V. 5. *of my part*] or, *of my portion*; that is, *of the inheritance parted, shared, and dealt unto me*. So the Greek turneth it, *of mine inheritance*. The word is generally vsed for lands, cities, goods, spoiles &c, that are *shared out*. And this here hath reference to the law of the Preists, which had no part among the people, for that the Lord was *their part and inheritance*. Numb. 18.10. The Lord is *his peoples part*, Lev. 10.16. & 11.19. and agayn, his people are cal'd *his part*. Deut. 32.9. *my cup*] that is, *measure and portion*, of joyes or afflictions. Psal. 23.5. & 11.6. *my lot*] this also is used for *an inheritance obeyned by lot*. Is. 18.11. Judg. 1.3. The Apostle calleth Christ's church by this name, 1 Pet. 5.3. The Greek translatheth, *shou art be that restorist mine inheritance to me*.

V. 6. *The lines*] or *Cords*; such were used in measuring of lands or heritages: Psal. 101.13. & 78.15. 2 Sam. 8.1. and figuratively a line is put for the portion measured. Is. 17.5.14. *is fysy for mee*] or, which is *sayr unto me*; that is, which pleaseb me well.

V. 7. *confelld me*] given me counsell by his word and spirit, touching my sufferings, and the glorie that shall follow. 1 Pet. 1.11. Luk. 24.35,26. God is wondrous

in counsil, and excellent in work. Esa. 28.29.

V. 8. *I have proposed*] or equally fer; the Greek (which th' Apostle foloweth) sayth, *I beheld before*. Act. 1.25. he is at my right hand] The word *u*, is supplied Act. 2.25. For God to be at the right hand, is powerfully to affit and comfort: as on the contrary, for Satan to be there, is greatly to reffil and annoy. Psalm 109.6. Zech.3.1. *I shall not be moved*] or, that I be not moved. Act. 2.25.

V. 9. *my glorie*] Th:6 by the Apostle is applied to the tongue, Act.2.16. which is the instrument wherewith we glorify God. See Psal.30.13. & 57.9. Gen. 49.6. *dwell in confidence*] or, *abide with hope*, that is, *boldly, safely, and securely*; meaning that his *flesb*, (his body) should abide (or rest) in the grave, with *true hope* of rising again from death, the third day.

V. 10. *my soule*] The Hebrew *Nephesh*, & Greek *Psichee*, which we call soule; hath the name of *breathing* or *respring*; and is therefore sometime used for the *breath*; Job 41.12. it is the vitall spirit that all quick things moove by; therefore beasts, birds, fish and creeping thinges, are called in scripture, *living fester*, Gen. 1.20.24. And this *soal* is sometime called the *blest*, Gen. 9.4. because it is *in the blood* of all quick things, Levit. 17.11. it is often put for the *life* of creatures; as *keep his soule*, Job 2.6. that is, *keepe his life*: a righteous man regardeth the soule of his beast, Prov. 12.10. that is the *life*: so to *seek the soule*, is to *seek ones self*, to take it away: Psal. 54.5. Act. 2.20. It is also many times used for *ones self*; as Job justified his soule; that is, *himself*; Job.32.

2. Take heed to your soules; that is, to your selves, Deut 4.15. sa Gen. 19.13. Luk. 12.19. And thus it is put for the person, or whole man; as, give me the soules; that is the persons; Gen. 14.21. so an *hungry soule*, Psal. 107.9. 2 *full soule*, Prov. 27.7. 2 *wearie soule*, Prov. 25.25. *eight soules*, 1 Pet. 3.20. *seventie five soules*, Act. 7.14. And many the like. It is used also for the *lust*, *wil* or *desire*, as Psal. 4.1.3. Exod. 15.9. for the *affectioun* of the *best*, Psal.25.1. for the *body* of man that hath

life and sense; *Psal. 105.18. &c. 35.13.* and finally it is sometime a dead body or corps, *Num. 1.2. &c. 9.10. &c. 19.11.13.* though this be figurative and very unproper, for at ones death, the soule goeth out; *Gen. 35.18.* The word being thus largely used, is to be weighed according to the matter and circumstances of each exte. For this here in the Psalm, compare it with the like in other places, *Psal. 30.4. &c. 116.8. &c. 89.49. &c. 38.4. &c. 91.17.* Christ gave his soul for the ransom of the world, and powred it out vnto death. *Isa. 53.12. Mat. 20.28. Job. 10.21. 15.17. &c. 15.13.*

to hell or in hell; in deatnes-estate, or deadly-bed. This word hell, properly signifieth deep, whether it be high or low. & though by custome it is usually taken for the place of devils and damned wighes; yet the word is more large: and as heaven is not onely the dwelling place of God and his saints, but generally all places above us, where the stars, the clouds, the winds, the birds &c. are, as is shewed *Psal. 8.9.* so hell is all places beneath. Wherfore it may in this large sense, serve to express the Hebreue word Sheol here used: which Sheol is a deep place, *Iob. 11.8. Prov. 9.18.* and sayd in scripture, to be beneath, *Psal. 86.13. Deut. 32.22. Isa. 14.9.* as heaven is above; and it, with the Greek word hades, is opposed to heaven *Psal. 139.8. Amos. 9.2. Mat. 11.23.* It commereh of Sheol, to crave, ask, or require; because it requireth all men to come unto it, and is never satisfied, *Psal. 89.49. Prov. 30.15.16. &c. 27.20.* It is a place or estate, which all men, even the best, come vnto: for Iacob made accoune to goe thither, *Gen. 37.35.* and Iob desired to be there, *Iob. 14.13.* (for he knew it should be his house, *Iob. 17.13.*) and our Lord Christ was there, as this Psalm with *Act. 2.31.* sheweth; and Solomon telleth, that all goe thither, *Eccles. 9.20.* It is usually joyned with grave, pit, corruption, defraction and the like words perteyning to death, with which Sheol or hades, is joyned as a companion therof, *Rev. 1.18. &c. 6.8.* Dathan and Abiram, when the earth

swallowed them up, are sayd to goe down quick into Sheol, *Num. 16.30. 32.33.* Jonas in the whales belly, was in the belly of Sheol, *Isa. 26.2.* and other holy men that were delivere^d from great miseries and perils of death, are sayd to be delivered from Sheol or hell, *Psal. 86.13. and 30.4. and 18.6. and 116.3.* and those that are dead, are gone to Sheol, *Ezech. 32.21.27.* And as death is sayd figuratively, to have gates; *Psal. 9.14. to Sheol, hades, hell, hath gates, Isa. 38.10. Mat. 16.18. and a soule, Isa. 1.14. and a hand, Psal. 40.16. &c. 89.49. and a mouth, Psal. 141.7. and a sting, which by Christ is done away; 1. Cor. 15.55. so that as he was not left to Sheol, but rose fr^d death (from the hart of the earth, *Mat. 12.40.*) the third day: so all the saints shall likewise be delivered from Sheol, or hades, *Psal. 49.16. Hos. 13.14.* and it with death shalbe abolished, *Rev. 20.14.* So by the Hebreue word Sheol, the Greek hades, and our English hell, we are to understand the place, estate, or depth of death; deadlybed. See the annotations on *Gen. 37.35.* And these words, thou wilt not leave my soule to hell, teach us Christs resurrection; as if he should say, thou wilt not leave me to the power of death or grave, to be consumed; but wilt raise me from the dead; as the words following, and the Apostles explanation doe manifest. *Act. 1.24. 31. &c. 13.34.35.* thou will not give] not grant, or suffer. An Hebreue phrase often used; as I gave thee not to touch her, *Gen. 31.7.* he will not give you to goe, *Exod. 3.19.* So *Psal. 51.23. and 56.9. and 118.18.* and many the like. to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye, *Psal. 89.49. Luk. 2.26. Job. 8.11.12. so, to see evil, *Psal. 97.11.* and to see good, *Psal. 54.13.* is to feel & inj^f it: & to see the grave, *Psal. 49.10.* corruption] the Hebrew Sheolshab properly signifieth corruption or rottenness, and is so to be taken here, as the Apostle urgeth the force of the word *Act. 13.36.37.* David saw corruption, but be whom God raised up, saw not corruption, Yet F sleep,**

often the word is used for a pit, or ditch, wherin karkasses doe corrupt. See the note on Psal. 7. 16.

V. 11. Thou wilt make me know for, ^{as} I have known; (as A. & 2. 13.) that is, givest me experience of. ^{the way of life} or our way of liver; the way or course to life from death, and to continue in life eternal; the Apostle saith ^{ways of life}, A. & 2. 23. And hereby, life in heaven with God is implied: as, to enter into life, Mat. 18. 9, is to enter into the kingdom of God, Mat. 9. 47.

^{before thy face} or, ^{with thy face}; that is, in thy presence I shall have fates of joys. The Greek, which the Apostle followeth, A. & 2. 13, saith, Thou wilt fill me with joy, ^{with} thy face. The Hebrew eth penai and liphuui, ^{with} or before the face, are both one, and sometime put one for an other: as 1 Kin. 12. 6. with 2 Chron. 10. 6. Gods face or presence, as it is our greatest joy in this life, Exod. 33. 14. 15, 16. so shall it be in the next. Psal. 17. 15. Wherefore the wicked shall then be punished from his presence. 2 Thes. 1. 9. ^{pleasures} [or pleasantnesses, (that is, pleasant-joys) at thy right hand; the place of honour; delights and joyes eternal. Mat. 25. 33. 34. 46.

PSALM 17.

David in confidence of his integrity, writh defense of God against his enemies. 10. he sheweth their pride, craft and eagerness, 13. he prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

A Prayer, of David: H ear thou Jehovah, justice; attend to my shrill-cry: hearken to my prayer: with out, lips of deceyt. From before thy face, let my judgement come-forth: let thine eyes, view righteousness. Thou hast proved my hart;

hast visited, by night; thou hast tried me but hast not found: I have purposed, my mouth shall not transgress: For the works of men, by the word of thy lips: I have observed, the paths of the breaker-through. Suffeyn thou my steps, in thy beaten-pathes: that my footsteps be not removed. I call upon thee, for thou wilt answer me O God: how thine ear to me, hear my saying. Marvellously-separate thy mercies, o favour of them that hope for safety: frō them that rase-up themselves, with thy right-hand. Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hidesthou me. From faces of the wicked that waste me: my enemies in soule, that environ-round against me. ^{With} their face they have closed-up: ^{With} their mouth, they speak in pride. In our steps now they compass us: their eyes they set, bending-down into the earth. His like-ness, is as a renting-Lion, that is gree-dy to tear: and as a lurking-Lion, siting in secret-places. Rise up Jehovah, prevent thou his face, make him bow-down: deliver my soule, from the wicked one ^{with} thy sword. Frō mortal-men ^{With} thine hand Jehovah, from mortal-men of the transitory-world, who have their part in this life; and their belly thou fillest with thine bidd-^{refuge}, satishyd are the sonns: and they lay up their overplus, for their babes. I, in justice shall view thy face; shalbe satishyd when I awake, ^{With} thine image.

Annotations.

Index

1. **V**oice] that is, my justice, as the Greek explyneth it: my just cause and complaint. The Chaldee sayth, accept Lord my prayer in justice. **Shout-cry** or shouting, that is, loud complaint; see Psal. 5. 12. **Without lips**] or, **not with lips of deceit**: that is, which prayer is unfeigned; not uttered with guile.
2. **V.** 1. **Come forth**] or proceed, that is, let my judgment be clearly pronounced and executed. Therefore in Hos. 6. 5. he addeth the similitude of the light of sun. **Righteousness**] or equities: this is all righteous causes and persons; or my most righteous cause.
3. **V.** 3. **Bast tried**] or, examined me; to weet, as metall in the fyre; So Psal. 66. 10. **Bast not found**] or, shall not at all find: to weet, any dross, or deceit, or, as the Chaldee addeth, corruption. The Greek translatheth, **iniquite was not found in me**. **Shall not transgref**] or, **transgrefest not**: that is, I purposed not to transgref with my mouth, by murmuring against thy fyerie trial of me: or, that which I purposed, my mouth transgrefest not, but my thoughts and words agree. The Chaldee thus, I have thought evil, it bast not passed my mouth.
4. **V.** 4. **For the works**] or concerning the works of men: Adam is here used for all earthly men. **bare observed**] or taken heed of; to weet, lest they should hurt me; or, that I should not walk in them; as the next verse sheweth: otherwise sometime, to observe wayes, is to walk in them. Psal. 18. 22. **the breaker-through**] that is, the robber or thief; as this word is expounded in Greek, Marsh. 21. 13. from Ier. 7. 11. one that breaketh boundes or limits, houses, belches, leves, &c. So Ezek. 13. 10.
5. **V.** 5. **Safetys**] Hold-up, or countey; this is spoken prayerwise to God, as the next verse manifesteth: The Greek turneth it, **Make-perfect**. It may also be read, **Safeyning**, or **To safeyn**; & so have reference to the former verse, I observed the robbers paibes; not to walk in them, but to safeyn (or safeyning, holding-fast) my steps in thy paibes. The Hebrew Tamech may be Englished **Safeyn thou**; as Zachor is remember thou, Exod. 20. 8. **Sbanor, observe thou**, Deut. 10. **Psalm 17. 12. Haloc, is Gae thow; 2 Sam. 14. 12. for which in 1. Chron. 11. 10. is written, Lee Gae thow. my steps**] or, my stappings-forward; my right-forth-peys. So Psal. 37. 31. & 40. 3. **beaten paths**] or round-paths; properly the word signifieth paths beaten with wagon wheels; here used generally for freight, direct, and beaten wayes. So Psal. 33. 3. & 65. 12. & 140. 6.
7. **V.** 7. **marvelously separate**] or make-marvelous; that is in wonder and excellency set shew me thy mercies, which are countnes all, let them now peculiarly be bestowed on me. See Psal. 4. 4. The Greek sayth, **Make-marvelous**. When Christ cometh, he will be made marvelous in them that believe. 1 Thes. 1. 10. **hope for safetys**] or, trust, to weet, in thee, as the Greek explaineth it; or is thy right hand; as is after expressed. God is saviour of all men, specially of them that believe. 1 Tim. 4. 10. **with thy right hand**] this seemeth to have reference to the first, & saviour (or thou which savest) with thy right hand; as Psal. 138. 7. & 60. 7. It may also be referred to the second, item that hope is thy right hand: or to the last, item that raise up themselves against thy right hand. And thus the Greek turneth it. But the Chaldee otherwise, **Avenge them on those which rise up against them, with thy right hand**.
8. **V.** 8. **the black**] that is, the sight in the mids of the eye, wherin appeareth the resemblance of a little man; and therupon seemeth to be called in Hebrew, Ibbon, of Ibb which is, a man. And as that part is blackish; so this word is also used for other black things, as the blacknes of the night, Prov. 7. 9, and blacknes of darknes, Prov. 20. 10. **of the apple**] so we call that which the Hebrew here calleth batb; and in Zach. 2. 8. bababat, that is, the little image appearing in the eye, as before is noted. The word batb, also signifieth a daughter, whereunto the Greek counteth agree. By this is meant the tender care of God for his people: and David here useth both words, for more vehementie; wheras elsewhere one of them onely is used; Ibbon, the black; in Deut. 32. 10. Prov. 7. 2. bababat and batb, the apple, in Zach.

Zach. 2. 8. Lam. 2. 18. bide thou me] Hebrew, then shall hide, or, keep me secret. It is the property of the Hebrew tongue, often to set down a prayer in this forme, especially in the end of a sentence; as noting some assurance to have the request fulfilled. So in Psal. 54. 3. &c. 59. 2. &c. 64. 2. Job 6. 23. &c. 21. 3. &c. 40. 1. See also the note on Psal. 10. 17.

V. 9. from faces] or because of the wicked. See Psal. 3. 1. enemies in soule] or, for the soule: meaning deadly enemies, that seek the soul or life. See Psal. 31. 4. The Chaldee expoundeth it, in the will (or desire) of their soule.

V. 10. They have closed-up] to weet, their face or body; (much like that speech in Job 15. 27. he bath covered his face with his fames.) or their face they close-up; meaning that they pamper and harden themselves. in pride] that is, proudly or haughtily.

V. 11. In our steps] or in our going, that is, wheresover we goe, they trac our footings; they compass me and us: the Hebrew hath both these readings; meaning David, with with his company. they set] to weet, upon us. bending down] to weet, themselves, that they be not espied: as Psalm. 10. 10. or to bend-down, to weet us; to overbrow us: or to set down their nets and snares.

V. 12. His likenes] that is, the likeness (or biew) of every one of them: or, he may mean some one principal, as S. 2. 1.

V. 13. prevent his face] that is, first come to help me; and suddenly and unlooks for, come upon him; and disappoint him. with thy sword] that is, thy judgement and vengeance: for all means of destruction are the Lord's sword. Isa. 66. 16. &c. 27. 1. Jer. 47. 6. Zeph. 2. 11. The Chaldee expoundeth it, the wicked which deserveth to be killed with thy sword, or understand, which wicked man is thy sword: as affliction is called the rod of his wrath. Esa. 10. 5. and so in the verle following: from mortallites, which are thy hand: or with thy hand, that is, thy judgment or plague; for so God's hand often signifieth. Exod. 7. 4. Act. 13. 12.

V. 14. of the transiorie world] that is,

worldlings; as they of the citie, are citizens; Psal. 71. 16. The word Cheled, is used also for the short time of mans age and durarice, Ps. 39. 6. And 99. 48. Here and in Psal. 49. 2. it is the world, named of the transitories; for the fashion of this world passeth away; 1. Cor. 7. 31. in this life] according to Abrahams speach, Son remember that thou in thy life time, receyedst thy good things. Luk. 16. 25. Of the wickedes prosperitie here, see Job. 21. 7. &c. the soules] to weet, of those worldlings; meaning that both they and their children have their all. Or, satisfied are they with soules: as in Job. 21. 11. they send forth their children like a flock. their overplus,) the residue of their store; or their excellencie. For this word Feber is used sometime for overplus in quantity; Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellencie or dignite, Gen. 49. 3.

V. 15. injustice] meaning in the justice (or righteousness) which is of God by faith in Christ; as Phil. 3. 9. View thy face] that is, enjoy thy comfortable favour; as Psal. 4. 7. &c. 16. 11. or shall see and know the plainly and perfectly, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1. Job. 3. 2. when I awake,) to weet, out of the dust of the earth, from the sleep of death; as Esa. 26. 19. with thy image] to weet, I shalbe satisfied with it; so meaning by image, Gods glorie: or, with thy image, that is, beauty is upon me: for, as we have borne the image of the earthly mannes, shall we bear the image of the heavenly, 1 Cor. 15. 49. Compare here with Psal. 73. 20. The Hebrew doctors expound this injustice, to be meant of the garden of Eden (the heavenly paradise), called Justice: and that in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image: & this is that (in Psal. 17.) I shalbe satisfied, when I awake, with thise image: saith R. Menaheim on Deut. 4. But the lame Rabbin on Levit. 20. giveth a better exposition of this word Justice, saying, For there is no coming before the most high and blessed King, without the Shechinah, (that is the divine-majestic of God in Christ,) to signify which thing (it is sayd) I in Justice shall view thy face.

PSALM 18.

David having been delivered from all his enemies, professeth his love unto God therefore. 5. He remembreth the great dangers wherin he had been; 7. his cryes unto God, 8. the Lord's wonderfull judgment upon his enemies, 17. and deliverance of David. 31. He sheweth his infinite worth of life, 27. God's justice towards all men, 33. the victories which he gave unto David, 44. and dominion over peoples. 50. The glorie of Gods name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

TO the mysterie of the musike psalms
of the servant of Ichovah, of David; which spake, to Ichovah, the words of this song; in the day, that, Ichovah had delivered him, from the hand of all his enemies, and from the hand of Saul.

2 And he sayd; **I** Will dearely-love
3 thee, Ichovah my firm-strength. Ichovah,
4 my rock and my fortres, and
5 my deliverer, my God my rock, in
6 whom I hope for shelter: my sheild
7 and horn, of my salvation, mine high-
8 defense. I called-upon the prayed
Ichovah: and from mine enemis, I
was saved. The pangs of death com-
passed me: and the streams, of Belial
frighted me. The pangs of hell
went-round about me: the snares of
death, prevented me. In the distres
upon me, I called on Ichovah, & unto
my God I cried-out: he heard my
voice, out of his palace; and my outcry,
before him, entered into his ears.
And the earth, shaked and quaked;

and the foundations of the mountayns were-stirred: and they shook themselves, because he was wroth. Smoke ascended, in his anger; and fyre out of his mouth did eat: coles, burned from it. And he bowed the heavens, and came-down: and gloomy-darknes, was under his feet. And he rode upon the Cherub, & did fly: and he flew-swiftly, upon the wings of the wind. He set darknes, his secret place; round about him his pavillion: darknes of waters, thick-clouds of the skyes. From the brightnes that was before him: his thick-clouds passed-away; hayl, and coles of fyre. And Ichovah, thundered in the heavens; and the Most-high, gave his voice: hayl, and coles of fyre. And he sent his arrowes, and scattered-them-asunder: & lightnings he hurled forth, and terribly-stroke-them-down. And the channels of waters, were seen; and the foundations of the world, were revealed: at thy rebuke Ichovah; at the breath, of the wind, of thine anger. He sent from the high-place, he took me: he drew me, out of many waters. He ridd me, from my strongenemie: and from my haters; for they were mightier then I. They prevented me in the day of my clowdy-calamitie: and Ichovah was, for a staff unto me. And he brought me forth to a large-roundth: he released me; because, he delited in me. Ichovah rewarded me according to my justice: according to the purenes of my hands, rendered-he vnto me. Because I obserued, the wayes of Ichovah: and did not wickedly, from my God.

23 God. For all his judgements were
 before me: and his decrees, I did not
 turn-away from me. And I was
 perfect with him: and kept-my-self,
 from mine iniquitie. And Ichovah
 rendered to me according to my jus-
 tice: according to the purenes of my
 hands, before his eyes. With the
 gracious-saint thou wilt shew-thy-
 self-gracious: with the perfect man,
 thou wilt shew-thy-self-perfet. With
 the pure thou wilt shew thy self pure:
 and with the froward, thou wilt shew-
 thy-self-wry. For thou, wilt save
 the poor-afflicted people: and wilt
 bring-low, the lofty eyes. For thou,
 hast lighted my candle: Ichovah my
 God, hath brightned my darknes.
 For by thee, I have broken-through
 an host: and by my God, I have lea-
 ped over a wall. God, his way is
 perfect: the sing of Ichovah is tried:
 he is a shield, to all, that hope-for-
 safetie in him. For, who is God,
 besides Ichovah: and who is a rock,
 except our God? God, that gird-
 eth me with valour: and giveth, my
 way perfect. He matcheth my feet,
 as Hindes feet: and upon my high-
 places, he maketh me stand. He
 learneth my hands, to the warr: and
 a bow of brasse is broken, with myne
 armes. And thou hast given to me,
 the child of thy salvation: and thy
 right hand hath upheld me: and thy
 meeknes hath made me to encrease.
 Thou hast widened my passage under
 me: and my leggs, have not stagge-
 red. I followed mine enemies, and
 overtook them: and turned not, till I
 had consumed them. I wounded
 them, and they could not rise up:

40 they fell, under my feet. And thou
 hast girded me with valour, to the
 warr: them that rose-against me, thou
 hast made to stoup-down, under me.
 And thou hast given to me the neck,
 of mine enemies: and them that ha-
 ted me, I have suppressed. They
 cryed-out but ther was none to save:
 unto Ichovah, but he answered them
 not. And I did beat-them-smal,
 as dust before the wind: as the clay
 of the streets, I did powr-them-out.
 Thou hast delivered me, from the
 contentions of the people: thou hast
 put me, for the head of the heathens:
 a people, whom I have not known
 doe serve me. At the hearing of
 the ear, they obey me: the sonns of
 the stranger, falsly-deny unto me.
 The sonns of the stranger, fade-away:
 and shrink-for-fear, out of their clo-
 sets. Ichovah live, and blessed be
 my rock: and exalted be the God of
 my salvation. The God, that gi-
 veth vengeance to me: and subdu-
 eth, peoples under me. My deli-
 verer, from mine enemies: also from
 them that rose up against me, thou
 hast exalted me: from the man of
 violent-wrong, thou hast rid me.
 Therefore, I wil confess thee, among
 the heathens Ichovah: & to thy name,
 I wil sing-psalm. He maketh great,
 the salvations of his King: and doeth
 mercy, to his anointed; to David
 and to his seed; for ever.

Annotations.

T *[His servant of Ichovah]* So he intitleth
 him selfe here and in Psal. 36. 1. for
 his

his service in administering the kingdome. This song is also written in 2. Sam. 22. with some little change of a few words which shalbe observed. *[hand of Saul]* which noteth the power of the King, above that which is noted by the hand or palm of other enemies: yet for this word *hand*, in 2. Sam. 22.1. is used, *paine*: the Chaldee expoundeth it, *the sword of Saul*.

2 V. 2. *I will dearly love*] or, *I love heartily*, with my inmost bowels. The original word is in this place for *intire love*; but otherwher is oftē used for *tender mercie* or *bowels of compassion*. Psal. 25.6. &c 102.14. &c 103.13. This verse is added here, more then in 2. Sam. 22.

3 V. 3. *fortress*] or *excution*, a place or hold to flee unto, when one is hunted & chasēd. See Psal. 31.3. *rock*] Two names of a Rock are in this verse; the first *Selaingh*, a firm stony rock or cliff, the later, *Tsur*, a strong or sharp rock; and is often the title of God himself, and turned in Greek *Theos*, that is *God*: as in the 32. and 47. verses of this Psalm, Deut. 32.4. & 30.31.. Psal. 71.3. and in many other places. *born of my salvation*] that is, *the born that saaveth me*. A born, signifieth power and glorie, Psal. 92.11. Amos 6.13. *Habac. 3.4.* therefore borns are us'd to signify Kings, Dan. 8.21. Rev. 17.12. And Christ is called, *the born of salvation*. Luk. 1.69. *high defense*] or tower, refuge. See Psal. 9.10. In 2. Sam. 22.3. there is ad. ded more, *and my refuge, my faviour*, from violent wryng thou saavest me.

4 V. 4. *Praised*] that is, glorious, excellent, praise-worthy; and accordingly for his mer- cies, usually praised of his people. So Psal. 48.2. The Chaldee expoundeth it, *with a praise* (or *Hymne*) I prayed before the Lord. And the Greek, *praising I will call upon the Lord*.

5 V. 5. *the pangs*] paines, thromes, forewes, as of a woman in childbirh; so the ori- ginal word signifieth, Hos. 13.13. Esa. 13.8. & 65.7. & so the Chaldee explaineth it, *Anguish compassed me as of a woman which fe- reth in the birth*, and hath no strength to bring forth, and she is in danger of death. Or, The bands,

bands, the cords (as the word also signifi- eth, Job. 36.8. Prov. 5.22.) For this, in 2. Sam. 22.5. an other word is used, that signifieth *breaches*, which also is applied to the breaking forth of children at the birth. Hos. 13.13. Esa. 37.3. and to the *billowes* of the sea. Psal. 42.8. *streams*] or brooks, *bonans*. The original word *Nachal* is used as our English *course*, both for a brook or stream running in a vally; and for the *vally* it self. 1. King. 17.3. 4. Water doe often figure out afflictions; Psal. 69.1. 3. *bonans* or *streams* of waters, mean *vehement and violent afflictions*. Psal. 124.4. Ier. 47.2. *Belial*] or *ungod- lines*. The Hebrew *Beliqebnai* (which the Apostle in Greek calleth *Belial*, 2 Cor. 6.15.) is used to denote extreme *mischiefs* and *wickednes*, or most impious and mischievous per- sons, called *souls of Belial*, *Demeroa*. 13.13. *daughters of Belial*, 1 Sam. 1.16. *men of Belial*, 1 Sam. 25.26. and sometime *Belial* it self; as in *Nabu*. 1.15. *Belial* shall no more pass through thee; and 2. Sam. 23.6. *Belial* shall be every one a thorns thrifit away: and Job. 34.18. *Wilt thou say to a king, Belial?* It is also applied to *special hymns*, and *syncretic*, *mixtures* of *Belial*, Prov. 19.18. *a counsellor of Belial*, *Nebu*. 1.15. Also to *mischievous thoughts*, *words* or *things*; Deut. 15.9. Psalm. 41.9. & 101.3. The Apostle opposeth *Belial* to *Christ*, 2 Cor. 6.15. & it seemeth to be put for the Devil or *Satan*, (as the Syriak and Arabik translations there explaine Pauls term:) or for *Antichrist*; for so *Belial* is opposed to *Christ* and his *kingdome*, 2 Sam. 23.6. By interpretation, *Belial* signifieth *an Un- dirsti*, or *Without yoke*, *lawles*; as *Anti- christ* is named *the lawles man*, 2. Thes. 2.8. and in this Psalm, the Greek translateth *streams of lawlesnes*, or *iniquite*: which the Chaldee paraphrast calleth *the company of the unrighteous*. *fighted u.e.] skared, or vexed with terror*. This word is used of Sauls vexation by an evil spirit: 1 Sam. 16.14, 15.

6 V. 6. *of bel*] which the Chaldee ex- poundeth *a company of wicked persons*. *snare of death*,] deadly snare; engines set for my death; a similitude taken from fowlers snare,

scars, Eccl. 9.12. So Prov. 13.14. and 14.27. The Chaldee explyneth it, men armed with weapons of slaughter. Presented me] that is, were ready to take hold on me suddenly, and smotred.

V. 7. distress upon me] or to me; that is, in that my distress; or while it was upon me. So Psal. 96.19. he heard] The Hebrew properly is, will hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22.7. it is plainly written, & he heard: so after in the 12. verse, he will set: which in Samuel is written and he set: again in the 14. verse, shondred; for which in Samuel is written, will thonder; the like may be observed of the Hebrew phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrew text it self sometime sheweth, as bikkihu, they smote him, 2 Chron. 22.6. for which in 2 King. 8.29. is written jakkabu. See also the note on Psal. 1.1. his palace] or his Temple: which the Chaldee explyneth thus. He received my prayer from the Palace of his sanctuary which is in heaven. entered] or came into; this word is omitted in 2 Sam. 22.7. supplied here; as often times there wanteth wordes, which are to be understood. So verse 29. and Psal. 69.31.

V. 8. foundations of the mount] that is, the roots and bottoms of the mountayns. By these and the words folowing, under the similitude of a sore tempestuous wether, Gods judgments against the wicked, are excellently set forth. Compare herewith, Psal. 82.5. and Dent. 32.22. where the foundations of the mountayns are set on fire. For mountains in 2 Sam. 22.8. is written heavens: eyther for that the mountaynes reaching hyc, seem to be the foundation and as they are called in Job. 26.11. the pillars of heaven; or in a mysticall sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions. Heb. 12.26.27. he was wroth] or kindled to him was his anger; or burn did his nose: for in the Hebrew, an other word is sometimes added, which

signifieth anger or nose. Dent. 6.15. Exod. 32.11. See the notes on Psal. 2.5. and the note here following. The Greek translateth, for God was angry with them.

V. 9. in his anger] or, in his nose: the like speech is in Esa. 65.5. these are a smoke in my anger; or, for these a smoke is in my nose: and it noteth sore indignation; for Smoke is a signe of vehement anger, Psal. 74.1. & 80.5. Dent. 27.20. This narration here, may be compared with the giving of the law, Exod. 19.18. &c. where was smoke, fyre, earthquake, thonder, lightning, and the like. For these with the speeches following of drowdes, wades, tempests, thunderbolts, hael, &c. doe lively delcribe Gods Majestic, appearing in his works, and for punishment of his enemies, as Exod. 9.13. 24.7. &c. 10.11. Judg. 5.20. 1 Sam. 2.10. & 7.10. & 12.17. Rev. 16.18.21. did eat] that is consume. See Psal. 50.3. The Chalde expoundeth it, he sent his wrath like burning fyre; coles offyre were kindled at his word.

V. 10. he bowed the heavens] This was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like again, Psal. 145.5.6. Esa. 64.1.2. and came down] that is, as the Chaldee openeth it, his glorie appeared, gloomy darknes] myrk and thick darknes, or, a dark cloud: as 2 Chron. 6.1. Job. 22.13. such as was on mount Sinai, when God came down on it, Dent. 4.11. & 5.22. a signe of terror, as th' Apostle sheweth, Heb. 12.18. So Psal. 97.2.

V. 11. on the Cherub] a Cherub, and the plural number Cherubim or Cherubines, is a name given to the Angels, Gen. 3.25. & to the golden winged images which were in the tabernacle and temple, Exod. 25.18.19.20. 1 Kng. 6.23.24.25.29.32. The living creatures also which Ezekiel saw in vision, Ezech. 1.5. are called Cherubines, Ezech. 10.1.15. Likewise the king of Tyre, is called an anointed and a covering Cherub, Ezech. 28.14.16. The Hebrew name hath affinity with Rebab a Chariet, used in Ps. 104.3. almost in like sense as Cherub is here; and the Cherubines are called a Cher-

set, 1 Chron. 18. 12. And Gods Angels are his charrets, Psal. 68. 18. and they seem to be meant in this place, for as the Angels are said to fly, Dan. 9. 21. so the Cherubines had wings, Exod. 21. 20. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Psalm. 80. 2. God is said to sit on the Cherubines; as here to ride; and a Cherub, may be put for many or all the Cherubines, as charretes for charrets, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseth thus, And he was seen in his strength upon the height Cherubims; or brought his power, upon the wings of the whirlwinds. few swiftly] or glauzed, a similitude taken from Eagles and like swift fowles that fly with a winge. Deut. 28. 49. Jer. 48. 40. For this, in 1 Sam. 22. 31. is written yet, that is, he was seen which here with little difference of one letter, is jede, that is, he flew swiftly. So in Isai. 104. 3. God is said to walk upon the wings of the wind;

V. 11. his pavilion] or, cover, tabernacle. In the Chaldee it is explained thus; He placed his divine presence in the darkness, and his glory was compassed with clouds as a pavilion; and he made rays to come down upon his people; or mighty waters, from the moving of the dark clouds, upon the wicked, from the height of the world. darknes of waters] that is, dark, black waters: meaning watrie clouds, as Ps. 104. 3. Or 29. 3. In 2 Sam. 22. 12. this is thus set down; and he set darknes round about him, for boother, blacknes of waters &c.

the skies] that is, the heavens, named in Hebrew Shechakim, of their thin fire or subtle substance.

V. 13. passed away] that is, vanished; for Gods brightness expelled them. So passing-away, is used for vanishing, Esai. 29. 5.

hail and coles] that is, there was, or, there came hail, to weet from his brightness, as in 2 Sam. 12. 13. it is written, From the brightness before him, there burned coles of fyre. Hail, and fyre, are instruments of Gods war and punishments. Job. 38. 22. 23. Isai. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek. 10. 3.

V. 14. thunders] this also is a signe of Gods anger, 1 Sam. 2. 10. Or 7. 10. Isai. 29.

6. and of his power and glory. Psal. 39. 3. Or 77. 19. Job. 26. 14. Or 37. 4. 5. Or 40. 4. gave his voyce] a common phrase for all loud and high speach, cry, noise, thounding &c. Psal. 46. 7. and 68. 34. and 77. 18. and 104. 12. Jer. 2. 35. Num. 14. 1. 2 Chron. 24. 9. Heb. 3. 10. The Chaldee expoundeth it thus, the most High lifted up his word; he cast hail, and coles of fyre] that is, fyre vapours, lightnings &c. This sentence is omitted, in 1 Sam. 22. 14, and is wanting also in the Greek version here.

V. 15. his arrowes] the instruments of his wrath and judgements; for God hath arrows of pestilence, Psalm. 91. 5 of famine, Ezek. 5. 16. and other arrows to wound the hearts of his enemies, Psalm. 45. 6. Or 64. 8. or to afflict his children Psal. 38. 3. Job. 6. 4. Here and in Psal. 144. 6. by arrows may be meant thunderboltes, or the baylstones sore mentioned; as the baylstones that fell, Job. 10. 11. are called arrows. Hab. 3. 17. The Chaldee saith, to sent his word as arrows. be bowled] or, be shot, as the word signifieth, Gen. 49. 13. it may also be turned, be multiplied. This is omitted in 1 Sam. 22. 15. terribly stroke them down] discomfited, troubled, and cast them down with dread, noyse and tumult. This word is vied in the examples of his wrath, Exod. 14. 24. Isai. 10. 10. Judg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

V. 16. channels of waters] that is, of the sea; 1 Sam. 22. 16. channels signify violent eareats, or forceable streams, running rivers. So Psal. 42. 2. and 126. 4. The Greek here translatheth them, fountains of waters.

foundations of the world] that is, the deep waters and main sea, wheron the world is founded, Psal. 24. 2. wind of thine anger] or, of thy nose, as before, vers. 9. meaning a blast, storm, or whirlwind, which God in anger sent forth. This manner of speech is taken from Job. 4. 9.

V. 17. drew me out &c.] this hath reference to Moses case, who was drawn out of the water, and therupon called Moseb; Exod. 2. 12. that word Moseb, is set here by David, and no where els in Scripture.

Waters signify trouble, as is noted ver 5, and sometimes multitudes of people, Rev. 17. 15. So the Chaldee turneth it here, he delivered me from many peoples.

V. 19. cloudy calamities] The Hebrew word is a fog, vapour, or mystic cloud; Gen. 2. 6. Job. 36. 27. by figure, it is put for calamity or misery of man. Deut. 32. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12.

V. 21. from my God] meaning by summing, or turning away from him: which the Chaldee expresseth thus, I walked not in wickedness, before my God.

V. 23. nor turned away from me] in 2 Sam. 22. 23. it is, turned not away from us; that is, from any of his statutes. The Greek translateth, they departed not from me.

V. 24. from mine iniquity] that is, from the iniquity that I am prone to fall into. The Hebrew word signifyeth that which is unright, unequal, crooked or perverse; opposed to that which is right: and is fitly applied to sin; and so translated by the Apostle, Rom. 4. 8. from Psal. 32. 2. In this estate we all are born, Psal. 51. 7. so it nogeth the vicious or crookedness of nature and original sin; which the Apostle called the sin dwelling in him; Rom. 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively used oft times for punishment due to sin: wherof see Psal. 31. 11. The Chaldee openeth this verse thus: And I was perfect in his fear, and he was the sorer of my soul from sins.

V. 25. purenes of my hands] in 2 Sam. 22. 24. my purenes.

V. 26. gracious] or merciful, pious, godly. See Psal. 4. 4. man] or mighty-one: called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put Gibbor, that is, Strong, or a champion: a mighty man: Psal. 19. 6. and 45. 6. with the forward, thou wil shew thy self way. A like speech is used in Moses, Levit. 26. 27. 28. if ye walk stubbornly against me, I will walk stubbornly in anger against you: But here David useth two words, wherof the first, forward, or crooked, is always spoken of da-

ing evil and wrong; the latter word is y, not o, but is a similitude taken from wrestlers and noteth a writhing of ones self against an adversary. The Chaldee paraphraſt applieth this gracious-saint, to Abraham; the perfect man, to Isaac; the pure, unto Jacob; and the forward, unto Pharaoh & the Egyptians.

V. 28. the lofty eyes] In 2 Sam. 22. 28. it is thus set down: and thy eyes are upon the lofty, that thou mayst bring them low.

V. 29. hast lighted my candle] O, dost lighten my lamp: that is, givest me comfort, joy, prosperity after troubles: as on the contrary, the wicked's candle shall be put out. Job. 18. 6. & 21. 17. Prov. 13. 9. & 24. 20. & 20. 20. In 2 Sam. 22. 29. this word lighted, is left out to be understood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon saith, that a man's mind, (O, soul) is the candle of the Lord. Prov. 20. 17. sometime ones child succeeding him in government, is his candle, Psal. 132. 17. 1 King. 11. 36. & 15. 4. Mass. 21. 30. All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Jerusalem, Rev. 21. 23. the true light, which lighteth every man that cometh into the world. Job. 1. 9. brightned my darkness] that is, turned my grief and affliction, into joy, and comfort. Job. 29. 3.. Ebb. 8. 16. Luk. 1. 79.

V. 30. broken through an host] H-bre. shall break, or run through an host, or troupe. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself; and of quelling his foes, and winning their walled cities, & both these, speedily. The Chaldee explaineth it thus, For by thy word, I shall multiply armies: & by the word of my God, subdue fenced towers.

V. 31. in him] the Chaldee saith, in his word.

V. 32. who is a rock] that is, a mighty saviour and defender. The Greek here for rock hath, a God; and in 2 Sam. 22. 32. a Creator. And this hath reference to the words of Moses; there is no rock like our God. 2 Sam. 2. 2.

- 33 V. 33. *that girdeth me*] that is, prep-
areth and strengtheneth me: therefore in 2 Sam.
22. 33. it is written, *my strength: elsewhere*
he speaketh of being girded with joy, Psal.
30. 12. *valour* or power, force, pru-
er. And this word is used, both for va-
lour, activitie, and courage of body & mind;
also for a power, or army of men, Psal. 33. 16.
and 136. 15. and also for wealth gotten by in-
dustry, whereby men are able to doe much. Psal.
69. 9. 11. &c. 62. 11. *and giveth*]
that is, maketh or disposeth my way to be per-
fect; that is, without impediment, &c. as the
Greek translateth, without bl. misb. For gi-
reth, in 2 Sam. 22. is, loofeneth; which also
freeth from los.
- 34 V. 34. *He maketh my feet as birds*]
that is, maketh me swift to run like the Hindes;
and so to escape danger, and stand safe vpon my
high places; which usually denoteth securi-
tie, honour and prosperity. Deut. 32. 13. & 33.
29. Iса. 58. 14. The like speach Habakkuk
hath in the end of his song. Hab. 3. 19.
- 35 V. 35. *born of brass*] or of stell; and this
is obserued to be stronger then iron. Job.
20. 24.
- 36 V. 36. *thy right hand hath upheld me*] or,
firmly stayed (and strengthened) me. This sen-
tence is added here, more then 2 Sam. 22.
36. *thy weeknes*] or modesty, lenitie,
humilitie, wherby thou abasest thy selfe to re-
gard me, and deal meekly with me; even gently
chaffising and nurturing me. Wherfore the
Greek turneth it thus, *thy chastisement hath*
relished me. The Chaldee sayth, and by thy
word, *thou hast made me to increase*.
- 37 V. 37. *hast widened my passage*] or en-
larged my pase; that is, given me roome to
walk steadily and safe. Contrary to that
which is sayd of the wicked, that *by strong*
(or violent) *passages are streightned*; (or made
sorrow), Job. 18. 7.
- 38 V. 38. *overtook them*] and consequent-
ly, quelled, or cast them off; as is expressed, 2
Sam. 22. 38.
- 39 V. 39. *I wounded them*] or stroke through,
embreded with blood. This verse in 2 Sam.
22. 39. is read thus. *And I consumed them,*
and wounded them, and they rose not: but fel-
- under my feet.
- V. 41. *the neck of mine enemies*] that is,
put them to flight, and subdued them; 2 Chron.
29. 6. Gen. 49. 8. And this respecteth Gods
promise, Exod. 23. 27.
- V. 42. *They cryed out*] for an helper, as
the Chaldee addeth. For this, in 2 Sam.
22. 42. is, *They looked*. *answered*]
in Chaldeea, they praised to the Lord, and he
received not their prayer.
- V. 43. *powre them out*] or empty them,
that is, tumbled them down, to be troden as
dust; stred them abroad; as in 2 Sam. 22. this
verle is written, *And I did beat them small*,
at the dust of the earth: as the clay of the streets:
I pounded them, I stred them abroad.
- V. 44. *of the people*] in 2 Sam. 22. it is,
the contentions of my people, hast kept me for
the head &c. and hereby Christs headship
over the church of the Gentiles is signifi-
ed; and the contradiction of his own peo-
ple the Jewes. Rom. 10. 20 21. See after
in verle 50.
- V. 45. *At the hearing of the ear*] that
is, speedily, so soon as they hear without fur-
ther a doe. or, *By the hearing of the ear*, that
is, with diligent hearkynge and attendance.
sons of the stranger] of the alien, or of alien-
nation; that is, aliens, outlanders, strangers fro
the comon wealth of Israell; they & their pro-
genitors. So Psal. 144. 7. Iса. 62. 8.
falsly deny] or dissemble. In the Greek,
they he: meaning they feignedly submit them-
selves, for fear or other sinillier respect, a-
gainst their wills. And this agreeeth with
the last promise of Moses; Deut. 32. 29. *thy*
enemies shall falsly deny to thee. The origi-
nal word is used both for denying, Gen. 12.
15. and for lying or falsifying; 1. Kings. 13. 18.
See after, Psal. 59. 13. & 66. 3.
- V. 46. *safe-away*] or fall, to weet; or
leaves of trees that wither.
- V. 47. *my Rock*] in Greek, my God.
- V. 48. *that giveth vengeance to me*] that
is, giveth me power to be avenged of my foes:
or, giveth vengeance for me; that is, avengeib
and punishib for my sake. Wherupon he
is called the God of vengeance, Psal. 94. 1.
So to give vengeance, is to execute it. Nu. 31. 3.

Subdueth], bringeth into good order and subjection, therefore in 1 Sam. 21. it is sayd, subiectib or bringib down. And sometime this word signifieth a subduing by overbrow and destruction; as in Chron. 22.10. she subdueth: for which in 2 King. 21.7. is written she brings to perdition: or destroyed.

V. 50. I will confess thee] that is, give thee publik and solenn prayses & thanks. This verse is applied in Rom. 15.9. to the calling of the Gentiles unto the faith of Christ, and praise unto God therfore. By which we are taught, that of Christ & his kingdom, this Psalm is chiefly intended.

V. 51. He maketh great] or magnifieth; He is the magnifier of the salvations; that is, of the ful salvation and deliverance. In stead of Magdil, that is magnifyer; in 1 Sam 22.51. there is Magdol, which is so written, as by the vowels signifieth a tower of salvation; and by the consonants a magnifyer. Hereupon the Hebrew doctors (in Mardas tulli upon this place) say, One scripture sayth MAGNIFIE, and another sayth TOWER; Of what tower is made for them? The King Christ is a tower, as it is sayd, the tower of salvations: it is also written, The name of the Lord, is a strong tower. See Prov. 18.10. his anointed] or his Messias; his Christ: as before in Psal. 2.2. David and his seed] this may be referred, both to the first David & his posterity, on whom God shewed great mercy: and also to our Lord Christ; who is called by the Prophets, David; Ezek. 34.23.24. Hos. 3.5. and his seed, are his disciples, the children which God hath given him; Heb. 1.13. of himself is the seed here mentioned; Act. 13.13. Rom. 1.3. as he also is called, Abraham seed; Gal. 3.16.

PSALM 19.

2. The creatures shew Gods glorie. 3. The Law more clearly revealsh his will. 13. His grace cleansib and sanctifib through Christ the Redeemer.

To the master of the music;
a Psalm of David.

THE heavens, doe tell the glory of God: and the out-spred firmament sheweth the work of his hands. Day unto day, uttereth speech: and night unto night, manifesteth knowledge. There is no speech, and no wordes: not heard is their voice. Through all the earth, gone-out is their line; and to the utmost end of the world, their speakings: he hath put a tent in them, for the Son. And he is as a brydegroom, going forth out of his privy-chamber: joyeth as a mighty-man, to run a race. From the utmost-end of the heavens, is his egrets; and his compassing-regress, is unto the utmost-ends of them: and none is hidde, from his heat. The law of Ichovah is perfect; returning the soule: the testimonie of Ichovah is faithful, making wise the simple. The precepts of Ichovah are right, giving-joy to the hart: the commandement of Ichovah is pure, giving-light to the eyes. The fear of Ichovah, is clean, standing to perpetual-asy: the judgements of Ichovah are trueth: just they are, togither. To be desired, more then gold, and then much fine-gold: and sweeter than hony, & liquor of the honey-combs. Also thy servant, is clearly-admonished by them: in keeping of them, ther is much reward. Vnadvised-etrours who doeth understand? from secret-faules cleane thou mee. Also from presumptuous-fyars, withhold thou thy servant; let them not have domination in me, then shall I be perfect, & made-clean, from much trespass. Let the

the words of my mouth, and the meditation of my heart before thee, be to favourable-acception : Jehovah, my Rock and my redeemer.

Annotations.

Deed] to weet unto men; and so give occasion unto them to tell ; as the Chaldee translath , They that took upon the heavens doe tell etc . [the glory] that is, the glorious work ; so in Exod. 16. 7. Num. 14. 21,22. Job. 11.40. [the out-spread firmament] the whole cope of heaven, with the aier , as the Chaldee sayth , they that behold the aier : which though it be soft and liquid, and spred over the earth, yet is it fast and firm ; and therfore called of us , according to the common Greek version, a firmament: the holy Ghost expresseth it by an other term, Mid-heaven : Rev. 8. 13. & 14. 6. & 19.17. This Out-spread-firmament or expansion , God made amidds the waters for a separation, and named it Heavens, Ge. 1.7,8. which of David is sayd, to be stretched out as a curtain , or tent. Psa. 104.2. and elsewhere is sayd to be firm, as molten glass. Job. 37.18. So under this name Firmament , he comprised the orbs of the heavens, and the aier, and the whole spacious round above the earth.

V. 3. Day unto day] one day unto another : so was it used for ater , in Exod. 25.1. & 19.1. Viterib] or welrib ait; as a fountayn , continually & plenteously . manifestib] or shew-erib-lively .

V. 4. not heard & their voice] that is, whose voice is not heard, or understood: meaning that they are no true or obscure species, whereby the heavens preach to the world , but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19,20. and the Greek v. shew here leadeth us so to understand this sentence, together with the Apostles allegation, Rom. 10.19, and the like Hebrews

are usual, as Job. 3.3. Let the day perish , I was born in it, that is, wherein I was born ; & hearing is often put for understanding. Gen. 12.7. 2 Kings. 18.16. 1 Cor. 14. 2. Compare also herewith that Hebrew phrase in Isr. 38.5. Or we may read it thus : There is no speech, nor words: not, heard is their voice: that is the heavens make no speech , or sermon, nor utter any reasonable words : no nor any voice (i.e. sound) at all of theirs is heard: but their voice is gone forth, &c. Or, (taking words for peoples that speak them,) there is no speech, nor words , where the voice of the heavens is not heard.

V. 5. their voice] or, their rule, their delineatio: which is, a mean to teach the rude & simple; as Esa. 28.10. or by line is meant a building, frame or edifice, which is made by line and rule . Zach. 1.16. Job. 38.5. The Greek translath it, their sound , which word th' Apostle also useth , Rom. 10.18. where he speketh of the preaching of the gospel, by which the church is taught and edified. their speakings] or, their words: but this is used sometime generally for signification any manner of way: as Prov. 6.13. be speketh (that is, significeth) with his feet. And taking him before to have shewed how the heavens have no speeches words nor voice, this heretofore may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. he hath put a tent] God hath put (or set) in the heavens a tabernacle, that is, a fitting habitation: for that the sun never stayeth in one place. The Sun is in Hebrew called Shemesh , that is, a minister or servant ; which very name should have kept the nations from worshiping & serving it , which God hath distributed to all people under the whole heaven ; as Deut. 4.39.

V. 6. a bridegroom] the Chaldee addeth in the morning : a bridegroom. The Sun, whē he riseth, is gloriously adorned with bewtiful rayes; and seemeth most cheerful; which two things are set forth by similitude of a bridegroom. Esa. 61.10. & 62.1. to run a race, a long-way, journey, G. 3 or

or, course. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

V. 8. *The law or Doctrine:* an orderly manner of instruction: *as Institution or Disposition;* called in Hebrew *Torah,* which implieth both doctrine, and an orderly disposition of the same; therefore, where one Prophet relating Davids words, saith *the law of man;* 1 Sam. 7. 19. an other saith, *the orderly estate (or course) of man.* 1 Chronic. 17. 17. The holy Ghost in Greek calleth it *Nomos,* a law: Heb. 8. 10. from Jer. 31. 33. This name is most comonly ascribed, to the precepts give by Moses, at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Job. 1. 17. & 7. 13. it is also largely used for all his writings. For the history of Genesis, is called *Law;* Gen. 4. 17. from Gen. 7. 6. And though sometime the *Law* be distinguished from the Psalms and Prophets, Luk. 16. 16. &c 24. 44. yet the other Prophets books are called *Law;* 1 Cor. 14. 21. from Esai. 28. 11. the Psalms are also thus named, Job. 10. 24. & 15. 15. from Psal. 82. 6. & 31. 19. Yea one Psalm, is called *a Law,* Psal. 78. 1. and the many branches of Moses doctrine, as the *law of the syn. offering &c.* Levit. 6. 25. and generally it is used for any doctrine, as the *law of works:* the *Law of faith &c.* Rom. 3. 27. *is perfect] or, is a perfect law.* The word before, is againe understand here and in the speeches following: as sometime it is fully expressed, Psal. 12. 7. *returning the soul:] or, reform, the life.* To *return the soule,* is sometime to deliver it fro evils, Psal. 35. 17. Job. 23. 20; sometime to refresh it as with food, that keepeth in life, Lam. 1. 11. 19. to refresh it with rest, comfort, and the like, Ruth. 4. 15. Psal. 13. 3. Prov. 25. 13. All which may be found in the law of God. *the testimony] God called the two tables of his law, the Testimony, Exod. 25. 15. 21. & 31. 18. and the Ark wherin they were kept, had therupon the like name, Num. 17. 4. Exod. 21. 21. and so the tabernacle wherin the ark was, Exod. 38. 21. Rev. 15. 5. God: law hath this title because of the testification, contestation, and ear-*

*nest charge which he, and his Prophets gave concerning it; as Psalm. 81. 9. 1. King. 17. 15. Nehem. 9. 29. 30. Deut. 31. 28. & 32. 4. and as a record, it testifieth what is Gods will and covenant, Job. 5. 39. And is the law, so the gospel, (yea Christ himself) is called *a testimony,* 1 Cor. 2. 1. 2 Thes. 1. 10. 1 Tim. 2. 6. *faithful] or, a faithful testimony:* this word meaneth alio, sure, certayn, firm and constans; as faithfull plagues. Deut. 28. 59. are sure and durable: a faithful house, 2 Sam. 7. 16. is seikd, firme and stably &c. Gods word hath like commendations. Psal. 93. 5. & 111. 7. *the simple] or, silly.* The original *pethi,* meaneth one that is easly perfecced, or intitid; credulous and light of beliefe; according to the proverb; *Pethi, The simple belieereth every thing:* Prov. 14. 15. Consequently, it is used for *Varkilful,* and applied sometime to evill foolish persons, Prov. 9. 6. & 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greek often translateth it, *a babe;* and so Christ calleth such, Mat. 11. 25. This verse and the two next following, which treat of Gods law, are in Hebrew, written every of them with ten words, according to the number of the ten commandments; which are called *ten words:* Exod. 32. 18.*

V. 9. *The precepts] or, Comissions, Charges.* This word is by David onely, applied to Gods commandements; called of him *Pikkudim of Pakad to Vpsi;* as if we should say *Visitation;* or precepts the transgressions wherot God hath threatened to visit or punish; as Exod. 20. 5. & 32. 34. Or of *bipkud to command or commit unto ones charge and custodie;* because these are committed vnto men, carfully to be observed, as it is wrieten, *Thou hast commanded thy precepts, to be kept reverently;* Psal. 119. 4. *the commandement] that is, the commandments: one put for all;* as judgement. 1 King. 25. 6. for judgements; Jer. 31. 9. and many the like.

V. 10. *The fear] or reverence, that is, the religios and worship prescribed of God;* as in Mat. 15. 9. that is called *Worship,* which in Isa. 29. 13. is named *Fear,* and

and this is said to be clear from all filthiness, because he requireth to be worshipped in spirit and truth, and with pure hands. Job. 4. 14. 1 Tim. 2. 8. Or, as God himself is called *Fear*; Psal. 76. 12. so his law may also here be called *Fear*, for that it was given with fearful majestie; and worketh in men the fear and reverence of God. Exod. 20. 18. 19. 20. Deut. 5. 24.—29.

And the lawes] or abiding, continuing firm, yet and perpetually. judgments] Such lawes as were annexed to the ten commandements, for punishing the offenders, have this title prefixed; as Exod. 21. 1. These are the judgements which thou shalt set before them: &c. And as decrees or statutes, are often put for the ordinances of Gods worship; (as is noted on Psal. 2. 7.) in fled wh^t of David here leemeth to vse the former word *fear*; so judgments are lawes and rules for humaine duties. These two Moses often joyneth together, saying: hearken Israel to the statutes and to the judgments. &c. Deut. 4. 1. c. 8. 14. 45. & 5. 1. 31. & 6. 1. 20. & 7. 12. & 8. 11. &c. just together] that is, all of them together, and ecb of them apart, is just; or, justified.

V. 11. fine gold] or solid-gold call'd *Pax*, which hath the name of strength, fastnes, or solidity: such gold was rare and precious, Isa. 13. 11. Lam. 4. 2. The Arabians now call gold, *Pax*. It was very fine, therefore whē one Prophet calleth it gold *Muphar*; 2 Kings. 10. 18. another calleth it *labor* that is free, or cleane gold. 2 Chron. 9. 17.

liquor of the honey-combs] or, liquid honey of the combs. Ech of these words is used by Solomon for the dropping honey comb, Prov. 1. 3. & 16. 24. and both are here joyned for more vehemensie:

V. 12. clearly admonished] The word signifieth illustrating, making bright or shewing, Dan. 12. 3. and so by warning or information to make the soule cleare, and circumflete Exod. 18. 20. 2 Kings. 6. 10. Eccles. 4. 13. Ezek. 3. 17. 18. 19. 10. much reward] or much end; that is, great profit or reward; as the Greek translatheth it. The

Chaldee appliceth this peculiarly to David, saying, and because he keeps them before me the Prince of Israel. This Medrue Gnekeb, signifying the heel or footsole, is used figuratively for the end of a thing, (as the head, for the beginning, Psal. 1. 9. 160.) and so for the success; rest and recompence that followeth therupon. As an other word, scherub, which signifieth End, is also allo for reward, Prov. 13. 18. and 1 Pet. 1. 9.

V. 13. *Underived exortis.] or, ignorant faults, Unrepecting and inconsistent sins.* The law for which is given, Levit. 4. 2. &c. who doth understand] or, who can discern meaning no man can. So Psal. 77. 1. I spake not, for, I could not speak. See the annotations there. *knowe thou me.] or, make me innocent, free, guiltless, empty.* The word is also used for exempting, or absolving free from punishment due to syn. Exod. 20. 6. & 34. 7.

V. 14. b: to favourable acceptation] that is, be acceptable, or well-pleasing; or as before, they shall be acceptable. For the Hebrew will bear either interpretation. Therefore also in the Greek, these two phrases are used as one, He shall be, Mark. 10. 44. and Let him be, Mat. 20. 17. Of the word acceptation see the note on Psalm. 5. 13.

my redeemer] as deliverer; the Hebrew Gool, is interpreted in the Greek by both these; Rom. 12. 26. from Isa. 59. 20. Act. 7. 35. The word is of large use, for redching of things sold or mortgaged, Levit. 25. but applied to red-mption or deliverance from danger, Psal. 69. 19. from violence, Psal. 72. 14. from corruption, Psal. 103. 4. from the enemies hand, Psal. 106. 10. from death, Hes. 13. 14. and from all evil, Gen. 49. 16. And in special, one that shall ransom or redeem any person, or thing that was before alienated, and restoreth it to the first estate, by right of kinred, is called by this name, 1. King. 16. 13. Ruth. 3. 9. 12. 13. and 4. 1. 3. &c. Therefore is this title given to God, and Christ, who is our redeemer, and allied unto us, as concerning the flesh Isa. 43. 14. & 44. 6. and 47. 4. 1 Thes. 1. 10. Heb. 2. 14. 15.

PSALM 30.

The Church blesseth the King in his exploits:
6. Promiseth thankfulness; 7. expresseth confidence
in Gods succour; 8. and triumpheth by faith in
Christ.

To the master of the music;

a Psalm of David.

I
L^{et}ehovah answer thee, in day of dis-
tress: the name of the God of Ia-
kob, set-thee-on-high. Send thy
help from the Sanctuarie: and uphold
thee, out of Sion. He remember
all thy oblations: and thy burse-of-
fring, he turn-to-ashes Selah. He
give to thee, according to thy hart:
and fulfull all thy counsele. We wil
shewe, in thy salvation: and in the
name of our God, set up the banner:
Iehovah, fulfull all thy petitions.
7 Now I know, that Iehovah, saveth
his Anointed; answereth him, out of
the heavens of his holynes: with
powers, the salvation of his right
hand. These(make-mention)of char-
rets, and these of horses: but we,
make-mention of the name of Ieho-
vah, our God. They, stoup-down
and fall: but we rise-up, and stand-
upright. Iehovah save thou: the
King, he answer us in the day we
call;

Annotations.

A
N^d never shouldest thou be King: whome af-
ter he calleth Messias, or Anointed;
vers. 7. And this sentence is set down in
Izaakobs words, Gen. 35.3. as after he men-
tioneth the God of Iakob. And the whole
Psalm, is a prophetic of Christs sufferings.

&c. his deliverances out of them, for which
the church with him triumpheth. For
answ^r, the Chaldee say h^t, accept thy pray-
er. set thee on high] in a high refuge, and
so defend and keep the sale: see Psal.9.10.
As Gods name, even his only is adviced high,
Psal.148.13. so is it also a strong tower, which
the righteous runneth unto, and is set-on-high:
Prov.18.10.

V. 3. from the sanctuarie] or Sanctuary.
Thus the tabereacle was called, Lev.16.2.
and the temple, 1 King. 8. 10. as being
the place of holyness, for the presence of
God there.

V. 4. remember all thy oblations] This
hath respect to the law, which appointed
part of the oblation, (or meat-offering) to
be burnt on the altar unto God, with oil
and incense for a memorial, Levit.1.3. The
Hebreue Minchah, is generally a gift or pre-
sent carried to any , Psalm. 45.43. & 72.10.
Genes.32.13. & in speciaill a gift or oblation
presented to God, Genes.40.3.4.5. Psalm.
96. 8. most specially, the oblation of cur-
or flow, called the meat-offering, Levit.1.
Num.29. Th' Apostle in Greek urgeth it
Prophete, exoblation. Heb.10.5.8.10. from
Psal.40.6. burnt-offering] Which ac-
cording to the original word Ghoselb, sig-
nifieth, an Ascension; because this kind of
sacrifice, was wholly given up to God in
fyre. Levit.1.3.-9.13. Therefore in Greek
it is translated holocausta, that is, a whole-
burnt-offering. even to ashes] that is,
consume to ashes, with heavenly fyre. For
so God approved and accepted the sacri-
fices of his people. Lev.9.24.1 King.19.28.

V. 5. fulfil all thy counsele] or accomplish
it: Counsele is as empty, if it be not effected
& accomplished; & the performance,
is as the filling thereof. So to fill or accom-
plish petitions, in the verse following: to
fulfill joy, Job.3.23. & 15.11. to fulfil words,
is to confirm them, 1 King.1.14. and to per-
form or effect them. 1. King.2.27.

V. 6. We will shewe] or, that we may shewe,
or shew. For these two phrases are used
indifferently: See the note on Psal.43.4.

by salvation] which thou (the King) hast
received;

receives; or, which thou (i.e. God) has given.
see up the banner] or, display the
fane or ensigne, which was for triumph and
victory, to honour God, and to terrify the
enemies. Song. 5. 3. 9.

V. 7. his annoyed] or *Messias*: that is,
his King; verse 10. *Psal. 3. 6.* with powers,
the salvation] that is, with full-power (or
pruissance,) even with the salvation of his right
hand. For Gods right hand is of wondrous
excellent force, and doeth valiantly, *Exo.*
13. 6. Psal. 118. 16. & 83. 14.

V. 8. These] that is, Some mention char-
rets and some horses. Charet is used for
charrets; as also in *Psal. 68. 18.* so, bird for
birds: *Psal. 8. 9.* Angel, for Angels. *Psal. 34. 8.*
make mention of the name] that is, make it
to be known and to be remembered, with ho-
nor. *Psal. 45. 13. Esa. 49. 1. & Sam. 18. 12.*

V. 9. Hand-sprung] or, set our selves fare
to continue yet. So after in *Psal. 146. 9.*
& 147. 6.

V. 10. the King, he answer us] By the
King here seemeth to be meant Christ, of
whom this whole Psalm is composed: as
also the Chaldee paraphrase understood
it; and the late explained this verse thus;
O Word of the Lord redeem us: a mighty King
receive our prayer in the day of our invocation.
But the Lxx. not keeping the distinc-
tions, turn it in Greek thus, Lord save the
King; and heare us in the day that we call upon
thee.

PSALM 21.

The King giveth thanks for many blessings
received. 3. He profiteth his confidence of fur-
ther grace, and prophesieth the destruction of the
wicked.

To the master of the music;
a Psalm of David.

Iehovah, in thy strength the King
shall rejoice: and in thy salvation;
how vehement glad shall he be! Thou
hast given to him, his hearts desire; &

the earnest-request of his lips, thou
hast not kept back Selah. For thou
preventest him, with blessings of
goodness: thou settest on his head, a
crown of fine-gold. Life, he asked
of thee, thou gavest it him: length of
dayes, ever and aye. Great is his
honour, in thy salvation: glorious-
majestic and comely-honour, hast
thou put upon him. For thou hast
set him to be blessings to perpetua-
lity: thou hast made him chearfull
with joye, with thy face. For the
King, trusteth in Iehovah: & through
the mercy of the most-high, he shal
not be moved. Thy hand shal find
out all thine enemies: thy right-hand
shal find out them that hate thee.
Thou wilt set them, as an oven of
fyre, at the time of thy face: Iehovah,
in his anger will swallow them up; and
fyre shal eat them. Their fruit, from
the earth thou wilt destroy: and their
seed, from the sons of Adam: For
they have intended evil against thee:
they have thought a crafty-purpose,
but they shal not be able. For, thou
wilt set them as a butt: with thy
strings, thou wilt make-ready against
their faces. Be thou exalted Ieho-
vah in thy strength: we wil sing and
praise-with-psalm, thy power.

Annotations.

I N thy strength] or, for thy strength; thy
kingdom, strong helpe, and deliverance.
This Psalm, as the former, gravateth
the victory and salvation of Christ; and is
by the Chaldee paraphrase applied to the
reign of King *Messias*. Also the Hebrew
Shem, (that reverre,) hath the letters (be-
ing)

ing transplaced,) of the name *Mashisch*, Christ. *that repyre*] or *repayreth* continually.

V. 4. *a crown*] a sign of glorious victory: and of the kingdom.

V. 5. *length of dayes*] that is, a long continued lifetime. Isa. 53. 10. Job. 12. 12. So Psal. 23. 6. and 93. 4. and 91. 16. On the contrary *short of dayes*, is short lived, Job. 14. 2.

ever and eye] to eternal and perpetual ey. Christ being rayfed from death, dyeth no more; death hath no more dominion over him; Rom. 6. 9. But behold he is alive for evermore Amen. Rev. 1. 18. and ever liveth, to make intercession for them that come to God, by him. Heb. 7. 25.

V. 7. *best set him blessings*] that is, made him to abound with all manner blessings himself; and, to be an example of, or to impart blessing unto others. So to Abram it was layd, be thou a blessing; Gen. 12. 3. the like promise is to his children, Ezek. 34. 16. Isa. 49. 20. *with thy face*] or before thy face, in thy presence. 25 Psal. 16. 11.

V. 9. *shal find out all thy enemies*] to weet, to punish them, as the like phrase importeth. Isa. 13. 10. or, *shal find for all*, that is, shalbe enough for all thy foes; that is, sufficiently able to overcome them: so fudng is vsed for sufficiencie. Num. 11. 22. Judg. 11. 14. For head, the Chaldee sayth, the stroke of thine hand.

V. 10. *wilt set them*] or putt them all and every one as is noted on Psal. 2. 3. So also after in vers. 11. and 13.

in even offyse] a syry fornic; meaning in great affliction. Lam. 5. 10. *the time of thy face*

that is of thine anger as the Chaldee paraphrase explyneth it: for the face sheweth both pleasure or displeasure; favour or wrath: so face is vsed for anger, Psal. 34. 17. Levit. 10. 6. Gen. 32. 20. Lam. 4. 16. Jer. 3. 12.

smallow them] that is, destroy or abolish them: so Psal. 35. 25. and 51. 6. and 55. 10. *fyre*] the Chaldee expoundeth it, the fyre of Gehenna, (or of Hell.)

V. 11. *Their fruit*] that is, their children; called the fruit of the body; and womb: Psal. 127. 3. and 132. 13. Deut. 28. 4. or, their body and that which comes thereof; as

Prov. 31. 16. 31. [their seed] that is, children, or posterity. Psal. 22. 24. 31. and 37. 21. Gen. 17. 7. 10.

V. 12. *shal not be able*] to weet, to shalish, (as the Greek explyneth,) or, to effect it. After this word can, or able; there often wanteth a word to be understood: see Psal. 101. 5.

V. 13. *a bax*] to shooe at; Hebr. a shoulder; because the earth is heaped vp like shoulders. The Chaldee paraphraeth, *than best set them to thy people as one shoulder. make ready,*] or fit, namely thyne arrowes, aginst their faces. The Chaldee otherwise: in the coards of thy Test, thou wile order thy Law before them.

PSALM 23.

David as a figure of Christ complaineth of his many afflictions; 10. Prayeth with faith for deliverance. 13. Foretelleth the sundry evils which the wicked would doe unto Christ at his death. 23. After deliverance, Christ declareth Gods name and praises to his brethren; 27. Communicateth the fruits of his death and resurrection to the ends of the earth. 31. Whereupon they shew forth their obedience, & preach his justice.

To the mayster of the musik; concerning the Hinde of the morning a Psalm of David.

MY God my God, wherfore hast thou forsaken me: art farr off from my salvation, from the words of my roting. My God, I call by day, and thou answerest not: & by night, and there is no silence to me. And thou art holy: setting the prayres of Israel. In thee, our fathers trusted: they trusted, and thou deliveredst them. Unto thee they cryed out and were safe delivered: in thee, they trusted and were not abashed. But I

8 as a worm and not a man : the re-
 9 proch of men, & despised of the peo-
 10 ple . All they that see me , doe
 11 skoff at mee: they make - a - mow with
 12 the lip, they wag the head. He con-
 13 fidetly - turned unto Iehovah, let him
 14 deliver him : let him ridd him; be-
 15 cause, he deliteth in him. But thou
 16 art the drawer of me forth out of the
 17 belly: the maker of me to trust, even
 18 at my mothers breasts. Upon thee,
 19 I have been cast from the womb: fro
 20 my mothers belly, thou art my God.
 21 Be not thou gone farr - off from mee,
 22 for distress is near : for there is no hel-
 23 per. Many bulloks, have compassed
 24 mee about : mighty - bulls of Bashan,
 25 have environed mee . They have
 26 wide - opened - upon me their mouth:
 27 as a renting and roaring Lion. I
 28 am poured - out as waters; and all my
 29 bones, dispart - themselves : my hart
 30 is as wax; it is molten, in the middest
 31 of my bowels. My able - strength, is
 32 dried - up , like a potsherd ; and my
 33 tongue cleaveth to my jawes: & thou
 34 hast brought me - down to the dust
 35 of death. For doggs have compassed
 36 mee; the assembly of evil - doers, have
 37 inclosed mee : they Lion - like - peirced,
 38 my hands and my feet. I may tell
 39 all my bones: they did behold , they
 40 did view mee. They parted my gar-
 41 ments among them : & for my coat,
 42 they cast a lott. And thou Iehovah,
 43 be not farr - off: my fortitude, hasten
 44 to my help. Ridd my soule from the
 45 sword : my lonely, soule , from the
 46 hand of the dog. Save me, from the
 47 mouth of the Lion : and from the
 48 hornes of Unicorns, thou hast answ-
 49 red mee. I will tell thy name to my

brethren: in the middest of the church,
 24 I will praise thee . Ye that fear Ie-
 25 hovah, praise him; all ye seed of Iacob
 26 honour him: & be afryd of him, all
 27 ye seed of Israel. For, he hath not
 28 despised nor abhorred, the affliction
 29 of the poor - afflicted; nor bid his face
 30 from him: & when he cried - out unto
 31 him, he heard . Of thee, shall my
 32 praise; in the great church: my vowes
 33 I will pay, before them that fear him.
 34 The meek shall eat , and be satissfed;
 35 they shall praise Iehovah , that seek
 36 him: your hart, shall live to perpetu-
 37 al - aye. All the ends of the earth,
 38 shall remember and turn unto Ieho-
 39 vah: and all families of the heathens,
 40 shall bow - downe - themselves before
 41 thee. For to Iehovah , perhaps the
 42 kingdome: and he is ruler among the
 43 nations . All the fat - ones of the
 44 earth, shall eat & bow - bown - them-
 45 selves; all that goe - down to the dust,
 46 shall bend - down before him: and he
 47 quickneth not, his soule. A seed
 48 shall serve him : it shalbe accounted,
 49 to the LORD for a generation. They
 50 shall come , and shall declare his jus-
 51 tice: to a people that shalbe born; that
 52 he hath done this.

Annotations.

T *He Hind of the morning*], meaning
 Christ, who as a Hind was by Jewes
 and Gentiles, the dogg; verl. 17. bunt-
 ed and wroughed , in the morning: *Ioba* 18. 23. and also rose from death the
 third day early in the morning: *Ieh.20.1.*
 when God had made his feet like Hind's
 feet, and set him on his high places: *Psal.*
 19. 34. Compare with this, *Song. 2. 9.17.*
 H s and

and v. 14. where Christ is also likened to a young hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrew *Ajelob*, hath the name of prowess or fortitude, (as in the 20 verse of this psalmie *Ejelob* is fortitude;) and so it may be understood for the strength (or fortitude) of the morning, that is, the help and power of God to rayle vp Christ from the dead, which may be the meaning of the Greek translation for the morning help. Some of the Iewes have interpreted it, the morning starr, which (2) though the word be no where els found in scripture, for a starr,) agreeth also to our Lord Christ, who is intituled, the bright morning starr. Rev. 22. 15. Others, applying this title to the musik, recygn the Hebrew words still; *Ajelob hassiba-*cher. The Chaldee expoundeth it, To praise (God) for the mightie continual morning sacrifice.

V. 2. My God my God etc.] Christ speakeith this Psalme to God his Father. The Hebrew is. *Eli Eli lamah gilmach-*bi-*m*: which words our Lord verner on the cross, Mat. 27. 46. (lave for the later, he vised the Syriak, *sabachani*, of the same signification.) At which the prophane Iewes mocked, saying that he called for Eli: Mat. 27. 47. 49. Wherfore hast thou forsaken us] or, why leavest thou me? They are the words of faith, striving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 43. 10. & 43. 2. my roaring] this argueuth great grief of hart, uttered with lowd complaint: So Psal. 38. 9. & 33. 3. Job. 3. 24. And Christ, in the dayes of his flesh, offred up prayers, with strong crying and teares, to him that was able to save him from death; Heb. 5. 7.

V. 3. no silence to me] or, but I have no silence: and consequently, no rest, or ease. So Job. 30. 26. 27.

V. 4. sitting] or sittest; that is, abidest still one and the same; as Psal. 9. 9. & 55.

20. & 102. 13. or sittest, to weet, still; as *Rysh*. 3. 12. that is, risest not up to help mee: or sittest, that is inhabites, as Psal. 9. 12. & 132. 15. The Chaldee translateth, which stabbisst the world, for the praises of Israel. [in Greek the praise of Israel: that is, art he to whom Israel singeth all prayses for deliveries: and of whom Israel glorisheth in all time of need. So Moses sayd to Israel, be is thy praise, Dent. 10. 21. & 7. 14. 17. 14.

V. 7. a worm] that is, weak, (as the Chaldee explayneth it;) wretched and troden under foot. So Job. 15. 6. & 21. 14.

V. 8. make a mow] make-an-opening with the lip; which may be taken both for mowing or thrusting out of the lip, & for licentious-opening thereof, to speak reproch. wag the head] a sign also of scorn. Esa. 37. 22. Math. 27. 39. Job. 15. 4. Psal. 43. 15. Lam. 3. 15.

V. 9. He confidently turned] or Rolled; that is, trusted, as in the new testament this phrase is explayned, Mat. 27. 43. where they mock at Christ. The Hebrew applieth this word Roll or turn, figuratively to a confident committing of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gol properly is Roll thou: but put for be rolled, or trusted; as the like phrase, mask the hart of this people sat, &c. Esa. 6. 10. is thus resolved, this peoples hart is wicked sat, &c. Mat. 13. 15. or it is the indifinite, to turn, for be turned; as in Esh. 9. 16. to stand, is used for they stood.

V. 11. been cast from the womb] that is, from my infancie committed to thy care and custodie. So elsewher he sayth, the Lord hath called me from the womb, Sec. Esa. 49. 1. Contrarywise the wicked are estranged from the womb; Psal. 8. 4.

V. 13. bulioky] that is, strong and lusty person, such as were the high priests, scribes, &c, that set against Christ. So the Chaldee expoundeth, peoples like pushing bulls. mighty bulls of Bashan] which was a fertile country, good to feed cattle, Num. 32. 4. & such as there fed, were fat & strong, Dent. 32. 14. Ezch. 39. 18. The Iewes were the

the bulls of Bashan, as the Prophets fore-told, Deut. 32.15. Amos 4.1. Hos. 4.16. and the historic sheweth, Mat. 27. Here, the word *bulls* is to be supplied unto the word *mighty*, as also in Psal. 50.13. &c. 68. 31. See the notes on Psal. 10.10.

V. 14. wide-opened] or gaped; and this also is a sign of reproach & contempt. Job. 16.19. Lam. 3.46. &c. 2.15.

V. 15. distract themselves] or, are fuddled, that is, out of joyns. as wax] that is, tender, and melting through faintnes & fear, Psal. 58. 3. &c. 57. 5. Like this is Iobs complaint, God hath soffred my hart: Job. 23.16. So the word following, malice, noeth fear & discouragement. Job. 7. 5. &c. 14. 8. Deut. 20.8. The Greek translatheth, as multo max.

V. 16. chayeb] or, is made deere to my jowes; which phrase meaneith inabilitie to speake, Psal. 137.6. Job. 19.10. Ezek. 3.25. &c. sometime extremitie of thirst, Lam. 4. 4. &c. so may have reference here to that thirst which our favourit felt, Job. 19.28. half broght me down] or set and bounded me, in the dust of death, meaning death it self, or the grave which turseth men to dust, Ge. 3.19. the Chaldee translatheth, the boise of the grave. See Psal. 7.6.

V. 17. doggs] the Greek addeth, many doggs; that is, base and vile persones; of rancoorous disposition, Job. 30.1. Prov. 6.11. Rev. 22.15. Mat. 7.6. Phil. 3.2. Psal. 59.7.15. So the Chaldee paraphratheth, a company of wicked symeres which are like to many doggs. These were the high preists and rulers of Israel; of whom it is sayd, that Pilate knew well that for envy they had delivred Iesus. Mat. 27.18. they Lion-like-peined] The original hath a double reading, Carsi, like a Lion; and Caru, they digged or peised. This later, the Greek followeth: but the Chaldee in the Masorites bible, keepeth both readings, they did bite like a Lion. This was fulfilled in the bayling of our Lord to the cross, by his feet & hands. Mat. 27.35. Job. 10.15.

V. 18. d-d. view mee] or see in me, namely, their desire or lust; or the affliction upon me,

they saw with dete. See the like phrase, Psal. 14.9. &c. 59.21. &c. 118.7.

V. 19. for my coat] or, my vesture: The soldiers when they had crucified Iesus, took his garments, (and made four parts, to every soldier a part,) and his coat, and the coat was without seam, woven from the top throughout. Therefore they layd one to an other, Let us not divide it, but cast lots for it, whose it shall bee: that the scripture might be fulfilled, &c. Job. 19. 23. 24.

V. 21. from the sword] the Chaldee saith, from them that kill with the sword, my alonely-fonde] which is one alone, solitary and desolate. So after in Psal. 31.17. &c. 25. 16. &c. 68.7. the Chaldee expounds it the spirit of my bodie. hand of the dog] the power of the devil; the prince of this world, who then came to Christ, but had nought in him. Job. 14.30. Or dog is put for dogges, meaning the malicious lewes spoken of before, verse 27. and hand, is often put for power: see Psal. 63.11.

V. 22. mouth of the Lion] so the Devil is named, 1 Pet. 5.8. and wicked rulers, Prov. 28.15. Job. 50.17. The Chaldee here saith, from the mouth of him that is strong as a Lion, &c. from Kings mighty & proud like Unicorns.

hornes of Unicorns] the Devils Angels, principalities, powers, worldly governors, princes of the darknes of this world, &c. &c. Ephe. 6.12. The Unicorn is so fierce and wild, that he will not be tamed, Job. 39.12.13. &c. and his strength and pride is in his horn. See Psal. 52.11. Num. 23.22. Deut. 33.17. Es. 34.7. thou hast answered] for, answer them mee; a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. Answering is here used for safe delivering, up6 prayer: as the Chaldee translatheth, hast accepted my prayer.

V. 23. so my brethren] the disciples and believeres of Christ: for he that sanctifieth, and we which are sanctified, are all of one, for which cause, he is not ashamed to call us brethren, Heb. 2.11.12. Job. 20.17. the Church] or Convocation, Assembly, Congregation.

26 V. 26. Of thee, my prays] or From miſ-
ther, ſhalbe my praise : it ſhall begin and
continue of thee, thou art the cauſe and
ground therof. the great church] ey-
ther that assembly where Christ after his
reſurrecſtion, perſonally appeared, to moe
then five hundred bretherē at once, 1. Cor.
15.6. or the great church of the Gentiles,
with whom Christ is ſpiritually preſent.
Mat. 18.19.20. So after, in Psal. 40.10.11.

27 V. 27. and be ſatiſfed] It was a curse
of the law, that men ſhould eat and not be
ſatiſfed; Levit. 26.26. Mic. 6.14. but it is
a bleſſing of the gospel, that the meek and
needy, ſhall eat and have enough; Psal. 132.15
God ſilteſt the hungry with good things, and
ſends away the rich empty; Luk. 1.53. The
meek meaneth the regeneratē, who are morti-
fied with Christ, and their fierce nature
made meek and humble. your hart
ſhall live] he turneth his ſpeech to the
meek and ſeekers of God, who ſhould eat
of Chrif's fleſh, that was given for the
life of the world, & thereby live for ever;
Joh. 6.51. The living of the hart, impor-
teth all the cheareing, comfort and ſolace of
the ſame; Gen. 45.27. the contrary wherof,
is in the dying of the hart, 1 Sa. 25.37. See
also the like promife, Ps. 69.33. The Chal-
dee yeeldeth this ſenſe, The ſpirit of pro-
phesie ſhad reſt in the thoughts of their hart for
ever.

28 V. 28. All the ends &c.] that is, the
dwellers in the utmoſt parties and ends of the
world. A prophetic of the calling
of the Gentiles, by the preaching of
the gospel. Rom. 16.26. Ephe. 2. 1. 2. &c.

29 remember] the Chaldee addeth, remember
his miracles. families of the beathens] or,
kindreds of the nations; wherof ſee Gen.
10.5,18,20,31.32.

V. 29. rater, among the beathens] to
reign over them by his word and ſpirit,
and ſo to be God, not of the Jewes onely;
but also of the Gentiles. Rom. 3.29.30.

30 V. 30. All the far over] that is, the neib
and mighty perſonages, far with plenty. Deut.
31.20. For, Kings and Queens, an i men
of authority and wealth, are alſo called

to the participation of Christ's grace in
his Church. Eſa. 60.3.5.10. Rev. 21.14. 1 Tim.
2.1.2. Sometime ſaints is uſed to note out
Gods ſpiritual bleſſings. Psal. 36.9. Cf. 63.
6. Cf. 65.12. Cf. 92.15. Prover. 28.21.
that goe down to the duff] this is, the poore
bare and wretched people, which for their
miferie and affliction, are ſayd to goe down
and ſit in the duff, as Psal. 113.7. Eſa. 47.1. Cf.
29.4. Job. 30.19. Lam. 3.29. but the Chal-
dee expounds it, the house of the grave.

that quickeneth not] or cannot quicken, that
is, the poore wretched man, that doeth not, (or
cannot, as Psalm. 77.5.) keep alive his ſoule;
that cannot nouriſh himſelf, he ſhall eat. So to
keep alive, is to nouriſh; Eſa. 7.21. Or, he
that revived, that is cheereed not, nor refreſhed
his ſoule with comfort; as before, verfe 27.
or, he that cannot keep alive his ſoule, that is,
not ſave it from wrath and eternal death, by his
owne works, he ſhall live by faith in Christ. So
this phrase to keep the ſoule alive, is uſed, E-
zek. 18.27. The Chaldee giveth this ſenſe,
and he will not keep alive the ſoule of the wicked.

31 V. 31. A ſeed] The posteritic of thoſe
godly, forementio ned: for God chul eth
the ſeed with the parents. Deut. 10.15.
Cf. 30.6.19. Psal. 69.37. Cf. 102.29. Eſa. 43.
5. Cf. 44.3. Or the ſeed of Christ, the chil-
dren which God-giveth him; as Eſa. 53.10.
Heb. 2.13. Or 4 ſeed, that is a small remanent:
as Rom. 9.19. the Chaldee ſayth, the ſeed of
Abraham. for a generation] a race of
Gods children; as Psal. 73.15. Cf. 24.6. or,
no generation, that is, for ever, through all a-
ges.

V. 32. They ſhall come] The Chaldee
explaineſt it, Their ſons ſhall come. by
juſtice] the juſtice of God, which is by faith
in Christ. Psal. 71.15,16,14. Rom. 10.3.4.

people that ſhalbe born] hereafter to
come: or, a people born, that is regenerate;
Pſal. 87.4.5. Job. 1.13. 1 Pet. 1.3.3. So, a pe-
ople created; Pſal. 102.19. that he bath
done] hath performed or accouplished that
juſtice, and all things apperteyning to it.
The Greek referreth it to the people,
whom the Lord bath made: the Chaldee, to
the

the marvellous-work, which he hath done.

PSALM 23.

David under the similitude of a Shepherd, sheweth Gods love, and mercies to his people; whereby their faith is confirmed.

I A Psalm of David. **I**ehovah feedeth me, I shall not lack. In folds of budding-gras, he maketh me lie-down: he easily-leadeth me, by the waters of rest. He returneth my soule: he leadeth me in the beaten-paths of justice, for his name sake. Yea, though I should walk in the valley of the shade of death, I wil not fear evil; for thou wile be with me: thy rod and thy staff, they shall comfort me. Thou furnishest before me, a table, in presence of my distressers: thou makest fat my head, with oil; my cup is abundant. Doubtless, good and mercy shall follow me, all the dayes of my life: and I shall converse in the bowse of Ichovah, to length of dayes.

Annotations.

Feedeth me] or, is my Feeder, my Pastor. The word comprehendeth all duties of a good Hierd, as together feeding, guiding, governing and defending his flock. Therefore Kings also have this title, and are sayd to feed their people, Psal. 78. 71. 73. 1 Sam. 5. 1. Heretupon it is attributed to God, and to Christ, feeding his Church, as the shepheird of their soules. Psal. 80. 2. Ezek. 34. 12, 14, 15. Esa. 40. 11. Job. 10. 11. 1 Pet. 2. 25. The Chaldee referreth this to a former work, saying, The Lord fed his people in the wilderness, they lacked nothing.

V. 2. of budding-gras] pleasant pastures and leas, where green and tender herbs doe spring. he maketh me] or, wil make me lye down, to weel, for rest from bent. This also is another dutie of a good Hierd, as I will feed my flock, and I will make them lyedown, saith the Lord, Ezek. 34. 15. and, Shew me, & thou wilest my soule lyereth, where thou feedest, where thou makest lyre-downs at noon. Song. 1. 6. easily-leadeth] or comfortably-guideth-me] wilet a soft and gentle leading, with stayning of infaney, as Gen. 33. 14. Esa. 40. 11. Therefore the Greek turneth it, he nourisheth mee: So Psal. 31. 4. by waters] or unto waters of rest; that is, most quiet (or calm) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, They shall hunger no more, neyther thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the mid of the throne, shall feed them, and shall lead them to the lively fountayns of waters. Rev. 7. 16. 17.

V. 3. returneth my soule] or, will return of restore it; and consequently, give it rest. See Psal. 19. 8.

V. 4. shade of death] that is, dark and dreadful shadow; and in a manner, the very state of death. This speech denoorth imminent danger, Jer. 2. 6. sore affliction, Psal. 44. 20. and 107. 10. 14. fear and terror, Job. 24. 17. and dreadfull darkness, Job. 10. 21. 23. wherto spiritually is opposed, the light and comfort of the gosfell and grace of Christ. Mat. 4. 16. Luk. 1. 79. wilt be with me] or, art with me: and this implieth his good, safety and protection. As when God sayd, I wilbe with thee; Gen. 31. 3. Isakob understandeth it thus, I will do ther good, Gen. 32. 9. for Gods presence, is a singular favour, & our preminence. Exod. 33. 15. 16. The Chaldee expoundeth it, by Word shall be for my help. thy rod] with such Shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is sayd to rule his people, Ezek. 20. 37. Wherefore the Prophet prayeth, feed thy people with thy rod; Amc. 7. 14. The rod is also for chastising and punishment, Psa. 89.

89.33. And for the rebellious, God hath a rod of iron and indignation. *Psal. 2. 9. Lam. 3. 1.* Of Christ's rods or slaves wherwith he feeds his flock, see *Zach. 1. 7. &c.* The Chaldee translaceth, thy rod and thy law.

V. 5. Thou furnishest [or] wile furnish; and make ready a table. This and the things following, note the abundant supply of all good things, for necessarie and for de-lite, as at a sumptuous banquet. *Pro. 9. 2. &c.* So by Christ, the good Shepherd, his sheep find pasture, have life, and have it in abundance. *Ps. 10. 9. 10.* in presence] or before them: which causeth the enemies that see, to grieve: as *Psal. 112. 10.* makest fat [that is, plenteously moisten] and suppliest with oil or balsam. In those countries they used to welcome & cheer their guests, with pouring out precious sweet oiles or balsam upon their heads. *Luk. 7. 46. Job. 12. 3.* It signifieth joy; *Bedes. 9. 8. Ef. 6. 1. 3.* The Chaldee appliceth it to the Priests of Israel, thou hast made the Priests heads fat, with the anointing oil, is abus'd [to weet, with liquor; (as the word importeth,) for to drink my fill.]

V. 6. converse] or quietly repose my self, &c dwell, as the Greek translate it. Likewise the Chaldee, saying, I shall dwell in the house of the Lord's sanctuary. to length of dayes] that is, a long life time, or for ever. See *Psal. 2. 5. &c. 93. 5.*

PSALM 24.

God's Lordship in the world. 3. The caires of his spiritual kingdom. 7. An exhortation to receive him.

A Psalm of David.

THE earth is Ichovah's, and the plenty therof: the world, and they that fill therin. For he, hath founded it upon the seas: and established it, upon the rivers.

Who shall ascend into the mountain of Ichovah: and who shall stand, in the place of his holyness? The clean in hands, & pure in hart: which lifteth not up his soule to false vanities: neyther, sweareth to deceit. He shall receive a blessing, from Ichovah: and justice, from the God of his salvation. This, & the generation of them that inquire for him: of them that seek thy face, of Iacob Selah.

Lift up ye gates, your heads; and be lifted up, ye dores of eternitie: that the King of glorie, may come in. Who is this King of glory? Ichovah, strong and valiant: Ichovah valiant in battell. Lift up ye gates, your heads, and lift up ye, dores of eternitie: that the King of glorie, may come in. Who is he this King of glory? Ichovah of hosts: he is the King, of glory Selah.

Annotations.

A Psalm of David Junto this title the Greek addeth, of the first day of the week; meaning that this Psalm was wont to be sung in the Temple, every first day of the week, which now with us is the Lord's day, the Christians Sabbath: & of Christ, his church and kingdome, and the enterteyning of his gospel, doth this psalm treat. In Solomons Temple, God ordeyned Levites with Cymbals, Psaltaries and Harpes, and Priests with Trumpets & other Levites that were singers, and in the time that the burnt offering began, the song of the Lord began, with trumpets and instruments: and they sang praises with the words of David, and of Asaph, 2 Chron. 29.21. -- 30. The Hebrew doctors recording their dayly service in the sanctuary, write thus; They say not the Song, but over the

the burnt-offerings of the Congregation, &c. the sacrifices of their peace-offerings that are spoken of in the Law, &c. The Song which the Levites sayd in the first day, was (Psal. 21.) The earth is thine LORDS, and the plenty thereof. In the second (day) they sayd (the 48. Psalme) Great is the LORD, and praised vehemently; in the citie of our God &c. In the third, they sayd (the 82. psalme,) God standeth in the assembly of God, he judgeth in the middest of the Gods. In the fourth, they sayd (the 94. Psalme) O God of vengeance &c. In the fift, they sayd (the 81. Psalme,) Showe joyfully unto God our strength &c. In the sixt, they sayd (the 93. Psalme,) The Lord reigneth, is clothed with high-majestie &c. In the sabbath, they sayd (the 92. Psalme,) A psalme a song for the Sabbath day. Maimony in Misneb tom. 3. in Talmudin (or treatise of the Dayly sacrifices, chap. 6. f. 7. 8. 9.

The earth is Jehovahs] or To Jehovah the earth belongeth. Of him, and by him, and for him are all things; yet in special he hath chosen Jakobs posteritic son to be his people, verse 6. Thus David maketh use of Moses doctrine, who sayd, Lo, to Jehovah thy God, perceyn the heavens, and the beaten of heavens; the earth and all that therin is: notwithstanding, Jehovah set his delite in thy fathers to love them; & did chuse their seed after them, even you above all peoples, as appeareth this day, Deut. 10. 14. 15. See also an other use of this doctrine, in 1 Cor. 10. 26. 28. where th' Apostle proveth, that every creature in the earth may be used of Christians for food or otherwise, because all is the Lords, and in Christ ours. plenty] or, fulnes; that is all conteyned therin: as the Chaldee expoundeth it, the creatures therof. So, the plenty of the sea, Esa. 42. 10. the plenty of the citie, Amos 6. 8. and fundry the like.

that sit] that is, dwell or inhabite; as it is noted on Psal. 2. 1. The like manner of speaking the holy Ghost useth also in Greek Luk. 21. 35. on all them that sit on the face of the whole earth. So Psal. 69. 36. and often elsewhere.

V. 2. upon the seat] or above them. The earth is sayd to be founded (or fast fould)

upon the sea. (the heapes of waters, were called seas, Gen. 1. 10.) because the waters which naturally would stand above the high mountayns, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited. Exod. 20. 4. Gen. 1. 5. And these which may seem a most weak and flitting foundation, yet are firm-bases, and mighty foundations, Psal. 104. 5. Mic. 6. 2. to magnify Gods power, who as he brought light out of darkness, so setteth he the solid earth on the liquid waters; yea, hangeth the earth upon nothing. Job. 26. 7.

V. 3. Who shal ascend] The Chaldee paraphraseth, Who shalbe worthy to ascend unto the mountayn of the house of the Sanctuary of the Lord?

V. 4. The clean in hands] He whose hands or paims are clean, or, free of evil, So Job. 17. 9. This noteth good works; 25. purenes of hart, meaneth holy faith and affections. Act. 15. 9. not listed up his soule] or, my soule. The

Hebreue hath two readings, by the letters in the line, his soule, and in the margin, my soule; as if this were spoken in the person of God, and of him; which then may be vnderstood of swearing. For this form of words, is vsed in the third comandement, Exod. 20. Thou shal not lift vp (or take vp) the name of Jehovah thy God to falseney. But for Name, here is put Soule. And God is sayd to swear by his soule, that is, by himself, or his life, Jer. 51. 14. Amos. 6. 8. It was alio the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soule liveth; 1 Sam. 10. 3. 1 King. 2. 2. 4. 6. Also concerning a mans own soule, in swearing this form was vsed, I call God for a record against my soule. 2 Cor. 1. 23. And thus the Chaldee expounds it, which hath not sworne in reue, to the condicacion of his soule. Otherwise if this be not vnderstanding of vaine swearing; the meaning is, he that affecteth not or regardeth not vanity; for so the lifting vp of the soule, also signifieth; see Psal. 25. 1. to deceir] or, deceitfully.

V. 5. He shal receive] or shall take vp, or bear,

bear away a blessing. justice] or righteousness; wherof see Phil. 3. 9. Psal. 69. 23. Hereby also may be meant a benefit, the fruit or reward of righteousness. The Greek turneth it mercie, or almes: and by justice, mercies and benefites are sometimes meant. Judg. 5. 11. Psal. 132. 9. Dan. 4. 24.

V. 6. offakob} understand, this is the generation of Iakob: or, this is Iakob; these are true Israelites, whom God wil acknowledge for his. John 1. 47. Rom. 9. 6. Iakob when he wassled with an Angel, saw God face to face, and called the place Peniel, that is Gods face or presence: there he wept and prayed, and bare away a blessing: Gen. 32. 24. 26. 29. 30. Hof. 12. 4. That history hath vise here.

V. 7. Lift vp ye gates &c.] This may first have reference to the gates & dores of the temple, into which the Ark (the glory of Israel, 1 Sam. 4. 11.) should enter: on which Ark, between the Cherubims, God was sayd to dwell; 1 Sam. 4. 4. 1 King. 8. 1. &c. So the Chaldee expoundeth it, gates of the house of the Sanuarie: though in the 9. verse otherwise, saying Lift vp ye gates of the garden of Eden, your heads. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the dore of whose harts he knocketh to have entrance, Rev. 3. 20.

dores of eternity] that is strong, durable, everlasting dores: which being referred to the dores of Solomons temple, note the perpetuall abiding of Gods Ark therin: as 1 King. 9. 3. Psal. 132. 13. 14. Wheras before the Ark was remov'd from place to place, 1 Chron. 17. 1. Or being applied to Christians, it noteth the eternal durancie of the Church. that enter may] or, and enter shall the King of glory; that is, the glorious King: So Christ is called the Lord of glory. 1 Cor. 2. 8. Lam. 2. 1. and the opening of the dores before him, signifieth his entrance into and administration of the Kingdom: as Isa. 45. 1.

V. 10. Jehovah of hosts] or, as the Hebrew is, Jehovah Tzbaoth: for so the word is used by the Apostles untranslated in

the Greek, Sabaoth. Rom. 9. 29. Lam. 1. 4. It signifieth hosts or armes standing ready in martial order and in battellay: and comprehendeth all creatures in heaven and in earth, which are prest to doe the wil of God. Gen. 2. 1. 1 King. 22. 19. Exod. 12. 43.

PSALM 25.

David's desire and confidence in God. 4. He prayeth for instruction; 7. and for remission of sins; 8. He celebrateth Gods goodness & mercie, to such as fear him. 15. He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

1. A Psalm of David;
VNto thee Ichovah, lift I up my soule.
 2. My God; In thee doe I trust, let me not be abashed: let not my enemies shew gladnes over me.
 3. Yea all that earnestly-expelst thee, shall not be abashed: they shall be abashed, that unfaithfully-transgres in vayne.
 4. Thy wayes Ichovah, make thou me to know: learn me thy pathes.
 5. Make me to tread in thy truth; and learn me; for thou, art the God of my salvation: thee doe I earnestly-expelst, all the day.
 6. Remember thy tender-mercies Ichovah, and thy kind-mercies: for, they art from eternitie.
 7. The synnes of my youth, and my trespasses; remember thou not: according to thy mercie doe thou remember me; for thy goodness sake, Ichovah.
 8. Good and righteous Ichovah

therefore will he teach , sinners in the way .

9. He will make the meek , to tread in judgement : and will learn , the meek his way .

10. All the paths of Ichovah , are mercy and truth : to them that keep his covenant , and his testimonies .

11. For thy name-sake Ichovah ; even mercifully-pardon wilt thou my iniquities ; for it is much .

12. Who is the man , that feareth Ichovah ? he will teach him , in the way that he shall chuse .

13. His soule shall lodge in good : and his seed shall inherite the land .

14. The secret of Ichovah , is to them that fear him : & his covenant to make them for to know .

15. My eyes are continually , unto Ichovah : for he wil bring-forth , my feet out of the net .

16. Turn the-face unto me , and be gracious-to me : for I am solitary , and poor-afflicted .

17. The distresses of my hart are enlarged : bring thou me forth , out of my vexations .

18. See mine affliction , and my molestation : & forgive , all my synns .

19. See mine enemies for they are multiplied : and with hatred of violent-wrong , have they hated me .

20. Keep thou my soule , and deliver me : let me not be ashamed ; for I hope-for-safetie in thee .

21. Let perfection and righteousness preserve me : for , I earnestly-expect thee .

22. Redeme Israel , ô God : from all his distresses .

Annotations.

O[f David] This Psalm is composed after the order of the Hebrew letters or Alphabet : which care, denoeth the weight and excellencie of the matter in it . The same is to be observed of some other Psalms ; as the 34. & 37. & 111. & 112. & 119. & 145.

Lift up my soule] The Chaldee addereth , in prayer . This signifieth an earnest desire , with delight , and expectation or hope to have what he would . For to *lift up the soule* , is to desire ; *Ier. 21. 27. & 44. 14.* and a like phrase in *Ezek. 24. 15.* implieth both desire and delight : and in *Dent. 14. 15.* the pore man is sayd to *lift up his soule* , unto his hyre or wages , hoping by it to have his life susteyned . In this place , every of these hath yse ; and so in *Psal. 86. 4.*

V. 1. In thee] the Chaldee expoundeth it , *In thy Word* : so in vers. 3. **not be abashed]** that is ; not disappointed of my hope , nor vanquished by my foes . See *Psal. 5. 11.*

Show gladnes] iustice or triumph for joy : as having got the victory . *2 Chron. 20. 27.*

V. 3. Yes all] or , Yes any : for , whoe-ever believeth in God , shall not be abashed . *Rom. 10. 10.* **earnestly expect]** or patiently-hope . *they [babie]* or prayer-weise , let them be . *V. faithfully-transf. grib]* that deal disloyally , contrary to duty , promise , and trust reposed in them . So elsewhere he prayeth , that no grace be shew-ed to such . *Psal. 19. 6.* **in vain]** or without cause , and without fruit . *Psal. 7. 5.*

V. 4. Thy ways] that is , thy true faith and religion ; *25. 4&c. 18. 25. 16.* and thy guidance of me therin . So Moses prayed ; *Exod. 33. 13.* *Learn me thy paths,* i.e. make me with thy paths , or journeys . Learning implieth , use and exercise , and informing by costumable practise .

V. 5. Make me to tread] or to get , guide my way in thy truth , that is , in thy word : for that is the truth . *Iob. 17. 17. 3 Iob. 3.* So after ; verse 9 .

V. 6. tender-mercies] or bowels of com-passion:

passion. See Psal. 18. 1. This word nooth the inward affections; 22. the next, kind-mere-
ties, imply the actions or effects of love.

from eternitie] or, from ever. This in hu-
mane affayrs sometime meaneth but of old,
or a long while; Gen. 6. 4. Eph. 4. 14. But
here and elsewhere it nooth the eternity
of Gods love, which was firm unto his,
before the world was, 2 Tim. 1. 9. Eph.
1. 4. so sheweth throughout all genera-
tions; and is in like sort for ever, or to e-
ternity, Psal. 100. 5. because our firm happy-
ness, shall have no end; Dan. 12. 3. 2 Pet.
1. 4. And these both are conjoined, Psal.
103. 17.

V. 7. Synne of my youth] The imagina-
tion of mans haire, is evil from his youth,
Gen. 8. 21. and of all mans life, youth
commonly is most wayn: 2 Petes. 11. 9. 10.
for wch God often punisheth men in
their age, so making them (as Job sayth)
to inherite the iniquities of their youth, Job. 83.
26. Jer. 3. 25..

V. 8. wil be teach] or inform with the
law; for of this word, the Law is derived;
Psal. 19. 8. sinners in the way] that
is, such as syn and myss the right way, God wil
teach and reduce them: thus the Greek in-
terpretheth it. Or those that are sinners, be
wil teach and inform in the way, that is right,
or is his way; as verl. 9...

V. 9. to tread in judgment] to walk judg-
ciously; and as is right and fit:

V. 10. his covenant] his testamental bond
or league; called in Hebrew Brub, which
hath the signification of brotherly or fr. and
ly parting, and of exploying the conditions of
agreement. For at the making of solemn
covenants, beasts were killed and parted asunder,
and the covenant-makars went between the
parts, Gen. 15. 9. 10. 17. Jer. 34. 18. Herewpon
is the phrase of setting (or striking) a cove-
nant, Psal. 10. 5. and 83. 6. and 89. 4. The
Apostles in Greek call it dialektrē a testa-
ment, a testamental covenant or dispoying of
things, Heb. 9. 8. from Jer. 31. 31: And
there be two principal covenants or testa-
ments; the first, that which God made with
our fathers, when he brought them out of

Egypt; the second wherof was contained in the ten
commandementes written by the finger of God.
Dent. 4. 13. Exod. 24. 28. 1 Kings. 8. 21. and
the other lower written by Moses in a book,
called the book of the covenant, 2 Kings. 23. 2.
Exod. 24. 4. 7. The second covenant, is
that new testamental band, which God hath
made with us in Christ, established upon better
promises, and confirmed by the blood and death
of Christ the testator, as the first was by the
blood and death of beasts; Luk. 22. 20. Heb.
9. 6. 8. &c. 9. 16. 17. 18. &c.

V. 11. even mercifully pardon] or, ther-
fore thou wilt mercifully forgive. This David
takeith from Moses, who first vled this
word, in a case of great offence, Exod. 34.
9. and it betokeneth to spare or pardon upon
pacification, of grace and mercy; and is inter-
pretted by th'Apostle in Greek; to be
merciful, propitious, or appeased, Heb. 8. 12.
from Isa. 31. 34. Often vled in the law,
for forgiveness upon oblation or intercession made
by the Priest, Lev. 4. 20. 26. 31. 35. &c. 9. 10.
13. 16. 18. &c.

V. 12. Who is the man] or, What man
ure of man shall he be? The Hebreue phrase
is, Who shal the man: which also may be
resolved, Whosoeuer is the man, he
shal chuse] that is, which he shal love and
like; or, which he loveth. So chuse Isa. 4. 1. 1.
is translated in Greek, beloved, Mat. 12.
18. Or, which he shal require and command;
for so choosing sometime signifieth, 2 Sam.
19. 38. &c. 15. 15. .

V. 13. ledge is good] that is, continue
in good estate, ease and prosperity. So lodging,
is for continuance, Job. 17. 1. Prov. 19. 23.
and for good; the Chaldee sayth, the bles-
seder of the world to come: the Greek tran-
slate, in good things. the land] meaning Canaan, the land promised for a pos-
session to Abraham and his seed, Gen. 12. 7.
&c. 12. 7. called therefore the land of prom-
ise, Heb. 11. 9. and elsewhere, the holy land,
Zech. 1. 12. the Lords land, Psal. 10. 16. the
land of Imanuel, that is, of Christ, Isa. 8. 8:
a land flowing with milk and honey; and the
pleasancest of all lands, Ezek. 20. 6. the seat of
Gods ancient Church; and figure of his
kingdom.

kingdom.

V. 14. *The secret] or The mystery of the Lord;* meaning that his secret favour is towards them, and his secret counsel, and mystery of the faith is revealed unto them. *For to this word noeth,* as when Job saith; *Gods secret was upon his tabernacle,* meaning his favour and providence, Job. 29. 4. and Gods secret is his counsel, Job. 15. 8. Jer. 23. 18. 22. and the hid things of Christ, are often called a mystery, Rom. 16. 25. 1 Cor. 2. 7. Col. 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So Psal. 3. 32.

V. 16. *Turne the face] or Have respect unto me;* This was a blessing promised in the law, Levit. 26. 9. *I will turne the face unto you, and make you increase.* Contrary to this, is the hiding of Gods face, Psal. 69. 17. 18. *solitary] alone or desolate;* see Psal. 22. 21.

V. 17. *are enlarged] or doe enlarge them-selves; doe make wide-round.* He sheweth his hate to be puffed up with straites and distressing sorowes, which largely spred themselves over all; *wraught-ons] or aueribes, tribulacions, which press and wring.*

V. 18. *See my affliction]* This psalte is taken from Deut. 16. 7. he saw our affliction. And it here meaneth, a seeing and regarding with compassion; and so, a redrest and help. Gen. 19. 12. Exod. 3. 7. 8. Psalm. 31. 8. Col. 1. 13. & 10. 4. Sometime it meaneth otherwise, as in the next verse, *See my ene-mies.* *forgive] or lift vp, take-away.* This word which properly signifieth to take vp, or bear, is applied to forgiveness of sins; Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bore and took away the sins of the world, Job. 1. 29. For when it is applied to a man himself, bearing his own own sin, it meaneth guilt and punishment; Num. 5. 31.

V. 19. *of violent-wrong] that is, most violent or wrongfull b-tred.*

V. 21. *his distresses] or their distresses, for* Israel being put for the whole people, may have with it a word singular or plural; which the Hebrew text also often

thought; as all Edom were, 2 Sam. 8. 14. or all Edom were, 1 Chron. 18. 13. The like is in 1 Kings. 23. 30. *whch 2 Chron. 36. 1. The* mock, of Troy took; speaking of the people.

P S A L M B 26.

David committeth the trial of himself unto God, in confidence of his integrity and good con-
fession. 2. He prayeth for mercie, 11. O pre-
mijesth upright walking and thankfulness.

¶ Psalme of David.
Iudge me Iehovah; for I, walk in
my perfection: and doe trust in Ie-
hovah I shall not stagger. Prove
me Iehovah and tempt me: try, my
reins and my hart. For thy mercie,
is before mine eyes: and I walk, in
thy trueth. I doe not sit, with mort-
all-men of false-vanity: and with
the hidden, I enter not. I hate,
the church of evil-doers: and with
the wicked, I sit not. I still walih my
hands with cleanness: and compas,
thine altar Iehovah. To cause to
hear, with voice of confession: & to
tell, all thy marveilous-worky. Ie-
hovah, I love the mansion of thy
house: and the place, of the habita-
tion of thy glory. Gather not, my
sonle with synners: and my life, with
men of bloods. In whose bands is
a mischievous purpose: & their right-
hand, is full of bribes. And I, doe
walk in my perfection: redeeme thou
me and be gracious to me. My foot,
standeth in righteousness: in the chur-
ches, I will bleſs Iehovah.

I [N my perfection] or, integrity, simplicity: and that is, when a man meaneth not, nor weeleth of any evil. 2 Sam. 15. 11. Such a walker, walketh confidently, or bles-
sed, shall be his children after him. Prov. 10. 9.
Or 20. 7. [in Jehovah] Chaldee, in the
word of the Lord.

2 V. 2. try my reins] examine as in the fyre,
my inmost affections. Thus Job also offered
himself to trial, Job. 31. 5

3 V. 3. I walk] to weet continually, (as
the form of this word importeth,) or con-
verse. The Greek sayth, I have pleased: so
to walk with God is to please God. Heb. 11. 5.

4 V. 4. men of se'servancy] that is, vnu
mortall-men; or false persons. Job. 11. 11.
So Jeremy sayth, be feste not in the secret-as-
semblie of mockers. Jer. 15. 17. [the bidden]
that is, hypocrites, dissemblers, secret-evil do-
ers: as the Chaldee sayth, with them that
hide themselves to doe evil. [I enter not]
or come not, that is, have no company, or con-
versation. So the Word is also used, Job.
23. 7.

5 V. 5. church of evil-doers] the iniugant
church; or congregation.

6 V. 6. my hands with cleauers] or palms
in innocency. He hath respect to the wash-
ing which God appointed for such as
came to his altar, Exod. 40. 32. Hereupon
we are willed to lift up pure bands when
we pray unto God, 1. Tim. 2. 8. See also
Esa. 1. 15. 16.

7 V. 7. To cause to hear] that is, to sound
forth, or proclaim so as may be heard. So Psal.
66. 8. &c 105. 2. And in 1. Chron. 15. 16.
David appointed Levites with instru-
ments, to cause to hear, or to resound, lifting
up the voice with joy.

8 V. 8. man'son] or habitation. This name
is given to the tabernacle which Moses
made, and God dwelt in: 1 Sth. 1. 19. 32.
and afterward, to Solomons temple 2 Chr.
36. 15. And heaven it self, is also thus cal-
led, Deut. 16. 15. where there are many man-
sions. Job. 14. 2. [of the habitation] or
the habitacle, the tabernacle. The tent which
Moses made, was thus called, Exod. 26. 1. 6.
and Solomons house. 2. Chron. 29. 6. In

Exod. 40. 34. 35. it is shewed, how Gods
glory filled that tabernacle, when he first
took possession of it; wherupon it is here
called, the habitacle of his glorie, (or honour)
and elsewhere, the habitacle of the Lord, Levit.
17. 4. and of his name: Psal. 74. 7.

9 V. 9. Gather not my soule] Gathering is
used for taking-away, as Jer. 16. 5. Esa. 4. 1.
and so for death, Esa. 57 1. 1 Sam. 15. 6. E-
ze. k. 34. 29. and sometime is exprested, to
whom they are gathered, as, to their fa-
thers; to their people; to the grave; 2 King.
22. 20. Num. 20. 24. 25. and what is gather-
ed, the soule, as here; or the ghost, the spirit,
as Psal. 104. 29. So David here desirith
that God would not take away his life among
sinners, that is, with such as for their crimes
deserve to dye: as 1. King. L 21. Contrary-
wise, gathering, is sometime used for gra-
cious receiving or succouring: as Psal. 17. 10.

[men of bloods] blood-gudlie persons. See
Psal. 4. 7. The Chaldee expoundeth it,
with men that shed innocent blood.

10 V. 10. a mischievous-purpose] craftily-de-
vised-cvyl. The Chaldee translateth it,
counsel of fyre: the Greek, iniugities. See Ps.
10. 2. Sometime this word is generally
used for any abominable cvyl. Levit. 18. 17.
Or 19. 29. Or 20. 14. [full of bribes] &
consequently, of injustice; for bribes cause
justice to be perverted, Deut. 16. 19. Contra-
rywise, Gods right band is full of justice.
Psal. 48. 11.

11 V. 12. in righteousnes:] or, in a right, even
and plawn place, as the word signifieth,
Deut. 3. 10. Jer. 11. 13. the Apostle expref-
feth the word by righteousness, Heb. 1. 8. frō
Psal. 45. 7. it is opposed to crookednes, Esa.
43. 4. See also Psal. 27. 11. [in the chur-
ches] or congregations, assemblies, church-meet-
ings; called in Greek ecclesiās; and so in
the new testament, 1 Cor. 14. 34. So also
Psal. 68. 27. The Chaldee translateth, the
congregation of justmen.

David susteyneth his faith, by the power of God : 4. by his love to the service of God: 9. by prayer for Gods assistance and instrucion. 13. The fruits of faith and patience.

A Psalm, of David; Iehovah, is my light and my salvation, for whom should I fear? Iehovah is the strength of my life; for whom should I dread? When evil-doers, made-battel against me, to eat my flesh: my distressers & my enemies to me; them-selves, stumbled and fell. If a pitch-ed host, shall pitch against me; my hart shal not fear: if warre, shal rise-up against me; in this, I trust. One-thing, I have asked of Iehovah, the fame I wil request: that I may sit in the houſt of Iehovah; all the dayes of my life: to view the pleasantnes, of Iehovah; and to inquire in his Pal-lace. For he wil keep me privily, in his pavilion, in the day of evil: he wil keep me secret, in the secret-place of his tent: on a rock, he wil exalt me. And now, shall mine head be lifted-up; above my enemies round-about me; and I will sacrifice in his tent, sacrifices of shewing: I wil sing and sing-psalm, to Iehovah. Hear Iehovah, my voice when I call; and be gracious to me and answer me. To thee, sayd my hart, seek ye my face: thy face, Iehovah I doe seek. Hide thou not thy face from me; turn not aside in anger, thy servant: thou hast been my succour: leav me not neyther forsake me, o God of my salvation. Though my father and my mother should forsake me: yet Iehovah would gather me. Teach me Iehovah, thy way: and lead me, in the path of

righteouſnes: because of my inviers, Give me not; to the ſoule of my diſtreſſers: for, wiſneſſes of falſhood doe ſtand up againſt me, and he that breatheth violent-wrong. Except I had beleaved, to ſee the goodnes of Iehovah; in the land of the living. Earnestly-expect thou, for Iehovah: be conſirmed, and let thine hart be strong: and earnestly-expect thou, for Iehovah.

Annotations.

O F David] thee Greek addeth, before he was anoynted. my light] that is, my comfort, joy, &c. So God and Christ are oftē called the light: or illuminatiōn of his people. *Mk. 7.8. Eze. 15.19.20. &c. 10.17. Luk. 1.79. &c. 2.32. Rev. 21. 23. Job. 1. 4. & 8.12.* The Chaldee expoun-deth it, The word of the Lord is my light. the ſtrength] or ſtrang-fort, fortification, see *Pſal. 28.8.*

V. 2. made-battel] or came neare againſt me; to weet in fight. So this word is uſed for battel, *Pſal. 55.19.22.* my enemies to me] a vehement manner of ſpeech; (as *2 Sam. 22.2. my deliverer to me.*) hidng againſt whom in ſpecial their hatred was bent.

V. 3. if war] that is, warriours; or, an army; as the word is uſed, *Job. 8.11.* Set also *Pſal. 76. 4.*

V. 4. One-thing] or One-request, as is expressed, *1 Kings. 2.20. 1 Sam. 3.20.* For ſuch want of wordes to be ſupplied, ſee the notes on *Pſal. 10.10.* that I may ſit] that is, dwel, or abide. to view the pleasantnes] to ſee the pleasantnes or amazement, of Iehovah; and conqueſtely to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ, *Heb. 8.5.* which David in ſpirite here deſireth to contemn-pate. The Hebrew phrase, is, view in the pleasantnes;

pleasances; and after in the 13. verse, *see in the goodness*; which signifieth to have the fruition, use, and enjoying of pleasure and good-
ness: Eccles. 2.1. And as to seek in Iehovah, 2 Chroa. 34.26. is to seek Iehovah. 1. King. 22.
18. so to see in the good, is to see the good, and
enjoy it. So in Psal. 105.5. &c. 128.5. and
50.23. to inquire] or seek-early that
is, diligently.

5 V. 5. *will keep priuily*] or bide me, that
is, keep me safe ~~as~~ in the most holy of his sacra-
mēte, into which none might enter, Levit.
16.2. called therfore, Gods hidden place,
Ezek. 7.22. and his Saints, are his hidden
ones. Psal. 83.4.

6 V. 6. *sacrifices of shewing*] or of triumph,
of joyful sounding, &c. alarm. This hath re-
spect to the law, which appointed over
the sacrifices, trumpets to be sounded,
Num. 10.10. whose chiefest, most lowd,
joyful and triumphant sound was called
Tribrah, Triumph, alarme or Iubilation: Nu.
10.5.6.7. So to other instruments, this
triumphant noyse is adjoyned, Psal. 33.3.
and is applied sometime to mans voice or
showting: Ios. 6.5. 1 Sam. 4.1. Exa. 3.11.
See also Psalm. 89.16. &c. 47.6. &c. 81.2. &c.
100.1.

7 V. 8. *seek ye my face*] an unperfect
spech, which we may supply and explain
thus, (thou saydest) *seek ye my face*; and this
thy commandement, my hart minded sad speche
of, to thee in my tentations; and I made it a
ground of my action, and request following. See a
much like defect of a word, in 1. King.
20.34. To seek the face, is of desire to see, hear
and know; 1 King. 10.24. and to pray and ask
counsel in doubts, and distresses. &c. 2 Sam. 1.1.
2. Mof. 5.15. So Psal. 105.4.

10 V. 10. *Though my father &c., should*
see the like, in Esa. 49.15. *Or, For my fa-
ther &c., have forsaken me:* but Iehovah will
gather me, that is, receive and take me to him.
So the word gathering is also used, Judg.
19.15. Ios. 19.4. Mat. 23.37. He meaneth
that God would be a father unto him.

12 V. 12. *to the soule*] that is, to the wil,
lust, or desire. So Soule is for will; Psal. 41.
3. &c. 105.22. Ezek. 16.27. and for lust, Psal.

28. 15. The Chaldee expoundeth it the
will. *that breatheth*] or puffeth out. See
Psal. 10.5.

13 V. 13. Except I had believed] an un-
perfect speech; where we may understand;
I should have fainted; or They had overthrown
me; if I had not believed: but the Greek
sayth, *I believe to see the good things of the
Lord.* *Land of the living*] that is, where
men live in this world; and in special, the land
of Canaan, the seat of Gods Church. Ezek. 26.
20. So Psal. 52.3. &c. 16.9. &c. 42.6. Job.
28.13. For by death, men are said to be cast
out of the land of the living. Esa. 53.8. &c. 38.
11. Jer. 11.19: but the Chaldee expounds
it, the land of life eternall; and that was figu-
red by the land of Canaan.

14 V. 14. *be confirmed*] be comfortable, hold
fast (as the Greek hath,) be manly; or quit
thee ~~as~~ amiss; which word th'Apostle use-
meth, 1 Cor. 16.13. These are the words of
incouragement against remissnes, scare,
faintnes of hart, or other infirmities: as
Deut. 31.6.7. Jos. 10.25. 1 Chro. 22.13. Dan.
10.19. *let thy hart wax strong*] so also
the Greek turneth it: or, we may read it,
he will strengthen thy hart. So after in Psal.
31.35.

PSALM 28.

David prayeth for deliverance from his en-
emies. 6. he thanketh God for bearing and help-
ing him. 9. He prayeth for the Lords people.

A Psalm of David. Unto thee
Iehovah, doe I call; my rock,
cease not-as-deaf from me: lest thou
be silent from me; and I be made
like to them that goe down the pit.
Hear thou the voice of my supplica-
tions-for-grace, when I cry-out unto
thee: when I lift up my hands, unto
the oracle of thyne holines. Draw
me not with the wicked, and with the
workers

workers of iniquitie : that speak peace , with their neighbours ; and malice , in their hart . Give thou to them according to their work , and according to the evil of their practices : according to the deed of their hands , give thou to them ; render , their reward unto them . Because , they wil not discreetly-attend , unto the works of Iehovah , and to the deed of his hands : he wil break them down , and wil not build them-up . Blessed be Iehovah : for he hath heard , the voice of my supplications-for grace . Iehovah is my strength and my shield , in him my hart trusted , and I was holpen : and my hart sheweth gladomes ; and with my song wil I confess him . Iehovah is a strength to them : & he , is the strong-fort , of the salutations , of his Anointed . Save thou thy people ; and bless thy inheritance : and feed them and advance them , even-for ever .

Annotations .

Cease not &c.] that is , cease not to speak unto , and answer me , be not silent as turned-away from me ; so the like phrase meaneth , Job . 13. 13. Jer . 38. 27. or , cease not to speak for me : as the phrase also importeth . 1 Sam . 7. 8. and so by the Rock fore-mencioned , he may mean Christ . 1 Cor . 10. 4. who is our advocate with the Father , 1 Job . 1. 1. And to be silent (or still) is not in words only , but deeds ; as in Judg . 18. 9. 1 King . 22. 3.

V. 2. oracle of thy holynes] thy holy oracle . The inmost , and most holy place of the Temple , was thus named , 1 King . 6. 5. 16. 19. so called the holy of holies , 1 King . 6. 4. and that which one Prophet calleth

the Oracle , 2 King . 6. 23. an other calleth the house of the holy of holies , 2 Chron . 3. 10. The Hebrew Debir , hath the signification of Speaking ; for from the most holy place , God spake to his people , Num . 7. 89. The Apostle seemeth to express it , by that which is within the veil . Heb . 6. 19.

V. 3. Draw me not] to weet , unto death ; that is destroy me not . So drawing is used , Ezek . 32. 10. Job . 21. 33. & 24. 20. an example whereof see in Sisera , Jud . 4. 7.

V. 4. the evil of their practices] This hath reference to the curse denounced against sinners , Deut . 28. 10.

V. 5. not discreetly-attend] or , consider so , as to discern and understand them . The like syn is blamed , Is. 1. 11. break them down] or , destroy : opposed to building up or edifying : and applied figuratively to men , so Jer . 1. 10. & 43. 10. 2 Cor . 13. 10.

build] that is , conserve , exalt , prefer them . See the like phrase , Job . 12. 23. Mat . 3. 15. Jer . 12. 16.

V. 6. strength is them] or , to him , as Psal . 2. 3. meaning his people , (as the Greek expresseth,) and his anointed King : both which follow . Or , Iehovah strength is his : that is , kingdom and power belong to him . **the strong-fort]** or fortification . The former word strength is in Hebrew Gbrot ; and this strong-fort , Mdgbnay ; by addition of a letter , adding to the force of the signification . And this is often used for a fortification or strong-defenced place . Dan . 11. 10. Judg . 6. 26.

of the salutations of his anointed] or of the deliverances (the victories) of his anointed ; that is of me , his anointed King . This sentence may also be turned thus : and the strong fort , of salvations , his Anointed (Christ) is : meaning that the Christ of God , is the saving strength of his people . The last word He , is often put for Je ; sometime in the Hebrew text it self , as is noted in Psal . 16. 3.

V. 9. inheritance] that is , people or church . Deut . 4. 20. & 31. 9. Psal . 33. 12. & 94. 5. 1 Pet . 1. 3. Sometime it is the land where they dwelt . Psal . 79. 1. **advance them]** or bear them up ; relieve them . The word is

used for advancing to honour, Ephi. 3. 1. and
9. 3; and for bearing up, supporting, helping.
as 1 King. 9. 11. Ephi. 1. 4. &c. 36.

PSALM 29.

David exhorted Princes to give glory to
God. 3. The marvelous effects of the Lord's
Voice. 10. His providence at the Flood. 11.
and protection of his people.

I A Psalm, of David;

G Iye ye to Ichovah, sons of the
mighty: give ye to Ichovah,
glorie and strength. Give ye to Ichovah,
the glorie of his name: bow
down your selues to Ichovah, in the
comly-honour of the sanctuarie. The
voice of Ichovah, is upon the waters;
the God of glorie thondereth: Ichovah,
upon many waters. The voice
of Ichovah is with able-power: the
voice of Ichovah, with comly-ho-
nour. The voice of Ichovah, break-
eth the Cedars: and Ichovah breaks-
asunder, the Cedars of Lebanon. And
he maketh them leap like a calf: Le-
banon and Shirjon, like a yong Voi-
corne. The voice of Ichovah, stri-
keth flames of fyre. The voice of
Ichovah, maketh the wildernes to
tremble: Ichovah maketh the wilder-
nes of Kadesh to tremble. The voice
of Ichovah, maketh the hindes trem-
blingly to travell; and maketh bare
the forrests: and in his Palace, every
one layth glorie. Ichovah, satte at
the Flood: and Ichovah shall sitte,
King for ever. Ichovah, wil give
strength to his people: Ichovah wil
bless, his people with peace.

Annotations.

A Psalm of David] The Greek addeth
to this title, Exodus ikeres, that is,
of the solemn-assembly of the Taberna-
cle, (or, Booth;) for the solemn-assembly at
the feast of Tabernacles, mentioned
in Levit. 23. 36. called in Hebrew Ghu-
sifeth, is there and in other places tran-
slated in Greek Exodus: so this title intimateth
that this Psalm was song at the
feast of Tabernacles. And so Maimony in
Misnah tom. 3. in Tamid chap. 10. S. 11.
sayth that every day of the dayes of that feast,
they sayd a peculiar song for the addition of the
day: and in the first of the working dayes of the
solemn-assembly, they sayd (Psal. 29.) Give ye
unto the Lord, sons of the mighty &c.

Sons of the mighty] that is, ye mighty
men, or potestate. So Psal. 89. 7. The Chal-
dee referreth it to the company of Angels.
Strength] or strong praise. See Psal. 8. 3.
and 1 Tim. 5. 16.

V. 1. honour of the sanctuarie] that is,
the honorable Sanctuarie, (as the Greek ex-
playneth it, in his holy court) or, with honour
of sanctuarie; that is, with holy honour. So Psal.
96. 9. 1 Chrys. 16. 29. This phrase is some-
time used of Gods holy Majestie, 2 Chrys.
10. 21.

V. 3. The voice] that is, the thonder, as
Exod. 20. 18. called Gods voice. Exod. 9. 13.
14. Yet voices and thonders, are sometimes
distinct, as Rev. 4. 5. & 8. 5. & 11. 19. &
16. 18. This word voice, is generally used
for all noyse or sound; 2 King. 7. 6. 1 Cor. 14.
10. upon the waters] which are a-
bove the firmament, Gen. 1. 7. where the
thonder is heard. So waters, mean many
clouds, in Psal. 18. 12. Or above the waters,
that is, a lower voice then the rising of the
waters; wherof see Ezek. 1. 24. & 4. 3. 2.
Rev. 1. 15. & 14. 2. & 19. 6. Gods voice
shaketh heavens and earth, Heb. 12. 26.

Ichovah upon] that is, thondereth upon;
or his voice is above many waters.

V. 5. Cedars of Lebanon] The Cedar, is
a tree tall, strong and durable; and for the
drynes

dynes of it, the timber rotteth not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountayn in Canaan, hye, pleasant and fruitful, ful of Cedars and other trees the glory of that mount. 2 Chron. 2. 8. Song. 3. 9. &c. 15. Isa. 60. 13. Hos. 14. 6. 7. 8. It is called Lebanon, of whitenes for the snow that lyeth on it, Jer. 18. 14. To this mount, and to the goodly trees theron, great kingdoms and personages are compared, Ezek. 31. 3. &c. 17. 3. Jer. 25. 13. Judg. 9. 14. 1 Kings. 14. 9. And the just mans estate in special; Psal. 92. 14.

6 V. 6. Shiryon] this is, mount Hermon, called of the Sidonians, Shiryon, and of the Amorites Shenir; Deut. 3. 9. and by another name Sion (not Tisros spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shiryon or Hermon lay without the river Jordan, where Og reigned, Isr. 12. 1. 5. 1 Chron. 5. 23. Here also grew goodly trees, and many wild beasts kept in it. Ezek. 27. 5. Song. 4. 8. Of Hermon see more in Psal. 89. 13. and 133. 3. and 42. 7.

7 V. 7. a young unicorn] a fierce uncouth beast; see Psal. 22. 22. The Hebrew phrase is, son of the unicorn; the like is also Psal. 114. 4. All young creatures, and things that come of, or belong to an other, are in Hebrew called sons: so the sons of the cole, are sparks, Job. 5. 7. the sons of the quiver, ar arrows, Lam. 3. 13. the son of the morn, is the morning star, Isa. 14. 12. the sons of Sion, are the Citizens there, Psal. 149. 2. the sons of the wedd. chamber, are the bridegromes friends, Mat. 9. 15. and many the like.

8 V. 7. striketh] or cutteth flames; as the flashes of lightning with the thunder.

V. 8. maketh tremble] or quake, or payneth the wildernes, that is, the wild beasts there, which being frightened by Gods voice or thunder, doe travel & bring forth their young with pain and trembling.

Kedesb] called also Paran and Zin, a desert through which the Israelites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the city Kedesb by which it lay, Num. 20. 1. 16. The beasts

of this wildernes were cruel. Deut. 8. 15. and 32. 10.

V. 9. the bindes] though of al other creatures they bring forth with great trouble, bearing themselves, bruising their yong, and casting out their foawez, Job. 39. 4. 6.

maketh bare] by driving the beasts with the thonder into their dens; as the Chaldee addeth, the beasts of the forest: or, by beating off the leaves and fruits of the trees. So the fifties is sayd to be made bare, Joel. 1. 7.

every one] so the Greek turneth it; or, it may be read, every wise, or all of it, meaning of his people vers. 11. which sayth glory to God; or all of it, that is of his glory, he sayth (that is, God declarath) in his temple. The Chaldee sayeth, and in the Temple of the house of his sanctuary which is above, all his ministers doe say his glorie.

10 V. 10. at the flood] meaning Noahs flood; Gen. 6. &c. 7. for to that onely, both the Hebrew and Greek word is applyed. And here the Chaldee paraphraseth thus; The Lord at the generation of the flood, sate to the seat of judgement, to take vengeance on them; he sate also upon the seat of mercy, and delivered Noah, and reigneth over his sons, for ever and ever.

11 V. 11. with peace] or in peace; which word betokeneth integrtie, perfection, a making whole and absolute; oppoised both to war and sword, Psal. 120. 7. Mat. 10. 34. and to division, confusion, and tumultuous disorder, Luk. 12. 51. 1 Cor. 14. 32. It denoteth all prosperity, safety, & welfare of soule and body, and specially that spoken of in Ephes. 2. 14. 15. where Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twain, one new man in himself, so making peace.

PSALM 30.

David praefateth God for his deliverance.
5. He exhorteth others to praise him by example of Gods dealing with him.

1 Psalme , a song of the dedicati-
 2 on, of the house of David . I
 3 will-exalt thee Ichovah, for thou hast
 4 drawn-up me : and hast not made
 5 my enemies to rejoice at me . Ich-
 6 ovah my God : I cryed-out unto
 7 thee; and thou healest me . Ichovah,
 8 thou hast brought-up my soul
 9 from hell : thou hast kept-me-alive
 10 from them that goe-down the pit .
 Sing-psalm to Ichovah, ye his graci-
 11 ous-saints : and confess ye , to the
 12 remembrance of his holyness . For
 13 a moment, & in his anger; life, in his
 favourable-acceptation : in the eve-
 14 ning, lodgeth weeping ; and at the
 morning, shewing-joy . And I, I
 15 sayd in my safe-quietnes : I shall not
 16 be moved for ever . Ichovah, to thy
 favourable-acceptation, thou hast
 17 settled strength to my mountayn:
 thou didst hide thy face , I was sud-
 18 denly-troubled: Unto thee Ichovah
 19 I called: and unto Ichovah, supplica-
 20 ted-for-grace . What profit is in
 21 my blood , when I goe-down unto
 corruption ? Shall dust confess thee?
 22 Shall it shew-forth thy trueth? Hear
 thou Ichovah , and be gracious-to-
 23 me : Ichovah , be thou an helper to
 me . Thou hast turned my mourn-
 ing, to a dance to me: thou hast loo-
 sed my sackcloth, and hast girded me
 with joy . That my glory may sing-
 psalm to thee , and not be silenced:
 Ichovah my God , I will confess thee
 for ever .

Annotations.

D Education] or initiation: which is, when a new thing is first employed and put to that use for which it was made. It is applied to houses, as here, and Deut. 20. 5. to altars, as Num. 7. 8: to walls, as Nehem. 12. 27. to images, as Dan. 3. 2. and to men, and then it meaneth instruction, or trayning-up; as Prov. 12. 6. Gen. 14. 14. It is recorded by the Hebrewes, that when the Israelites brought their baskets of first fruits into the Sancharie, according to the Law in Deut. 16. and came thither in companies as their manner was; they sang by the way the 121. Psalm, and when they came to the Sanctuarie with every man his basket on his shouldeer, they sang the 150. Psalm; and when they were come into the courtyard, the Levites said this 30. Psalm, ¶ will exalt thee &c. Memory in Miss. tom. 3. in Bickerne (or treat. of First fruits) ch. 4. sect. 17. And the Chaldee expoundeth this title, For the dedi-
 cation of the house of the Sanctuarie an Hymne of Dav'd

V. 2. hast drawn-up me] or out of a pit of waters; for this word is used for drawing of waters. Exod. 2. 16. 17. water signifying trouble. at me] or over me, for my ruin. Or, my enemies to me, that is my other enemies; as Psal. 27. 2.

V. 3. bealedst me] that is, helpedst me out of trouble: so Psal. 41. 5. &c. 60. 4. Hof. 7. 1. & Chro. 7. 14. my soul from hell] me, or my life from the peril and state of death. So Psal. 86. 13. Ionas meant the same when he sayd, thou hast brought out my life from the pit. Ionas 2. 6. Of hel, see Psal. 16. 10.

them that goe down] that is which dye; that I should not be among them: The Hebrew also hath another reading, that I should not goe down the pit. The meaning is the same.

V. 5. to the remembrance] or for d; that is, that his holyness may be had in remembrance: as Isa. 26. 17. So Psal. 97. 12.

V. 6. a moment] or little while: For Gods anger towards us, and their affliction, is short and momentary; as Isa. 14. 7. 8. 2 Cor. 4. 17.

life] or lives; meaning abiding and the continuance.

continuance of it: as Psal. 153. 3. and 21. 5. Life is here opposed to a moment. So years of life, mean many good years, Prov. 3. 2. and the Chaldee here for life, layth life eternal.

lodgeth] that is, abideth or be (meaning God)causeth weeping to lodge, as if it should be an abiding guest. So an other Proph. & sayth, At even tide lie there is trouble, but before the morning it is gone. Isa. 17. 14. The Chaldee here translatheth the latter part thus, in the morning he riseth up with song.

V. 7. in my safe quietnes] or tranquillity. Gods children have so great marmities, that in prosperity they are too secure, (as David sheweth here, and Job, in chap. 29. 18. 19. 20.) and in adversity they are too fearful; as David elsewhere dooth confess: Psal. 31. 23. & 116. 11.

V. 8. *seized*] or made stand; that is, reared up; constituted and stablised sine. So this phrase importeth, Psal. 107. 25. and 31. 9. *to my mountayn*] that is, mount Sion, where David's house or court was: or, figuratively, he meaneith his kingdom as Isa. 2. 2. Dan. 2. 35. 44. See Psal. 65. 7. *thy face*] thy favourable countenance; the Chaldee callith it Sheanab, the divine majestie of God.

V. 10. *what profit*] *what gains* (or use) will ther be in my blood; which here may mean his violent death, as in Psal. 72. 14.

unto corruption] the grave, or place where the body rotteth. See Psal. 16. 10. *shall dust*] that is, my body when it is turned to dust. The Chaldee saith, they that ly in the dust. See the like in Psal. 6. 6. & 88. 11. & 115. 17. Isa. 38. 18.

V. 12. *to a dance*] which is a signe of joy: Isa. 31. 4. 13. th. Note the Greek turneth it here, joy. The contrary is in Lam. 5. 15. where their dance is turned into mourning. *loosed my sack*] or, docth-off my sackcloth; which was wont to be worn in time of sorrow. Ezeb. 4. 1. Isa. 3. 6. Psal. 35. 13.

V. 13. *my glorie*) so the Greek putteth too the word *my*; by glory meaning the tong-e or soule: see Psal. 16. 9. But the Chaldee translatheth, That the glorious-ones

of the world may praise ther. *silenced* or made silent; which is, when men are cut off by death, as Psal. 31. 18.

PSALM 31.

David shewing his confidence in God, craveth his help; 8. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodness to such as fear him: 22. besetth him for the mercies that he had found, 24. and encorageth all the saints.

To the master of the musike;
a Psalm of David.

IN thee Iehovah doe I hope-for-safetie, let me not be abashed for ever: in thy justice deliver me. Bow unto me, thine ear, speedily ridd me: be thou to me, for a rock of firm-strength, for a house of fortresses, to save me. For thou art my firm-rock and my fortress: and for thy names sake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hidde for me: for thou art my firm-strength. Into thy hand, doe I committ my spirit: thou hast redeemed me Iehovah, God of trach. I have hated, them that observe vanities of vayne-falshood: and I, unto Iehovah doe I trust. I wilbe glad and rejoice, in thy mercie: which haft seer my affliction, haft known, my soule in distresses. And haft not shut me up, in the hand of the enemy: haft made my feet stand in a large room-b. Be gracious to me Iehovah, for distress is on me: gnawnis with indignation, myne eye, my soule and my belly.

For my life, is quite-spent with pen-
siveness; and my yeares with sighing:
my able-strength, is decayed with my
iniquities; and my bones are gnawen.
With all my distressers, I am a re-
proch; and to my neighbours, vhe-
mently; and a dread to my known-
acquaintance; seeing me in the street,
they fled from me. I am forgotten,
as a dead man out of hart: I am, as
a vessel of perdition: For I hear,
the infamie of many, fearfulness from
every-side: when they plot together
against me; they craftily-purpose, to
take my soule. But I, unto thee
doe I trust, Iehovah: I sayd, thou art
my God. In thy hand are my
times: ridd thou me, from the hand
of my enemies, and from my perse-
cutors. Make thy face to shine,
upon thy servant: save me, through
thy mercy. Iehovah, let me not be
abashed, for I doe call upon thee: let
the wicked be abashed, let them be si-
lenced to hel. Let the lips of falsehood,
be mute: that speak against the just an
hard-word, in haughtynes and dispiste.
How much is thy goodnes, which
thou hast layd up for them that fear
thee: hast wrought, for them that
hope-for-safetie in thee; before the
sons of Adam! Thou keepest
them-secret, in the secret of thy face,
from the rough-prides of man: dost
lay-them-up in a pavilion, from the
strife of tongues. Blessed be Ieho-
vah: for he hath made-marvellous,
his mercy to me, in a city of strong-
defense. And I, sayd in my hasse-
ning-away; I am cut down, from be-
fore thine eyes: yet-certainly, thou
heardest the voice of my supplicati-

ons-for-grace, when I cried-out onto
thee. Love ye Iehovah, all his gra-
cious-saints: Iehovah keepeth the
faithfull; and repayeth abundantly,
him that doeth haughtynes. Be-
ye confirmed, and let your hart wax-
strong: all that hopefully-wait for
Iehovah.

Annotations.

[*N thee*] The Chaldee sayth, in thy
word.

V. 3. *a house of fortresses*] a place of de-
fenses, a most safe hold. David being often
forced to take such forts for his safety,
did not make them, but God his strength:
see 1 Sam. 22. 4. &c. 23. 14. 19. &c. 24. 1. 23.
2 Sam. 5. 7. 9.

V. 6. *commit my spirit*] or *commend, de-
pose, of trust to be kept.*] Such words our
Lord Christ uttered on the cross, to his
father, Luk. 23. 46.

V. 7. *I have hated*] in Greek, *Thou hast
hated.* Compare Psal. 139. 21. *Vani-
ties of vain-falshood*] that is, *most vain
false and lying vanities.* The word *vain*
(Hebel) here used, besides *vain* *worldly*
things against which Solomon writeth,
Eccl. 1. &c. meaneth in special, *Idolatry;*
for *Idols* are often called *vanities*, as being
light, vile, and things of naught. Deut. 32. 21.
1 Kings. 16. 26. 2 Kings. 17. 15. Jer. 2. 5. &c.
8. 19. &c. 10. 15. &c. 14. 22. &c. *They that
observe lying vanities, forsake their own mercy.*
Isaiah. 2. 8.

V. 8. *bash knowes my soul*] that is, ac-
knowledged, cared for; and (as the Greek
translateth) *saved it.* See Psal. 1. 6.

V. 9. *set me up*] or *clost me;* that
is, *not given me into their power:* so Psal. 78.
43. 50. 61. Deut. 23. 15. &c. 32. 30.

V. 10. *gnawen*] that is, *fretted, and con-
fused as with worms:* in Greek, *troubled:* see
Psal. 6. 8.

V. 11. decayed, } or weakened so as one
stumbleth and falleth down through weakness:
Psal. 27. 2. So Psal. 109. 24. and 105. 25.

with my iniquity] that is, punishment due
for iniquity; so the word often is used; as
Gen. 19. 35. 2 Kings. 7. 9. So, whoredom: for
the punishment of whoredom. Num. 14. 33.

V. 12. known-acquaintance] that is, such
as I knew, respected, or favoured: and so what
I made known in my mind, estate &c., my fath-
ters:

V. 13. out of hart] that is, out of mind;
or memory; for the remembrance of the dead
is forgotten, Eccles. 9. 5. therefore the grave, is
the land of forgetfulness; Psal. 88. 13.

vessel of perdition] that is, a lost or broken
vessel, or instrument. So Paul mentioneth
vessels of perdition, Rom. 9. 22. Or, a vessel
perishing, that is, ready to perish and be lost;
as a perishing sheep; Psal. 119. 176.

V. 14. the infamy of many] or the diffa-
mation (the ill-report) of mighty-men. The
like complaint Jeremie maketh in his
troubles; Jer. 20. 10. fearing from
every side] or terror round about. In He-
breue, Αποιρησαβιθ, which name Jeremie
gave to Pashur the priest; signifying that he
should be a terror to himself, and to all his
friends. Jer. 20. 3. 4. This phrase Jeremie of-
ten useth; Jer. 6. 25. and 46. 5. and 49. 29.
Lam. 1. 22. when they plot] or what
they consult: see Psal. 2. 2.

V. 16. my times] Hereby he meaneth,
that his many and sundry events, troubles, deli-
verances, prosperities, adversities, life and death,
(for all things have their appointed time, Eccles.
3. 1. 2.) were in the hand and disposition of God.
Though times here, (as dover in Psal. 115.
84.) may chiefly be meant of his troubles:
as Psal. 9. 10. and 12. 1. but the Chaldee
expoundeth it, the times of my redemption.
So in 1 Chron. 29. 30. mention is made of
the times that went over David, and over Israel,
and over all the kings of the lands.

V. 17. Make thy face to shine] that is,
cause thy favourable countenance to appear.
This is taken from the blessing prescribed,
Num. 6. 25. and is often used in re-
quests for grace. See Psal. 4. 7. and 67. 2.

and 30. 4. 8. 20. and 112. 13.

V. 18. silence] that is, through shame
and fear be confounded, tamed, quieted, and
made still. The word is sometime used for
cut off, or destroyed, and so may here be
taken. So Psal. 49. 13. 31. The Greek trans-
latter, let them be brought down. to
hell] understand, thrust down to hell, or, to
the grave; as the Chaldee calleth it, the
house (or place) of curtail.

V. 19. an hard-word] or, durable speech;
a speech which sticketh to a mans infamy. The Hebrew *Gbnathak* signifieth du-
rance, hardness and antiquity; Psal. 6. 8. and
respecteth both antique things long ag-
oed, 1 Chron. 4. 22. and things lasting or
durable for time to come, Prov. 8. 8. Isa.
23. 18. And in speeches, it is put for an
old saying, taken up and applied to ones
reproach, and so during long time generally
for any hard or sour speech; 1 Sam. 2. 3.
Psalms. 94. 4. and 71. 6. The Greek here
expoundeth it, iniquity.

V. 20. Thou keepest them secret] or, ke-
pest them in the hiding-place of thy presence;
where thou always lookest unto them, in secret
favor, which the world knoweth not of.

rough-prides] or knots, knobs, rough-trou-
bles. The Hebrew *Kacat* signifieth knitting
or binding with knots, Exod. 28. 18 and 39. 21.
from which a word is derived, in Isa. 40. 4.
signifying knotty, knobby or rough places,
opposed to smooth or playne. Here David
useth it figuratively for rough affections or
actions of men, meaning their pride, censura-
tions, or molestations, as the Greek translatereth,
from the trouble of men. lay them up] or
hide them. Herenpon Gods people are
called; his stored or hidden-ones. Psal. 83. 4.

the strife of tongues] plea, or contradiction,
as the Greek turneth it: and th' Apostle
Iad., vers. 21.

V. 22. made marvelous his mercy] or mar-
velously favored it; as Psal. 4. 4. showed his
mercy in marvelous and hidden manner. As
contrarywise God threatened to make
marvelous the plagues of sinners; Deut. 28. 59.

of strong-defense] or of force; that is, a for-
tified, defensed city; as 1 Chron. 8. 5. or a te-
sieged

sieged city. 25. 1 King. 24. 10. The Hebrew *Masor* signifieth both a fort or skonē, and a siege or leger. Deut. 20. 20. &c. 28. 53.

V. 23. *my hastening-away*] namely through amazement or fear, as the word commonly intendeth; Deut. 20. 3. Psal. 48. 6. 2 Sam. 4. 4. The Greek calleth it an *ecstasis* (or trance.) And that David hastened him away for fear, is recorded 1 Sam. 23. 26. So Psal. 116. 11. [cut down] Ionas in his affliction respected this speech of David, and changing a letter, for *Nigraxi* saith, *Nigrashti*, I am driven away from before thy face &c. Iona 2. 4. So the Greek here translateth it, I am cast away.

V. 24. *the faithfull*] or, keepeth fidelities; as Isa. 26. 2. The original word signifieth eyther faithful-persons, or truthe, fidelities. as Psal. 12. 2. The Greek here hath, *truthes*. *payeth abundantly*] or, to abundance, with surplusage. [that doeth haughtynes] This sense the Greek giveth. The Hebrew may also thus be Englished, he (that is God) doeth haughtynes, that is, high magnificant acts. For the original word *Gavah* sometime meant Gods high magnificence, Psal. 68. 35. sometime mans haughty pride. Psal. 10. 2.

V. 25. *wex-strong*] or, be wil strengthen. See Psal. 27. 14. [boozefully waye] or persevere with hope and patience. The word *huhal* implieth both a patient wayting, Gen. 8. 10. and a hope or trusling, as the holy Ghost expoundeth it, Mat. 12. 21. from Isa. 42. 4. [for I hayah] which the Chaldee expoundeth, the word of the Lord.

PSALM 32.

David teacheth that *lesseches* consisteth in remission of synns. 3. Hiding of synns causeth trouble, but confession giveth ease to the conscience. 8. An instruction unto voluntary obedience. 10. The different ends of the wicked and of the just.

An instructing-psalm, of David:

O Blessed he whose trespass is forgiven, whose syn is covered. O blessed is the man, to whom Iehovah imputeth not iniquitie: and in whose spirit, is no deceit. Because I ceased speaking, my bones wore-away-with-age: in my roaring, all the day. For, day and night, thy hand was heavic upon me: my moisture was turned, into the droughts of summer Selah. My syn, I acknowledged to thee; and my iniquitie, I covered not; I sayd, I will confess against me my trespasses, to Iehovah: and thou, forgavell the iniquitie of my syn Selah. For this, shall every gracious-saint pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou art a secret-place to mee, from distress thou wilt preserve me: with shewing-songs of deliverance, thou wilt compass me Selah. I will make thee prudent, and will teach thee, in the way that thou shalt goe: I will give counsel, mine eye shalbe upon thee. Be not ye as the horse, as the mule, without understanding: whose mouth must be stopped with bit and bridle; which come not neer unto thee. Many paines are for the wicked: but he that trusteth in Iehovah, mercy shall compass him. Rejoyce ye in Iehovah and be glad ye just: and shewe-joyfully, all ye upright of hart.

Annotations.

An instructing-psalm] or, A psalm that maketh prudent: that causeth understanding. As in the 8. verse of this

this psalm, he sayth, & wil make thee prudent, or instruct thee. This title is set before sundry other psalmes. whose syn is covered] meaning, by the Lord, Psalm. 85. 3. Not by a man himself, who must not cover but acknowledge syn; Psal. 32. 5. otherwise, he shall not prosper. Prov. 18. 13. Now God revereth syn, wch he imputeth it not, as the verse following sheweth: and as this is mans happiness; so for God not to cover it, is woe and miserie. Nehem. 4. 6.

V. 2. not impute] not think, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himself, not imputing their syns unto them: 2 Cor. 5. 19. And hereunto the Apostle applyeth this Psalm thus; David saysh, blessednes is the mans unto whom God imputeth no sinnes without works: saying, Blessed are they whose iniquities are forgiven, and whose syns are covered: Blessed is the man to whom the Lord shall not impute syn. Rom. 4. 6. 7. 8.

V. 3. because I ceased speaking] if, when I kept silence, forbearing to confess my syns; as after, ver. 5. Like doctrist Elisha teacheth, Job. 33. 19. 21.

V. 4. thy hand] in Chaldee, thy plague. moisture] the cheif sap, or sudor moisture which is an aerie and oily substance dispersed through the body; whereby the life is fostered, and which being pent, death insueth. This word is used onely here, and in Num. 11. 8. where it is applied to the best moisture (or cream) of oil.

V. 5. confess] Confessing of syns, is when one freely manfelleth them, accusing himself, and praizing Gods theroy, which he expecteth in faith: see Job. 7. 15.

against me my trespasses] or, concerning my trespasses; but both the Greek version plainly hath, against me; and elsewhere the Hebreue ghabale (here vsed) seemeth to be put for ghabala: as Psal. 108. 10. compared with Psal. 60. 10. the iniquity of my syn] that is, the guilt and punishment of it; as Psal. 31. 14. And thus he that confesseth and forsaketh syn, shall have mercy. Prov. 28. 13. for if wee acknowledge our syns, God is faithful

and just, to forgive us them, 1 John 1. 9. See also Job. 31. 17. 18.

V. 6. the time of finding] or, time to find which may be meant of the time when afflictions shall had, that is shall come upon him; as Psal. 118. 3. 4. of the time when God may be found, as Isa. 45. 6. and that time is, when he is sought with the whole heart. Deut. 4. 30. Jer. 19. 13. & Chron. 13. 13. To this latter the Chaldee appliceth it, saying of favour,

good] or mandation. At waters signifiy afflictions, Psal. 9. 1. so a pond of water, ethere great troubles & persecutions. Dan. 11. 36. & 11. 21. Nahum. 1. 8. Isa. 59. 19. Rev. 12. 14. 16. The Chaldee paraphraseth, in the time when many peoples come as waters, they shall not come near him to doe him evill.

V. 7. showing song of deliverance] or, salvation; that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

V. 8. myne eye shall be upon thee] or, myne eye I will set upon thee, that is, I wil have care of, & look wel unto thee, as Jer. 40. 4. Ezra. 5. 1. Deut. 11. 12. Psal. 34. 16. So the Chaldee explayneth it, I wil counsele thee, and set myne eye upon thee for good. Or thus, I wil give counsel unto thee with myne eye, that is, with my care and providence. Thus Christ counseled Peter with his eye, Erik. 22. 81. So the eye is said to mock, Prov. 30. 17.

V. 9. at the horse] or, that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For unto the horse belongs a whip, unto the ass a bridle, and a rod, to the fools back. Prov. 16. 3. Mouth must be stopped] or, wch is to be tyed. Hebr. to stop, for, to be stopped: active for passives, as after Psal. 36. 3. which come not near] that is, which wil not obey or doe the service, unless they be forced and ruled by the bridle: according to the saying of the Apostle, behold we put bits into the horses mouthes, that they should obey us. Jam. 3. 3.

V. 10. Many paynes] or, Great smartes, (of sorres) are for the wicked: so Solomon saith, affliction folleth synners &c. Prov. 13. 11. & 19. 19. & 24. 10.

PSALM 33.

God is to be praised for his goodness, 6. for his powerful works, 12. and for his providence. 20. Confidence is to be placed in God.

1 Howt-joyfully ye just, in Iehovah: 2 Praise, becometh the righteous. 3 Confess ye, to Iehovah with harp: with Psalterie ^{with} ten-stringed-instrument; sing-psalm unto him. Sing ye to him, a new song: doo-well playing-on-the instrument, with triumphant-noyse. 4 For righteous is the word of Iehovah: and all his work; in faith. He loveth justice and judgement: the earth is full, of the mercie of Iehovah. By the word of Iehovah, the heavens were made: and all the host of them, by the spirit of his mouth. He gathereth together as an heap, the waters of the sea: he giveth, the deeps into treasures. Let all the earth, be-in-fear of Iehovah: let all the inhabitants of the world, shrink-with-fear for him. For, he sayd and it was: he commanded, and it stood. Iehovah, dissipateth the counsel of the nations: he bringeth-tonight, the cogitations of the peoples. The counsel of Iehovah, shall stand for ever: the cogitations of his hart, to generation and generation. 12 O blessed is the nation, wherof Iehovah is God: the people, ^{that} he hath chosen, for a possession to himself. From the heavens Iehovah doeth behold: doeth see, all the sonns of Adam. From the firm-place of his dwelling he looketh forth: unto all

the inhabitants of the earth. He formeth altogether their hart: he discretly-attendeth, unto all their works. There is no King, saved by multitude of a power: a mighty-man, shall not be delivered by multitude of able-strength. A horie is falsehood, for salvation: and shall not deliver, by multitude of his power. Loe, the eye of Iehovah, is unto them that fear him: to them that hopefully-wayt for his mercie. To ridd-free their soule from death: and to keep-them-alive in famine. Our soule, earnestly-wayteth for Iehovah: he is our help, and our sheld. For in him, our hart shall rejoice: for in the name of his holynes, doe we trust. Let thy mercy, Iehovah, be upon us: even-as, we hopefully-wayt for thee.

Annotations.

B [Comment] the word denoteth *a fayr* and comely grace, for which a thing is to be liked and desired. So Psal. 33.5. & 147.1. The Apostle expresteth it in Greek, by *fayr* or *bewfull*: Rom. 10.15. frō Esa. 52.7.

V. 2. *with harp*] or, *with sistren*; in Hebrew *Kinnōr*: a musical instrument, invented by Iubal, Gen. 4.21. used for mirth and joy, Psal. 137.1. a. Esa. 34.8. Gen. 31.27, and therfore is called the *pleasant harp*, Ps. 81.3. opposed unto *mourning*, Job. 30.31. In skill on this instrument, David excelled, 1 Sam. 16.16.23. and with this and other, they used in Israel to celebrate the Lord with gladnes, 1 Chron. 13.8. & 15.16.18. & 25.1. Nehem. 11.17. So spiritually in the new Testament, Rev. 14.3.

with Psalterie] or *Lute*, or *Viols*: In Hebrew *Nebek*, an instrument so called of the form which as seemeth was with a round hollow bulk, much like a bottek (for *Nebek* is also a *bottek* or *pitcher*, 1 Sam. 10.3. Lam. 4.2.) and of this

this the Greeks and Latines had their instruments named *Nable*, *Naulon*, *Nabulum*. The Greek here calleth it *psaltron*.

[a stringed instrument] this differed from the Psalterie, *Psal. 92.4.* therefore the word *nib*, is here supplyed.

V. 3. a new song] A thing is sayd to be new which is always fresh; renewed upon new occasions, and so permanent; as Job saith, *my glorie was new wch me*. So Love is both an old & a new commandement, *1 Job. 2.7.8.* Or these new song (mentioned here, and *Psal. 40.4.* & *96.1.* & *98.1.* & *144.9.* *Eph. 4.2. & 6.1.*) may have reference to the state of things under the gospell, where there is a new covenant, *Heb. 8. 8.13.* new heavens, and new earth, *Rev. 21.1.* a new man, *Eph. 2.15.* & *4.14.* a new Jerusalem, *Revel. 21.2.* and all things new : *2 Cor. 5.17.* *Revel. 21.5.* See also *Rev. 5.9.* & *14.3.* [dormill playing etc.] that is, make good music, or melody. So *1 Sam. 16.17.18.* *Esa. 23.18.* And this melodic we are now willed to make to the Lord in our hearts, *Eph. 5.19.* The Hebrew Nagan, (wherof cometh Neginoth, *Psal. 4.1.*) properly is to play with the hand upon an instrument: *1 Sam. 19.9.*

4. V. 4. he faith] that is, faithful, true, & constant. For so this word is often used, as *Ezod. 17.12.* Moses hands were with faith, that is, stedy, firm, constant.

5. V. 5. the earth is full] the like is sayd, *Psal. 119.54.* For God doeth good unto all, both just and unjust, *Matt. 5.45.* Be saved men and beast, *Psal. 36.7.*

6. V. 6. the host of them] that is, the many creatures in them: as Angels, sun, moon, stars &c. *Psal. 148.1. 2.3.5.* *Gen. 2.1.* So mention is made of the powers or hosts of heaven, *Matt. 24.49.* Spirit] or breath; thus Jehovah, his Word, and his Spirit are noted to be the maker of the world; as in *Gen. 1.*

7. V. 7. giveth the deeps] that is, poureth or disposeth the deep waters into treasures, or in cellars and foyers store houses, hidden from the eye of man; called elsewhere the secret room of the deep, *Job. 38.16.* So God is sayd to have treasures or stowhouses of wind, *Psal. 135.7.* of snow and bayl, *Job. 38.12.* of dark-

nes, *Isa. 45.3.* and the like. The Chaldee translateth, he poureth, (the waters) into the treasures of the deeps.

V. 9. it stood] that is, exisited firm and stable, and so continued. So *Psal. 119.91.*

V. 10. dissipateth] or maketh frustrate, undorthe, abrogateth; a word opposed to ratifying, confirming, establishing. *Isa. 8. 10.* & *15.3.* bringeth to naught] annihilateth, and breaketh.

V. 11. shall stand] that is, continue, and have effect; whatsoever men purpose to the contrary. See *Isa. 14.24-27.* & *46.10.* *Prov. 19. 21.*

V. 12. is God] to weet, by special cōstant and favour, though all the earth be his. *Gen. 17.7.* *Ezod. 19.5.* and this is by the new covenant, *Heb. 8.10.* So *Psal. 144.15.*

V. 13. abogateth] or, alere. The Hebrew jachad sometime sacrificeth alone without others, *Job. 34.29.* *Ezra. 4.3.* (and so the Greek interpreters took it here, translating it *kata monos*, alone, or by himself:) sometime it signifieth, wholly or every whit, *Job. 10.8.* sometime, together; or in one; *Pf. 2.2.* All these agree well here; for God only and wholly formenth every mans hate, and spirit, *Zech. 12.1.* wherupon he is called the Father of spirits, *Heb. 11.9.* and the God of the spirits of all flesh, *N. 24.18.21.*

V. 14. of a power] that is, of an armie; so called because there are strong valiant and active men. *Psal. 136.15.*

V. 15. A horse is falsehood] that is, a false and deceitful help, can not save a man, but fayleth those that trust in him, *Zech. 10.5.* *Psal. 76.6.* The horse is here used for all warlike force; this being above other creatures strong, fierce and courageous, *Job. 39.22.-28.* and therfore is prepared for the day of battell, but salvation is of the Lord. *Prov. 31.31.*

V. 16. The eye of Jehovah] that is, his care, and providence, for good. as the next verse sheweth, and as *Psal. 32.8.* *Zech. 12.4.* *1 Pet. 3.12.* sometime the Lords eye is on men for evil. *Amos 9.4.8.*

V. 17. for Jehovah] in Chaldee, for the redemption of the Lord.

21 V. 21. *in his*] Chaldee, *in his word.*

PSALM 34.

David praifeth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12. He exhorteth to the fear of God. 16. The privileges of the righteous, and miseries of the wicked.

1. *A psalm* of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

2. I Will blesse Iehovah in all time: continually, his praysse shalbe in my mouth.

3. In Iehovah, my soule shal glorie: the meek shall hear, and shall joyce.

4. Magnify ye Iehovah with me: and let us extoll, his name togither.

5. I sought Iehovah and he answered me: and ridd-me-free, from all my fears.

6. They looked to him and flow-ed: and their faces, be not ashamed.

7. This poor-afflicted man called, and Iehovah heard: and saved him, out of all his distresses.

8. The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

9. Tast ye and see, that Iehovah is good: & blessed is the man, that hopeth-for-safetie in him.

10. Fear Iehovah ye his saints: for there is no want, to them that fear him.

11. The Lions, are empoverished and an hungred: but they that seek

Iehovah, shall not want any good.

12. Come sons, hearken to me: I will learn you, the fear of Iehovah.

13. Who is the man, that wilth life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eschew evil, and doe good: seek peace, and pursue it.

16. The eyes of Iehovah, are unto the just: and his ears, unto their out-crie.

17. The face of Iehovah, is against them that doe evil: to cut-off, their memorial from the earth.

18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save.

20. Many, are the evils of the just: and out of them all, Iehovah wil ridd-him free.

21. He keepeth all his bones: one of them, is not broken.

22. Evil shal slay the wicked: and they that hate the just, shalbe-condemned as guiltie.

23. Iehovah redemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safetie in him.

Annotations.

H Is behaviour] or *his sense*, reason; properly the *face*; as in verse 9. Job. 5. 6. and often other where: which is used both for ones inward sense or reason, and outward gesture, and demeanure, (as the Greek here translates it *face*), because by it, a man is discerned and judged to be wise.

wife or foolish; as meats are discerned by the salt. David when he was afraid of the King of Gath, changed his behaviour before them, and feigned himself mad in their bands, and scrabbled on the dores of the gate; and let his spittle fall down upon his beard. 1. Sam. 21.12.13. Abimelech] whose

proper name was Achish King of Gath, a citie of the Philistines. 1. Sam 21.10. and as every King of Egypt, was called Pharaoh, Gen. 41. 1. Exod. 1.1. 1 King. 11.18. so every King of the Philistines was called Abimelech, that is Father King. Genes. 20.2. & 26.1. bad driven] or expelled. For Achish sayd to his servants, which had taken and brought David to him, Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence. 1 Sam. 21.14.15. & 22.1. Upon that he made this psalme.

V. 2. in all time] or, in every season. See Psal. 10.5. This Psalme is also composed according to the order of the Hebrew Alphabet: as is observed on Psal. 25.1.

V. 3. shall glorie] or joyfully boast. For so the Apostle expoundeth this word, which properly signifieth to praise ones self: 1 Cor. 1.31. from Jer. 9.23.24. So in Psalm. 51.3. & 97.7. & 105.3. & 106.5.

V. 4. Magnify] or Make great, to weet by praying. So Deut. 32.3. Give ye greatness unto our God.

V. 5. They looked] to weet the meek, mentioned before vers. 3. or generally, they that look and flow unto him. flowed] ran wth a river; the like similitude is, Isa. 2.2. & 60. 5. Jer. 31.12. & 51.44. be not ashamed] or, shall not be ashamed; which word in the original signifyeth dieging; as Psal. 35.7. applied to shame; which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

V. 6. The Angel] that is, the Angels; for he speaketh of an host: And often in the Hebrew, one is put for a multitude; as the inhabitant, for, the inhabitants, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, frog for frogs; Psal. 78. 45. tree, for trees; quayl, for quayls. Psal. 105. 33. 40. See the note on Psal. 8. 9.

pitcher-a-camp] a similitude taken from warre; as Psal. 27.3. So Iakob, when the Angels of God met him, sayd, this is Gods camp, (or host,) Gen. 32. 1. 2. Likewise about Eliah, the mountayn was ful of horses and charrets offyre. 2 King. 6. 17. See also Psal. 91. 11. 12.

V. 9. Tast and see] that is, make trial, and you shall find that God is good, sweet and delectable; and you will the more desire him. Thus the Apostle appliceth these words, saying; as new bor. babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3. in him] The Chaldee expoundeth it, in his word.

V. 10. Fear Jehovah] under this word Fear, is comprehended Gods whole worship, as is shewed on Psal. 19. 10. and the working in his wayes, as it is expounded in 2 Chron. 6. 31. compared with 1 King. 8. 40. and Psal. 118. 2.

V. 11. Lions] Lurking-lions (wherof see Psal. 7.3.) which are lusty, strong-toothed, fierce, roaring, reverent; as appeareth by Psal. 18.7. & 104.11. Mic. 5. 8. Ezek. 19.3.5.6.7. Job. 39. 1.2. And hereby may be meant the rich and mighty of the world, whom God often bringeth to miserie; and so the Greek for Lions, putteth here the rich. Tyrants and strong men are sometime called Lions, Jer. 2. 15. 1 Chron. 11.22. Nahum. 1. 13. See Luk. 1. 53. are emperoured] or suffer perniciose. See Job. 4. 10. 11. Prov. 10. 2.

that seek Jehovah] Chaldee that seek the doctrine of the Lord.

V. 13. that wildest] that is, fayn would have, and delighteth. dayes to see good] that is, to enjoy good, many dayes; which the Apostle (following the Lxx.) expresseth thus, to see good dayes. 1 Pet. 3. 10. that is, dayes of prosperitie, pleasure, comfort.

V. 14. Keep thy tongue] to weet, by restraining and making it cease from evil: as the Apostle teacheth. 1 Pet. 3. 10.

V. 15. their ouerties] or, their depreciation, their prayer-for-need; as the Greek which the Apostle followeth, expresseth it.

V. 17. The face] that is, open anger. Lev. L 3

9

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17. 10. So the Chaldee expoundeth it,
The face of the Lord is angry against evil doers.
See Psal. 21. 10.

18 V. 18. They cryed] that is, as the
Greek sayth, The just cryed: and the Chal-
dee, the just prayed.

19 V. 19. the broken of hart] them that have
their hearts broken, and their spirits contrite (or
bumble;) for their synns. See the like
speeches, Psal. 51. 19. & 147. 3. Isa. 57. 15.
& 61. 1. Jer. 23. 9. Luk. 4. 18.

20 V. 20. the evils} that is, grief: and afflictions;
as Deut. 31. 17. Psal. 27. 5. & 28. 4. Mat.
6. 34. the word also may import syurs and
vices; as Psal. 28. 3. & 34. 23. So after in-
verse 22.

21 V. 22. slay the wicked] or doe-bim-dye,
kill him: because he shal not be delivered
there-from; as the just man is, ver. 20.
The Greek and Chaldee expound it, The
death of sinners (of the wicked) is evil.

22 condemned-as-guilty] and consequently
peris. See Psal. 5. 11.

23 V. 23. all that hope} that is, any one of
them. So all. is used for any; Psal. 147. 20.

founded; that think mine evil. Let
them be, as chaff before the wind: &
the Angel of Iehovah, driving them.
Let their way be, darkness & slippery-
nesses: & the Angel of Iehovah, pur-
suing them. For without cause they
have hidde for mee, the corruption of
their net: without cause, they have
digged for my soul. Let tumultuous-
ruine come on him, he not aware: &
let his net which he hath hidden,
catch him: with tumultuous-ruine
let him fall therinto. And my soul,
shalbe glad in Iehovah: shall joy, in
his salvation. All my bones shall say,
Iehovah, who is like thee; that riddest
free the poor-afflicted, fro the strong-
er then himself: and the poor-afflic-
ted and needy, from the spoiler of
him? Witnesse of cruel-wrong, did
rise up: things that I knew not, they
did ask of mee. They repayed mee
evil, for good: the bereaving of my
soule. And I; when they were sick,
my clothing was sackcloth; I afflicted
my soule with fasting: and my prayer,
returned upō my bosome. I walked,
as if he had been a fellow-friend, as if
he had been a brother to mee: I bowed
down sad; as he that bewayleth his
mother. But in my halting, they
rejoyced, & were gathered-together:
the smiters, were gathered-together
against mee, and I knew it not: they
rent, and were not silent. With hy-
pocrites, scoffers for a cake-of-bread:
gnashing their teeth against mee.
Lord, how long wilt thou see? return
my soule, from their tumultuous-ru-
ines: my lonely-soule, from the Li-
ons. I will confess thee, in the great
church: I will praise thee, among a
mighty

PSALM 35:

David prayeth for his owne safety, and his
enemies confusion. 1. He complaineth of their
wrongfull dealing, and sheweth his contrary ca-
rriage. 2. Thereby he incalleth God against them.

A Psalm of David;

1 Plead thou Iehovah, with them
that plead with mee: war thou,
against them that war against mee.
Lay hold on the shield and buckler:
and stand-up, for my help. And
draw-out the spear-&-sword, to-meet
with my persecutors: say to my soul,
I am thy salvation. Let them be ab-
shed and ashamed, that seek my soul:
let them be turned backward & con-

mighty people. Let not them that are my enemies with falsity, rejoice at mee: them that are my haters without cause, wink with the eye. For they speak not peace: & against the quietones of the earth, they imagine words of deceits. And they have enlarged their mouth against mee: they have sayd, aha aha; our eye hath seen. Iehovah thou hast seen, cease-not-as-deaf: o Lord, be not far off from me. Stirr up and awake, to my judgment: my God, and my Lord to my plea. Judge mee according to thy justice, Iehovah my God; and let them not rejoice at mee. Let them not say in their hart, aha our soule: let them not say, wee have swallowed him up. Let them be abashed, & confounded, togither, that rejoice at mine evil: let them be clothed with bashfulness and shame, that magnify against mee. Let them shew- joyfully & rejoice, that delyre my justice: and let them say continually, magnified be Iehovah; that delyreth the peace of his servant. And my tongue, shall meditate thy justice: all the day, thy praise.

Annotations.

Plead] This properly is to contend or debate a matter with many words, as the next word, war or fight, is with deeds. But Gods pleading oft-times is in action; as he pleaded Davids cause against Nabal, when he slew him. 1 Sam. 25. 39. And as here David prayeth, so God elsewhere promiseth, to plead with those that plead with his people. Isa. 49. 24. [war] which in the original tongue hath the name of cutting, biting, or devouring; for wars devour and consume many. So the sword is sayd, to have a mouth, that is an

edge. Job. 1. 15. Heb. 13. 34. and to ear, that is to kill and consume. 2 Sam. 11. 15.

V. 3. draw-on] or, as the Hebrew phrase is, empire; that is husband: the like is of the sword; Exod. 13. 9. Levit. 26. 33.

[sword] or close-weapon, as the name signifieth. This interpretation seemeth best, because of the Hebrew pause, which joyneth this word with the former spear: thus also these two weapons of offence, are answerable to the former two of defense, the shield and buckler; and of this Hebrew name Segor, the Greek Segaris, (and perhaps the Latin Securis,) seemeth to be borrowed, for a sword or axe. And in Job. 18. 15. this word is used for a close-treasure, or stored-gold; as here for a close weapon. Otherwise we may read according to the Greek, and other versions, clea then, or slop; to weet, the way or passage.

V. 4. that seek my soule] that is, my life, to take it away: for so this phrase commonly meaneth; as Psal. 58. 13. &c. 54. 5. &c. 70. 3. Exod. 4. 19. Mat. 2. 20. and sometime is so explyained, as Psal. 63. 10. 1 King. 19. 10. they seek my soule to take it away. Yet sometime this phrase intendeth, seeking the soule for ones good, as Psalm. 142. 5.

turned backward] a token of fear, shame, and discomfiture; as Psal. 129. 5. &c. 40. 15. &c. 70. 3. &c. 9. 4. Isa. 42. 17. Jer. 46. 4.

V. 6. Darknes &c.] that is most dark and slippery: meaning, fearful, dangerous, troublesome; &c. Nahum. 1. 8. I sal. 88. 7. &c. 107. 9. Prov. 4. 19. So elsewhere it is sayd, their way shalbe unto them as slipperness in the darknes; they shalbe driven and fall therin. Jer. 23. 12.

V. 7. the corruption &c.] that is, their corrupting pernicious net, or their insnaring corruption: or understanding the word is, we may read, they laid their net for me in a pit, (or, in a corrupting-ditch;) as Psal. 7. 16.

have digged] to weet, a pit to fal in: so Job. 6. 17. Or, have diligently-searched, and layd way. So digging is used for seeking; Job. 3. 21. &c. 39. 32.

V. 8. tumultuose-raine] calamitic wasting or desolation that is with noysse and sound as of waters.

waters, Isa. 17.12.13. So Psal. 63. 10. Prov. 1. 27.

V. 10. my bones] that is, my strong and solid members (as the Chaldee translateth it members,) delivered out of danger: meaning that with all his strength he would praise God. So the bones are said to rejoice, Psal. 51. 10. the loynes to blesse, Job. 31.10. the spoiler] or robber; that by open violence taketh away. Compare Job. 5.15.

V. 11. of cruel - wrong] that is, cruel, violent, or (as the Greek sayth,) unjust witnesses. So Exod. 23.1. Deut. 19.16.

V. 12. the bereaving of] that is, to deprive, bereave or rob me, of my soule or life; or, to bereave my soule of comfort. The word properly signifieth, the bereaving or loss of children.

V. 13. sackcloth] used to be worn in signe of sorrow, Psal. 69.11. Gen. 37.34. Mat. 11.21. Rev. 11.3. Here we are to understand the word was, or gave, as is expressed, Psal. 69.11. even as the word afflicted, here expressed, is there understood, Psal. 69.11. with fasting] an other sign and cause of sorrow: wherefore mourning & fasting are used for the same. Mat. 9.15. with Mark. 2.19. returned upon my bosom] or, into my bosom. The meaning may be, I prayed often for them, secretly, and with harty loving affection. For, the returning of the prayer seemeth to mean the often-minding and repeating of it; the bosom signifieth secerie, Prov. 21. 14. Or 17.23. Psalm. 80. 51. and inward affection, Num. 11.12. Job. 1.4. Or we may read it thus, Let my prayer returne into my bosom: that is, I wished no worse to them than to my self; let me receive of God, such good as I prayed for them. See Psal. 79.11.

V. 14. sad] or, black, to weet in black & mournfull attire, and with sad and beary countenance, as the Greek here translateth it Scurhropaxoz, which word the new testament also useth, Mat. 6.16. Luk. 14.17. So after in Psal. 38.7. & 42.10. & 43.2.

bewayleth his mother] mourneth at her funeral. In this case the affections are most

strong. Therefore the Priests were permitted to mourn for such. Levit. 21. 1.2.3.

V. 15. my halting] that is, my calamity and infirmitie; wherby I seemed ready to fall. So in Psal. 38. 18. Jer. 10. 10. the smuers] that smote me with the tongue; as Jer. 18. 18. & as here followeth, they rent &c. The Lxx. in Greek turn it Scouges, alluding (as I think) to the scourgoj the tongue, as Job. 5.21. and an other Greek version, hath pleidai, smiters. It may also be read the smitten, that is, abjects, vile persons, Job. 30.8. (as the Chaldee expresseth it, the wicked); or understand smitten on their feet, as 2 Sam. 4.4. that is lame, so feigning themselves: or smitten in spirit, as Esr. 66.2. that is grieved in outward shew. they rent] to weet, mee with repreches; as Matb. 7.6. or rent their garments, counterfeyting sorrow for mee, Job. 2.12.

V. 16. hypocrites] or, dose-dissemblers, which outwardly cover and cloke their wickednes, wherwith inwardly they are defiled, Mat. 23. 17.18. or, which have their harts couered, Job. 56. 13. The Greek also (from whence our English word hypocrite is borrowed,) signifieth an under-judge-
ment, that is, dissimulation. scoffers] or, of scoffers; that is, men that make scoffs: as in Psal. 36. 12.. pride, is for proud persons. for a cake of bread] that is, for good chear, for their bellies: or, at their belly cheare, at banquets. So Solomon speaketh of some that wil transgres for a piece of bread, Prov. 28.21. The original word Maghning, is a cake, 1. King. 17.12. and as bread is used for all food, Psal. 136.25. so a cake seemeth to be used for all panecates, or dainty meats; as in Hos. 7. Ephraim is likened to a cake; and their enemies, to bankeitters, that greedily eat them up: verse 8.9. so here David matcheth his adversaries, with hypocritical and scoffing parasites; whose God was their belly; as Phil. 3.19. Or, we may figuratively tak this word, for a mock, jst, or meateat; and so read it, with hypocritical scoffers: and this the Greek favoureth, saying, they mocked me with mockage. gashinge] or, they-gashed: Heb. 1a gash: but

but a word thus infinite, following another with person, is it self of the same, by propriete of the Hebrew tongue. So Psal. 49.15. *[their teeth]* the teeth of them and him, that is, of every of them. See Psal. 2.3.

17 V. 17. *return*] or, reduce, restore, lay my soule, or life: so Job 33.30. *lonely*] or solitarie, desolate soul: See Psal. 22.21-23.

18 V. 18. *a mighty people*] or, a strong, to weet in number; that is, a great multitude. The word *Ghantum* as it is mighty in strenght, Psal. 135.10 Prov. 30.26. so is it many in number: Psal. 40.5.13. & 105.24. & 33.7-17.

19 V. 19. *enemies with fassitie*] that is, for a false cause; or (as the Greek explayneth it,) unjustly. *wink*] make secret signes by the winking of the eye, which argueth both pracie and scornful gesture; therfore this alwayes is a signe of evil, Prov. 10.10 & 6.13. *not peace*] that is, not peaceable, or friendly, which yet some hypocrites doe, Psal. 28.3. or *not speak to come to any soild composition*, or peaceable end, which one may trust unto. But God speakeith peace to his people, Psal. 84.9. *words of deceits*] deceiptfull words, or things.

21 V. 21. *bath seen*] or, feare; to weet, the evill of David; or, that which wee desired. In speeches of evill cases, often the Hebrew useth silencie. So after, in Psal. 14.5. and 19.11. & 118.7.

23 V. 23. *to my judgement*] that is, to judge and avenge me of mine enemies: so after, *to my ples*, is, to plead my cause, as verse 1.

25 V. 25. *aba our soule*] that is, *aba* wee have our desire. Soule, is sometimes put for desire, Psal. 41.3.

26 V. 26. *clothed with basffulness*] meaning their confusio[n] en every side, when nothing but their shame appeareth, and so continueth. So Psal. 109.29. and 132.18. Job 8.22. *that magnify*] to weet, their mouthes, as is expressed Hobed.1.12. Ezek. 35.13. that is, speak great things and boastfully, as the Greek explaynet[ur]. So after, in Psal. 38.17. and 45.13. *delite my justice*] whom my justice and innocencie please-

seth, or delieth; and the defence thereof:

PSALM 36.

The grievous estate of the wicked. 6. The excellencie of Gods mercies to such as trust in him. 11. A prayer for the righteous, 13. and prophecie of the wicked's fall.

To the mayster of the musik; a psalm of David, the servant of Iehovah.

THe trespass of the wicked, assu-
redly layth, in the inmost of my hart: no dread of God, is before his eyes. For he flattereth him-self in his own eyes: to find, his iniquite which he ought to hate. The words of his mouth, or iniquite and deceit: he hath left-off, to be prudent to doe good. He thinketh iniquitic, upon his bed: he setteth-himself, on a way not good: he refuseth not evil. Iehovah, thy mercy is in the heavens: thy faithfulness, unto the skyes. Thy justice, as the mountaynes of God; thy judgments, a great depth: Iehovah thou savest man and beast. How precious is thy mercie, o God: & the sons of Adam, hope-for-laserie, in the shadow of thy wings. They shal be plenteously moilned, with the fatnes of thy house: and the stream of thy pleasures, thou wilt give them to drink. Because with thee, is the well of life: in thy light, wee see light. Extend thy mercy, to the that know thee: and thy justice, to the right of hart. Let not the foot of pride, come on me: and the hand of the wicked, let it not make me free. There have they fallen, that work painful-iniqui-
tie;

tie: they have been thrust down, and have not been able to rise.

Annotations.

THe trespass of the wicked] or Trespass saith to the wicked; that is persuadeth, inhabiliteth, hardeneth him. affir-
medly-sayth] or, it is an assured saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle sometime mentioneth faithful sayings, 1 Tim. 1. 15. & 3. 1. & 4. 9.) In the new Testament it is interpreted, sayd, Mat. 12. 44 from Psal. 110. 1. And David by the spirit here testifieth that the wicked mans trespass is such, as assuredly-sayth (or avoucheth) even in his heart and conscience, that he dreadeth not God.

in the inmost of my hart] in the mudds, or within my hart: meaning that he certaynly knew it; and was much affected with it.

V. 3. to find] that is, to performe, or accomplish; as to find the wil, is to perform or doe the same, Isa. 18. 13. So in Rom. 7. 18 Or, to find, that is to obteyn and get; as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is to invent or devise new mischiefs; as the Apostle speaking of inventors (or finders-out) of evil things, Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119. 4. that is, to be kept: to stop; Psal. 32. 9. for, to be stopped; to doe, Eslb. 6. 6. for, it to be doon. So Psal. 49. 15. Iof. 2. 5. See also the verb active, expounded passively, by the Apostles authority, Psal. 51. 5. But the Chaldee expoundeth it, be hatreth doctrine.

V. 5. he setteth himself] namely, to stand or walk continually in a way not good; as Isa. 65. 2. Or, he stablisheth; as Exod. 14. 13.

V. 6. in the heavens] elsewhere it is sayd, unto the heavens. Psal. 57. 17. so here in, may be used for unto: sometime it is, above the heavens, as Psal. 108. 5.

V. 7. mountayns of God] that is, high, mighty or excellent mountayns. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God, Psal. 80. 11.

Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrestlings of God, Gen. 30. 5. bars of God, Rev. 15. 2. and sundry the like. So the Chaldee here sayth, high as the strong mountaines.

V. 8. How precious] that is, honor - b - and much to be esteemed; sometime the word signifieth bright and glorious, Job. 31. 26. Zach. 14. 6. which also agreeeth wel here.

and the sunnes} or, wher, or therefore the sunnes. shadow of thy wings] that is, thy protection, so Psal. 63. 8. & 91. 4. called sometime, the secretes of Gods wings. Psal. 61. 5.

V. 10. wel of life] or, as the Chaldee translatereth, well of living waters: that is, an ever springing fountayn; from whence life and all graces spring and flow. So God is called the well of living waters, Ier. 2. 13. & 17. 13. Song. 4. 15. wee see light] or enjoy light; that is knowledge, comfort, joy, &c. See Job. 29. 3. Isa. 9. 2. Lam. 1. 17. Psal. 27. 1.

V. 11. Extend thy mercy] or draw it; meaning, exercise and shew it; as Psal. 109. 12. also prolong or continue it; as Psal. 85. 6. Eccles. 2. 3.

V. 12. foot of pride] or of haughtyness, that is, (as the Chaldee translatereth,) of the proud man, as Ier. 50. 31. 32. the thing being put for the person in whome it is. As deceit, for a deceifull man; Prov. 12. 27. Poverty, for poor people, 2 King. 24. 14. habitation, for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Ro. 2. 26. Helpings, governings; for, helpers, governors, 1 Cor. 12. 28. dreams, for dreamers, Ier. 27. 9. syn for synner, Prov. 13. 6. and many the like. See also Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.

V. 13. There] to weet, in the very enterprise, while they laboured to remove me.

PSALM 37.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

1. *A Psalm of David;*

Fret not thy self for the evil-doers: Envie not, for them that doe injurious-evil. 2. For they shall soon be cut-down, as grass: and shall fade, as the greenes of the budding-herb.

3. Trust thou in Iehovah, & doe good: dwell in the land, and feed on faith. 4. And delite thy self in Iehovah: and he will give thee, the petitions of thy hart.

5. Turn-confidently thy way upon Iehovah: and trust upon him, and he wil doe. 6. And will bring-forth thy justice as the light: & thy judgement as the noon-brightnes.

7. Be silent, for Iehovah; & wayt stil-patiertly for him: fret not thy self, for him that prospereth in his way; for the man, that effecteth devises.

8. Surcease from anger, and leave-off wrath: fret not thy self, also to doe evil. 9. For evil-doers, shalbe cut-down: and they that earnest-wayt on Iehovah, they shal inherite the land.

10. And yet a little-while, and the wicked shal not be: & thou shalt consider his place, and he shal not be. 11. And the meek shall inherit the land: and shall delite-themselves, in the multitude of peace.

12. The wicked deviseth, against the just: & gnasheth his teeth against him. 13. The Lord laugheth at him: for he feeth, that his day doth come.

14. The wicked have drawn the sword, and bent their bow: to fell down the poor-afflicted and needy-one to slay them that be right of way.

15. Their sword, shal enter into their own hart: & their bows, shalbe broken.

16. Better is the little of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shalbe broken: but Iehovah upholdeth the just.

18. Iehovah knoweth, the dayes of perfect-men: & their inheritance, shalbe for ever. 19. They shall not be abashed in time of evil: and in the dayes of famine, they shall have ynough.

20. But, the wicked shall perish; and the enemies of Iehovah, as the precious-fat of rams: they are consumed, with the smoke they are consumed.

21. The wicked boroweth, and repayeth not: and the just, sheweth grace and giveth. 22. For his blessed-ones shall inherite the land: and his accursed-ones, shalbe cut-off.

23. By Iehovah, the stepps of the man are established; and his way he delyteth. 24. When he shall fall, he shall not be cast-off: for Iehovah, up-holdeth his hand.

25. I have been yong, also I am wexd-old: and I have not seen, the just-men forsaken; and his seed, seeking bread. 26. All the day, he sheweth grace and lendeth: and his seed, are in the blessing.

27. Eschew evil, and doe good: and dwel for ever. 28. For Iehovah, loveth judgement; & will not forsake his gracious saints, they are kept for ever: and the seed, of the wicked, is cut-off.

29. Just-men shall inherite the land: and shall dwell theron, to perpetual-aey.

30. The mouth of the just, wil ut-

ter wisdome: and his tongue, speak judgement. 31. The law of his God is in his heart: it shall not stagger in his steps.

32. The wicked spyeth, for the just: and seeketh to work his death. 33. Ichovah will not leave him in his hand: nor condemn him for wicked, when he is judged.

34. Way - thou earnest for Ichovah, and keep his way; and he will exalt thee, for to inherite the land: when the wicked are cut-off, thou shalt see it.

35. I have seen, the wicked daunting-terrible: and spreading himself bare, as a green self-growing laurel. 36. And he passed away, and loe he was not: and I sought him, and he was not found.

37. Observe the perfect-man, and see the righteous: for the after end of the man shalbe peace. 38. And trespassers, shalbe destroyed together: the after-end of the wicked, shalbe cut-off.

39. And the salvation of just-men, is of Ichovah: their strength, in time of distress. 40. And Ichovah will help them & deliver them: he will deliver them from the wicked; & save them: because they hope for safetie in him.

Annotations.

THIS is the third Psalme penned Alphabet-weiss; there being two verses allowed to every letter, except four, in verse 7. 10. 19. 34. See Psal. 25. 1.

Ver. 1. Fret not] or inflame not, burn not thy self, with anger, or grief. So after, verse 7. &c. 5. Prov. 24. 12. evil doers] to be like unto them, as the Chaldee addeth, which accordeth with v. 8. invic not]

or, have not envie zele or emulation. This word is general for all hot and fervent zele whether good or evil; emulation, jealousy, envie and the like. Psal. 106. 16. &c. 69. 10.

V. 3. Dwell in the land] This may be taken eyther for a commandement, to dwell in the land of Canaan which God had given them to possesse; Num. 33. 53. though troubles and want shalbe wile therin; as did the Patriarchs by faith: Gen. 37. 1. and 26. 3. 13. Heb. 11. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is abide long, as after, in verse 27. So, see, for th' u seath see, Psal. 118. 5. 6. Seek me, and live, Amos 5. 4. that is, ye shall live. feed on faith:] to weet, which shal grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, thou shalt feed on faith, that is, on the faithful constant increase; and thus the Greek explynneth it, thou shalt be fed with the riches therof, meaning, of the Land. Or feed on faith, that is, nourish thy self and live by it, for, the just man liveth, by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, Studi (or exercise thy self) in the faith. Or, feed in faith; that is, thou shalt be fed faithfully and assuredly. Contrary hereto, is to feed on the wind; Hos. 13. 1. and on ashes, Isa. 44. 20.

V. 4. delite thy self] or, thou shal delite, or solice th're: so verse 11. and Job. 22. 25.

V. 5. Then comf'rently] Commit of irast: in Hebreue Roll; in Chaldee Revele before the Lord: see Psal. 22. 9. So Prov. 15. 3. Rel (or Commit) thy works unto Jehovah.

wil-doe] that which thou desirest: or, wil execute, to weet, by judgement; as the next verse sheweth; and as elsewhere is expressed, Mic. 7. 9.

V. 6. as the light] to weet, of the morning, or sun: (for s. light sometime signifieth, Nebuch. 8. 2. Job. 31. 26.) that is, clearly, manifestly. So Hos. 6. 5. Compare also, Job. 11. 17.

V. 7. Be silent] or be stil, stay and tarry silently. See Psal. 4. 5. The Greek sayth, be subject. wait-patiently] or, paixn-
thy

thy self; that is, set thy self with earnestness and
prowess to wait for.

V. 8. Surenesse] or, Stake, Let goe. A
word contrary to holding fast, applied
here to the shaking or abating of anger; so
Judg. 3. also to doe) or which is
but to doe, or, at least to doe evil.

V. 9. inheret] or posses. So Isa. 57. 13.
He that trusteth in me (even the Lord) shall
inherit the land, and possess my holy mountayn.

V. 11. And the week] or B: the week.
From hence ou: Lord iuyth, Blessed are the
week, for they shall inherit the land. Mat. 5. 9.

V. 13. his day] that is, his dismal day;
the time appointed for his affliction and destruction.
1 Sam. 26. 10. Ezek. 21. 25. 29. So
the Chaldee exployneith it, the day of his
calamie. Day is often used for the time of
punishment, as, The postrity shalbe affained at
his day; Job. 18. 20. Woe unto them, for their
day is come; Jer. 50. 27. So, the day of Ma-
dian. Isa. 9. 4. the day of Jezreel, Hos. 1. 11.
the day of Jerusalem. Psal. 137. 7.

V. 14. drawn] Hebrew, cutted, or loo-
fed, meaning out of the sheath. A like phrase
is, the emptying of the sword, Psal. 31. 3.

V. 15. the little of a just man] or, a little
(a small portion) to the just. See Prov. 15. 16.
and 15. 8. plentenu-mammon] The
Hebreu hamon signifieth multitude, plenty or
store, of riches, or any other thing. Here the
the Greek translateth it richer. From this
Hebreu worl, riches are called mammon,
Euk. 16. 9. 11. 13. many wicked] or
great, (mighty) wicked.

V. 17. arms] that is, power, help &c.
See Psal. 10. 15.

V. 18. knowest] that is, acknowledgeth
and regardest, as Psal. 1. 6. the dayes] that is, the events, good or evil, estates, &c.
writers that at any time beset them as verse 13.
Psal. 116. 1. and 124. 8. See also Psal. 31.
16. shall be for ever] meaning, that they
and their seed after them shoulde inherit the land,
as Exod. 32. 12. I. S. 14. 9. 1 Chron. 28. 8.
Prov. 13. 22. Isa. 60. 21. and then come to
their immortal inheritance, 1 Pet. 1. 4.

V. 20. the peer o'er-fate] that which is pre-
dicted in the rooms, the best, and that was the

far, all which was the Lords, and might not
therefore be eaten by any man, but was
burned vpon the altar, and so consumed
away in smoke. Levit. 3. 15. 16. 17. So, the
precious fruit of the earth, Sam. 5. 7. The He-
breue Carm, elsewhere used for seids or pas-
tures, Psal. 55. 14. is here: far pastured ramms
or muntions: so Deut. 32. 14. Isa. 34. 6. Amos.
6. 4. wab the smoke] which vanisheth
in the air, theriore the Greek sayth, or the
smoke: so Psal. 102. 4. The Chaldee para-
phrileth, they shalbe consumed in the smoke of
Gebenna; (or of Hell.)

V. 21. repayeth not} shall not, or wil not
pay agayn. It may intend both his inha-
bility that he can not, and his unconsciona-
bility that he wil not pay. Borrowing in the
law is noted for a curse, as lending, for a
blessing, Deut. 28. 22. 44. for the borrower is
servant to the lender, Prov. 22. 7.

(bewerb-grace] or, doest graciously, that is,
is liberall and bount full. So the Apostle cal-
leth liberallie, grace. 1 Cor. 16. 3. 2 Cor. 8
4. 19.

V. 22. his blessed-ones] or they that are
blessed of him; that is, of God. The Chaldee
addeth, they that are blessed by his Word: and
as: r, they that are cursed by his oath.

V. 23. steps of the man] the gate, or wayes
of such a man as is before spoken of, or as after
followeth, whose way God delieth: called
here Geker, a valiant-man. A like phrase is
in Epsi. 60. 12. the nations, that is, th fe-
nations; such as are there before mentioned.

stablished] or firmly directed and perfected.
The word noteth the ordering, perfecting &
establisshing of any thing. and his
way] or r us, to weet, whose way he delieth
(or afflieth.) So Gedeon and his house, Judg.
8. 27. for, Gedeon, to weet, (or, that is to say)
his house.

V. 24. shall fall] to weet, into syn, by occa-
sion or infirmitie; Gal. 6. 1. or into afflic-
tion and trouble; Mic. 7. 9. Thus the Chaldee
expoundeth it, if he fall into sicknes he shall
not dye. For, the just man falleth seven times,
and ris: b agayn. Prov. 24. 16. uphol-
deth his hand] and consequently, rayseth
him up. A like phrase is of strengthening the
hand.

- band. Isa. 8. 11. 1 Sam. 23. 16.
26 V. 26. *his seed*] that is, his children or posterity are in the blessing; or, are appointed to the blessing, as the heynes thereof, Gen. 28. 4. 1 Pet. 3. 9. and have fil abundance, though they give to others: For, the blessing of the Lord, maketh rich, Prov. 10. 22. And, there is that scatterib, and is more increased; Prov. 11. 24.
- 27** V. 27. *dwell for ever*] that is thou shall dwell, as verse 3. The like promise is in Jer. 7. 5.—7.
- 28** V. 28. *is cutt off*] a like judgement is in Job. 18. 19. He shall have neither son nor nephew among his people, nor any posterity in his dwellings. See also Psal. 21. 11. and 109. 13. and the contrary, Psal. 102. 29.
- 30** V. 30. *wil meditate*] usually meditateth, that is resouneth, uttereth: as Psal. 35. 28.
- 31** V. 31. *in his hart*] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Heb. 8. 10. See also Psal. 40. 9. Isa. 51. 7. *it shal not stagger*] understand, his foot shal not stagger, or, falter, Job. 11. 5. Or any one of his steps (or feet) shal not stagger, or slide.
- 33** V. 33. *condemn-bim-for-wicked*] make (or pronounce) him wicked, that is, condemn him. Opposed to justifying: so Psal. 44. 21. Job. 9. 20.
- 35** V. 35. *dawting-terrible*] sorely dismayng others with his terror: in Greek, lifted-very-high. See Psal. 10. 18. *spreading-bare*] making-bare, that is, thrusting forth & shewing himself. *green*] that is, fesh, and florishing, as Dan. 4. 1. It is not meant for colour only, but for juice and vigour. So Psal. 52. 10. *self-growing-lowell*] a tree that groweth in his natural place, which commonly sprout and thrive better than such as are removed to another soil: therfore the Greek explaineth it, *& the Cedars of Lebanon*.
- 37** V. 37. *the after-end*] or, the last, or the posterie. This word is sometimes used for the end, as Deut. 11. 12. and 32. 10. 29. Ier. 29. 11. sometime for posterie of children left behind, as Psal. 109. 13. Dan. 12. 4. And thus it may be understood here, specially in the verse following. The Greek translateth, there is a remant to the peaceable man.
- V. 40. *is bin*] Chaldee in his word.
-
- PSALM 38.**
- David in sore afflictions, intreateth God not to be angry with him; & complaineth of his sins, and chaffisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies malice; 15. yet his faith is in God, whose help he desirith.
- A Psalm of David, for to record.
- I**Ehovah, rebuke me not in thy ferment-anger: neyther chastise me in thy wrathful-heart. For thy arrowes; are stuck in me; & thou letest down, thy hand upon me. No soundnes is in my flesh, because of thy angry-threat: no peace & in my bones, because of my syn. For my iniquities, are gone-over my head: as a hevie barden, they are too hevie for mee. My stripes doe stinck, are puttified: because of my foolishnes. I am crooked I am bowed-down very vehemently: all the day, I walk sad. For my flanks are full of patching: and there is no soundnes, in my flesh. I am weakened and crushed very sore: I rone-out for the groning of my hart. Lord, before thee is all my desyre: & my sighing, is not hidd from thee. My hart panteth, my able-strength forsaketh mee: and the light of myne eyes, even they, are not with me. My lovers, and my nearest friends, stand from before my stroke: & my neighbours, stand a farr off. And they that seek my soul, set snares; and they that

that seek my evil, speak woe-ful-evils: and all the day, they meditate de-
 ceits. And I as a deaf-man, hear not: and as a mute-man, openeth not his
 mouth. And I am, as a man which heareth not: and in whose mouth, are
 no reproofs. Because for thee Ieho-
 vah I doe hopefully-want: thou wilt
 answer, O Lord my God. For I sayd,
 lest they rejoice at mee: and when my
 foot is moved, doe magnify against
 mee. For I am ready to halting: and
 my paine, is before thee continually.
 For I doe declare my iniquitie: I am
 careful, for my syn. And my enemies,
 are alive are mightie: and multiplied
 are they that hate mee fally. And
 they that repay evil, for good: are my
 adversaries, for that I follow good.
 Forsake me not Iehovah: my God, be
 not farr-off from mee. Hasten to my
 help; Lord, my salvation,

Annotations.

For to record] or to cause -remembrance, for commemoration; to weet, of Davids trou-
 bles, as Psal. 132.1, and of Gods mercies, de-
 liverances, and praises for the same; as Isa. 63.7.
 The like title is of the 70. Psalm. David
 appointed before the Ark, singers of the
 Levites for to record, and to confess, and to
 praise Iehovah the God of Israel; 1 Chron. 16.4.
 The Greek addeth to the title, A Psalm of
 David for remembrance concerning the Sabbath.

V. 2. neyther] Hebr. and: where the
 word not is again to be repeated, as is no-
 ted, Psal. 9.19. and as is expressed, Psalm.
 6. 2. where the like prayer is made.

V. 3. thy arrowes] so Job sayth, the ar-
 rowes of the Almighty are in mee, the venom
 wherof, drinketh up my spirit, Job. 6.4. Ar-
 rowes are sicknesses, or plagues of body or
 mind. Psal. 13.15. & 93.5. thy hand] in Chaldee, the stroke of thy hand.

V. 4. no soundnes] or, there is nothing
 found, or whole: So Esai. 1.6. angry threat
 or, detestation, indignation. See Psal. 7.12.

V. 6. my stripes] or, scars: properly,
 such sore marks, wounds or stripes, as wherin
 the blood and humours are gathered by doe ap-
 peare after beating; named in English, wyles,
 foolishnes] The Hebrew Ivreleth, meaneth
 rash and unadvised folly, through want of pru-
 dencie. Therefore though commonly in
 Greek it is turned imprudencie, yet some-
 time it is called unadvised-sabnes, Prov. 14.
 17. and Evil the Fool, is named rash or
 heady: Prov. 10. 14. And by foolishnes is
 meant usually viciousnes or syn, and is so
 expressed by the Greeks, Prov. 13. 16. &
 15.2. and 26.11. and our Saviour numbereth
 foolishnes, among other evils that desile a man.
 Mark. 7. 12.

V. 7. sad] moanfully. See Psal. 35. 14.

V. 8. my flanks] or loynes. patch-
 ing] or, burning, resing: so elsewhere he
 complayneth of the burning of his bones,
 Psal. 101.4. and so the Chaldee Paraphraſt
 here taketh this word; which may also be
 translated vilt-mater: meaning a vile or
 lothſome disease, full of burning paine. The
 Greek turneth it, mockings.

V. 9. the growning] or, rumbling, roaring
 noyse.

V. 11. pants] throbbeþ, beateth-about,
 through trouble and disltemperature.

able strength] force and ability that is in
 the hart and bowels; as elsewhere he sayth,
 my hart forsakeith me, Psal. 40. 13. are
 not with me] that is, I have no use of them; I
 cannot see. Psal. 40. 13. Through faintnes
 oft times the eye-sight fayleth, 1 Sam. 1.4.
 18. 29. Psal. 13. 4.

V. 12. my plague] or, stroke, touch, hurt.
 The Hebrew useth touching, for striking or
 hurting any manner of way. Psal. 105. 11.

V. 13. seek my soule] to kyl me. See
 Psal. 35. 4. woeſul-riſe], in Greek,
 vanities, in Chaldee, falsehood.

V. 14. no reprehensions] no arguments,
 or convictions.

V. 16. thou wilt auſwer] or, that thou make-
 auſwer; that is, bear and deliver me. Psal. 3. 5.

V. 17.

17 V. 17. *I sayd, lest* or, *I say,* (*I think.*) it is to be feared, lest, &c. An unperfect speech, through passion. *my foot is moved* that is, *slip.* This is always in the evil part, when ones state is changed to worse, Deut. 31. 31. Psal. 66. 9. and 94. 18. and 121. 3. A like phrase is *clinging of the hand,* Levit. 25. 35. *magnify* *vaunt* themselves: in Greek, *speak great things,* see Psal. 35. 26.

18 V. 18. *to halting*] to shew my infirmities in my trials & afflictions, as Iaakob hasted after his wrestling with God, Gen. 32. 31. See Psal. 35. 15. In the Greek, *I am ready for scourges,* that is to suffer correction and punishment for my sins: so the Chaldee saith, for calamities.

19 V. 19. *am careful*] or, *wil shew care,* a king thought as for fear of some evil or danger to come. So the original word importeth, Iosb. 32. 24. 1 Sam. 9. 5. &c. 10. 2. 1sa. 57. 11.

20 V. 20. *are alive*] or living, that is, lively, lusty, cheerful, gayl, and sound. Or rich, as the word seemeth to mean in Eccles. 6. 8.

are mighty] or strengthened, compassed, by power, riches, number, &c. See Psal. 35. 18. *faſtly*] or in fadly, that is, for a false untrue and unjust cause: Psal. 35. 19. so the Greek translath it, *unjustly*

21 V. 21. *my adversaries*] Or, are adverse to me, opposite, to let and binder me. The Hebrew *Sarren* is hereupon applied to the Devil, who is an adversary to hinder all goodness. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. & 109. 4. 6. 20. 29.

I Said; I wil take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked is before me. I was dumb with staines, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I speake, with my tongue. Iehovah, make me to know mine end; and the measure of my dayes what it is: let me know, how soon ceasing I am. Loe, thou hast given my dayes, of hand breedths; and my worldly-time is as nothing before thee: surely all vanitie is every man, though settled Setah. Surely in an image, walketh ecb-man; surely in vanity doe they make-a-flurr: he heappeth-up, and knoweth not who shall gather them. And now what expect I Lord? my hopeful-exspectation, it is for thee. Deliver me, from all my trespasses: put me not, the reproof of the fool. I am dumb, I wil not open my mouth: because, thou hast doen it. Turn-away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquite, thou chastisest a man; and makest that which is to be desired of his, to melt-away as a moth: surely vanitie, is every man Seiah. Hear my prayer, Iehovah; and mine out-cry, give ear unto my tears; cease not as deaf: for a stranger I am with thee; a sojourner, as all my fathers. Stay from me, and let me refresh my self: before, I goe and I be not.

PSALM 39.

Davids care of his wordes 5. his consideracion of the brevite of life, 8. his hope in God, 10. patience and prayer in affliction. 12. He confesseth mans weakness, and in respect of his short pilgrimage desireth refreshing.

To the master of the music to Ieduthung, a psalm of David.

Annotations.

TO *zeduthun*] or, for him: and it may be meant not only for his person, but for his posterite, as Aaron is put for the *Aaronites*. 1 Chron. 11. 27. This *zeduthun* and his sons, were singers in Israel with the harp: he prophesied, for the confessing and giving praise to Jehovah. 1 Chron. 25. 3. So Psal. 77. 1. The Chaldee addeth to the title thus: *To praise, for the keeping of the house of the sanctuary, by the mouth of zeduthun.*

V. 2. *take heed*] or, beware, observe. The like speech is used, 1 King. 2. 4.

from sunning] that is, as the Greek translateth, that *I syn not, or my β not*. If any man *syn not* in word, he is a perfect man, and able to bridle all the body. Lam. 3. 2. *a bridle*] or *montel*: the Greek turneth it a word: by this the untemedues of the tongue is noted, which must by force and watchfulness be retreyned. See Lam. 3. 3.—8.

V. 3. *with slines*] or *silencies, tamed-subjection*: as the word often signifieth, Psal. 4. 1. Wherfore the Greek here turneth it, *I was humbled*. *from good*] in Greek, *from good things*, which the Chaldee explaineth, *the words of the Law*. *my poys was troubled*] *my sore was exulcrate; renewed* (as the Greek sayth,) *and increased*.

V. 4. *fyre burned*] with this speech of David, we may compare that of Jeremy; *And I sayd I wil not mention him, nor speake any more in his name: but it was in my hart as a burning fyre, shott up in my bones, and I was weary with forbearing, & could no longer*. Jer. 20. 9.

V. 5. *how soon ceassing*] *how temporary, fayl, brittle, and short-lived*; as the Chaldee expoundeth it, *when I shall cease out of the world*: or *how defective I am*; so the Greek sayth, *what I lack, to weet, of the end of my dayes*. What is the term and period of my life.

V. 6. *of hand-bredibz*] that is, thou hast exactly measured them one, and they are, but short. *A hand-bredibz* is a short measure, *the bredibz of 4. fingers*. *my worldly-time*] *my life-time; my temporary age*. The Greek translateth it, *my substance*, the Chal-

dce, *my bodie*. The Hebreue *Cheled*, is the world, Psal. 17. 14. used here for mans life-time in this world. So Psal. 89. 48. Job. 11. 17. *surely*] or, *but, surely*. *all vanitie*] or, *a mere vapour; all manner vanity & nothing els*. *Whaisoever vanity is in the world, may all be seen in man*. The Hebreue *Hebel* is a *vanishing vapour*, as the breath of ones mouth. To this the Apostle hath reference saying, *what is your life? it is even a vapour that appeareth for a little time, and afterward vanisheth away*. Lam. 4. 14. *every man*] or, *all mankind*: Hebr. *all Adam*. Adam called his second son *Hebel*, that is *vanitie*: Gen. 4. 2. and here David sayth, that *all Adam*, (*every man*,) is *Hebel, vanitie*. Solomon in Ecclesiastes declareth this at large. See also Psal. 62. 10. *though setted*] or *standing, stedfast*; and *is good effect*: in Greek, *living*. The Chaldee sayth, *but all just ones live for ever*.

V. 7. *walketh in an image*] or *in a shadow*; that is, obscurely, changeth dayly, leadeth an imaginary life, rather than a life it self, and so soon passeth hence; *He seeketh as a shadow, and abideth not*. Job. 14. 2. So Paul sayth, *the fashion (or view) of this world, goeth away*. 1 Cor. 7. 31. The Chaldee explaineth it otherwise, *walketh in the image of the Lord*. *make a stirr*] or *a tumult, disquieting themselves and one another*.

be heapeup] that is, *any one heapeup, to weet, goods; and knowes not who shall injoy them*. See Eccl. 2. 18. 19.

V. 9. *put me not*] or, *expose, make me not to be the reproach of the fool; of Nabal*; Wherof see Psal. 14. 1.

V. 10. *I am dumb*] or *tongue-tied*. This is a profession of his patient sufferance of the things layd upon him by God: And so did David carry himself, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

V. 11. *the striking*] or *buffeting, this botheth the greases and oft reiteration of his trouble*.

V. 12. *melt*] that is, *consume away*. *as a moth*] *to weet, as a moth-worm consumeth, or perisheth, which is suddenly, as Job. 4. 19. they are destroyed before the moth*.

Or, as the moth consumeth garments, so thou with thy rebukes consumest them: 23 Hos. 5. 12. Job. 13. 28. Isa. 50. 9. and 51. 8. that which is to be desired of his] or his desirables; meaning, his bounteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked: which the Greek expoundeth to be his soule, the Chaldee, his bodie.

V. 13. unto my tears] which cry unto God, (as blood is say I to cry, Gen. 4. 10.) or, which are joyned with earnest prayers, 25 Heb. 5. 7. a stranger with thee] This is taken from the law, Levit. 15. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgment is also in 1 Chro. 29. 15. Hence saith the Apostle, They confessed that they were strangers and pilgrims on the earth; & they that say such things, declare plainly that they seek a country; to weet, as heavenly. Heb. 11. 13. 14. 16.

V. 14. Stay] or Leave off, to weet, thyne anger, or affliction: or, Look away, sbst the eye; 23 this word sometime signifieth, Isa. 6. 10: and let me refresh] or, that I may recover strength. This speech is taken from Job. 10. 10. 21. 7 goe] to weet, unto death: see Gen. 15. 2. and 25. 3. and 1. 24.

PSALM 40.

David prophesieth of Christ's afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Wherupon the righteousness of God, is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confession of his enemies, and joy of those that love his salvation.

To the master of the music
Davids Psalm.

Waiting I wayted for Ichovah: and he bended unto me, and heard my crye. And he brought me up out of the pit of soula-

ding-calamicie, out of the myre of mudd: and set-up, my feet upon a rock; he ordered stedily my steps. And he hath given into my mouth, a new song; a praise to our God: many shall see and fear; and shall trust in Ichovah. O blessed is the man, that putteth Ichovah, his secure-curtail: & respecteth not unto the proud, and the that turn-aside vnto a lye. Thou Ichovah my God, hast made many, thy maryelous-work & thy thoughts, towards us: none can count them in order unto thee; would I declare and speak-of-them; they are mightily-encreast, ~~and~~ then can be told. Sacrifice & oblation, thou wouldest not; mine ears, hast thou digged-open: burnt-offring and syn-offring, thou askedit not. Then sayd I, loe I come: in the roll of the book, it is written of me. My God I delyte, to doe thy acceptable-will: and thy law, is within my bowels. I have preached-the-glad-tidings of justice, in the great church, loe I close not up my lips: Ichovah, thou knowest: Thy justice I have not covered within my hart, thy faith and thy salvation have I sayd: I have not concealed thy mercy and thy truth, to the great church. Thou Ichovah, close not up thy tender-mercies from me: let thy bounteous-mercie and thy truthe, continually preserve me. For innumerable evils, have assayled me round-about: my iniquities have taken-hold on me, and I am not able to see: they are mightily-increased ~~more~~ than the haire of my head; and my haire forsaketh me. Vouchsafe Ichovah, to deliver me: Ichovah, make hast to my help: Let them be abashed,

abashed, and ashamed together, that seek my soule, to make an end of it: let them be turned backward, and blush; that delyte, mine evil. Let them be made desolate, for a reward of their shame: that say to me, aha. Let all that seek thee, be joyful and rejoice in thee: let them say continually, magnified be Ichovah; they that love, thy salvation. And I, poor-afflicted and needy, the Lord thinketh on me: thou art my help & my deliverer; my God, delay not.

Annotations.

David: Psalm] or, *a Psalter of David*, but Davids name is here set first, which elsewhere commonly is last: or, *a Psalm concerning David*; that is, Christ, who is called David in the Prophets; Hos. 3. 5. Jer. 30. 9. Ezek. 34. 23. & 37. 24. Of him this Psalm intreateth, as the Apostle teacheth, Heb. 10. 5. 6. &c.

Vers. 2. *Waiting*] or, expecting; the doubling of this word, noteth earnestness, constancie, patience. *beaded*] to weet, his ear, as is expressed, Psal. 17. c.

V. 3. *pit of sounding calamities*] or, dungeon of tumultuous desolation, which echoed and resounded with dreadful noyses: denoting hereby the greatness of Christs afflictions. *myre of mudd*] that is, muddy (or dirty) myre, or clay; signifying, fast-leaving afflictions. So Psal. 69. 3.

set up] or established, set fast my feet on a rock, that is, on firm ground, oppoled to the former mudd.

V. 5. *respecteth not*] or turneth not the face; which implieh liking, or inclination of the mind and affections. Job. 36. 21. *the proud*] or stowt, that in confidence of their strength carry themselves insolently.

turn aside to a lyce] swarv (or revolt) to deceivable falsehood: meaning hereticks, and Idolaters.

V. 6. *thy thoughts*] thy good-meanings,

or purposes. *none can count in order*] or, they cannot be orderly counted, or propounded. The Chaldee paraphraseth, it is not possible for to order unto thee, thy praise. Here the word is used for ordering of speech, as in Job. 32. 14. Sometime it is used for matching, or comparing: so the Greek turneth it here, *in thy thoughts there is not any that can be likened to thee*. *wouldst* [or, if it would declare, *rightly increase*] or, strong, to weet in number, many: so after in verse 13. see Psal. 35. 18. *above-telling*] that is, more than [or any can tell: or, more than can be told.

V. 7. *thou wouldest not*] or delytedst not; Christ was to cause the sacrifice and oblation to cease; Dan. 9. 27. because it was unpossible that they should purge synns, Heb. 10. 4. therfore speaketh he thus to God his father, Heb. 10. 5. *mine ears*] or, ears to me: see Psal. 3. 1. *digged-open*] or pured: that is, thou hast made me obedient to thy voicer; (contrary to which is the stopping of the ear, Psal. 53. 5.) so the Chaldee explaineth it, *thou hast digged-open mine ears, to hearken unto thy commandements*. *Or myne ears*: thou hast bored, 25 thy servant for ever, according to the law, Exod. 21. 6. The Greek interpreters, to make the sense playner, say, *but a body bast thou fitted to me;* meaning that his body was ordeyned & fitted to be a sacrifice for the synns of the world, when the other legal sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, Heb. 10. 5. 10.

Burn-offring] sacrifice that goeth all up in fire. See Psal. 20. 4. *Syn-offring*] or, expiation, oblation for syn, as the Apostle calleth it, Heb. 10. The word Syn, is often in the law, put for the syn offering, Levit. 4. 14. &c. Exod. 29. 14. So th' Apostle sayth, *Him that knew no syn, he made syn* (that is, a syn-offring) *for us*. 1 Cor. 5. 21.

V. 8. *Loe* [or, am come, to weet, into the world, Heb. 10. 5. and particularly, to Jerusalem to give myself a sacrifice for syn. See Mark. 10. 32. 33. 34. The Chaldee, not understanding this mysterie, para-

pliraseith; Lor f enter into life eternal, when I have studied (or exercised my self) in the oil of the book of the law, which is written for me: al-luding as it seemeth to Deut. 17. v. 18. 19. 20. the roll] or volume of the book; that is, a book or scroll of paper or parchment rolled up. The like phrase is used, Jer. 36. 2. &c. Ezek. 2. 9. &c. The Hebrew Sepher, book, is used generally for any writings, evidences, bills, court-rolls &c. Deut. 24. 1. 2 King. 5. 5. 6. Jer. 31. 11. and the books in Israel were written in long scrolls, & folded or wrapped up. Hence is that phrase, the heavens shall be folded up like a book, Isa. 34. 4. Rev. 6. 14. it is written] So Christ saith, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Job. 5. 46. See also Luk. 14. 44. 46. Act. 13. 29.

V. 9. thy acceptable-wil] by the which wil, we are sanctified, even by the offering of the body of Jesus Christ once. Heb. 10. 10. See also Job. 6. 38. Luk. 22. 42.

V. 10. I have preached the glad-tidings of] or, I have evangelized justice; of this word, the Evangelic or Gospel hath the name, the Greek signifying Good-tidings and the English also to like effect, made of the Saxon god spel; that is a good speech. And the justice here meant is thus set forth by the Apostle, Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the justice of God, by the faith of Jesus Christ, unto all and upon all that believe. &c. Rom. 3. 21. 22.

the great church] or, assembly, congregations. So Psal. 22. 23. close not up] restrain not, as in a prison, that words should not be uttered. Jer. 32. 2. 3.

V. 11. I say] that is, mentioned, and spoke of; as Sam. 6. 22. to the great church] the word is, is referred to Gods mercy and truth extended to the church. The Greek referreth it to concord, and tranquillity, from the great church. And the Hebrew elsewhere usually speaketh. Psal. 69. 6. &c. 78. 4. &c. 139. 15.

V. 13. iniquities] this word, as the former evils, is sometime used for sins, some-

time for the punishment of sin. See Psal.

31. 21.

V. 14. Vouchsafe] or, Let it please thee.

V. 15. to make an end of it] to confound or destroy it. Compare this conclusion, with the ro. Psalm.

V. 16. made desolate] or, wonderfully wasted, into amazement and astonishment. So after in Psal. 46. 9. &c. 69. 6. &c. 73. 19. &c.

79. 7. for a reward] or, an end of their shame, that they would bring upon me. End is used for reward, as Psal. 19. 12. or, For because of their shame. The Hebrew word sometime signifieth because. Isa. 5. 23. Gen. 22. 18. Deut. 7. 12. ab] the Chaldee openeth it with this paraphrase, we are glad at (his) destruction.

V. 18. thinketh on me] in Greek, hath care of me: in Chaldee, thinketh good for me.

delay not] prolong not the time till the last, and consequently, sayl not. The word, is so to say or linger, as to disappoint one of his expectation; as Habak. 2. 3. Though it say, wait thou; for it shall surely come, and shall not delay; that is, not sayl. And thus may we understand other like scriptures, as Deut. 7. 10. God wil not delay, (that is, not sayl) to reward him that hateth him. Deut. 23. 21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not sayl) to pay it. So Exod. 22. 29. and suodry the like.

PSALM 43.

David propheseth of Christs poverty and afflictions. 5. his prayer, and complaint of his enemies, 10. Iudas his treacherie. 11. Christs resurrection, and glorie, for which he blesseth God.

To the master of the music;
a Psalm of David.

O blessed, is he that prudently attendeth unto the poor-weakling: in the day of evil, Ithovah wil deliver him. Ithovah wil keep him &c.

& preserv him alive, he shalbe made-blessed in the earth: and give thou him not, to the soule of his enemies. Ichovah, wil uphold him, on the bedsted of languishing-sorow: all his bed, thou hast turned in his sicknes. I did say, Ichovah be gracious to me: heal my soule, for I have synned against thee. My enemies, sayd evil of me: when shall he dye, and his name perish? And if he come to see, he speaketh fasse-vanitie, in his hart, he heapeth up painful-iniquitie to him self: he goeth forth, abroad he speaketh it. Togither, against me whisper doe all that hate me: against me, they think evil to me. A mischeevous thing, is fastned in him: and he that lyeth down, shall no more rise up. Also the man of my peace, he whoni I trusted in, that eateth my bread: he hath greatly-lifted-up the heel against me. And thou Ichovah, be gracious to me and raise me up: and I shall repay them. By this I know, that thou deleytest in me: because my enemie, shall not shout-triumphatly over me. And me, thou hast susteyned me in mine integricie: and hast setled me, before thy face for ever. Blessed is Ichovah, the God of Israel, from eternitie, and unto eternirie; Amen, and Amen.

Annotations.

That prudently attendeth] or, skilfully carrieth himself; it implieth both a skilful minding or judging, and a carriage according, in word and deed: therfore the Chaldee paraphrasteth attendeth to the affairs of the poore to have pitie on him.

the poor-wrecking] The Hebrue Dal hath the signification of drawing out, or emptying;

and is applied to the weak, lean, sickly, whose flesh and health is spent, Gen. 41. 19. 1 Sam. 13. 4. and to the poore, whose wealth is wasted, Psal. 72. 13. Exod. 23. 7 opposed to the rich, Exod. 30. 15. And as the poor or thus called weak, thin or lean; so rich and great men, are called thick or fat, Psal. 78. 31. The poor-wrecking treated of here, was David, and his son Christ, as appeareth by the ro. verse, compared with Job. 13. 18.

V. 3. **preserv him alive]** conserv his life & health, as Deut. 10. 16. or restore him to health from sickness, as Hezekiah is layd to live, when he recovered his health; Isa. 38. 9. 11.

give them him not] he turneth his speech to the Lord: & so agayn in the next vers. **to the soule]** that is, to the lust or wil, as Luk. 23. 25. see Psal. 27. 12. The Greek saith, **into the hands:** the Chaldee, **to the will.**

V. 4. **languishing-sorow]** or, of sicknes, sorblenes. The Chaldee expoundeth it thus, **The Word of the Lord wil help him in his life,** and wil appear unto him on the bed of his sicknes. **thou hast turned]** or, hast changed. It may be understood eyther of making his bed easy, that is comfortable, in his sicknes: or, of changing his estate from lying sick, to sittynge up in health.

V. 5. **heal my soule]** that is, lead me, who now am sick: or, heal my soule, of synns, infirmities &c: so God healed the people, when he pardoned their vncleannes, 2 Chron. 30. 20. and healeth the broken harts, Psalm. 147. 3. And that which the Prophet seaketh of healing of the people; The Evangelist expoundeth, of forgiynge them ther synns, Isa. 6. 10. Matk. 4. 12. Mat. 13. 15.

V. 7. **abroad]** or, in the street.

V. 9. **A mischeevous thing]** or, Some diuersh matter; Hebr. a word of Belial. See word for thing, in Psal. 7. 1. and Belial, (which the Chaldee here translatheth perverse and wicked,) in Psal. 18. 5. And both joyned as here, in Psal. 101. 3. Bent. 15. 9. It may be understood, of some odious syn and wicked vice; or, of some greevous punishment for the same. **is fastned]** or, is powred

powered into him. The original word signifieth both, and may denote the greatness and fast cleaving of his *syn*: and likewise of his punishment: for plagues are said to be powered out, Rev. 16. 1. &c. [shall no more rise] or, shall not add to rise.

V. 10. the man of my peace] that is, my familiar friend, which was at peace with me; as Iudas, Christ's own disciple. The Chaldee expoundeth it, the man that should have sought my peace. greatly lifted up] or, magnified the heel, or the footsole: that is, hath insolently and contumeliously abased me, seeking my overthrow. And this Christ applied to himself, Job. 13. 18. He that eateth bread with me, hath lift up the heel against me.

V. 12. shew triumphantly] this word noteth any loud sound, with voice, or trumpet; as Is. 6. 5. 10. Num. 10. 7. sometime a sorrowful crying out, as Jer. 10. 16. but commonly joyful shouting, as here, and after, Psal. 81. 2. &c. 47. 2. &c. 66. 1.

V. 13. And I, or, As for me.

V. 14. Amen] or as the Greek translateth, So be it. But the Hebrew word *A-men* is used in the Greek, English and all other languages, to betoken witness of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shalbe; when it is added in the end of blessings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 23. 1 Cor. 14. 16. It is used also in the begining of speeches, & then it is an earnest assyeration, as Job. 6. 16. *Amen Amen*, that is, *Verily Verily*. For so elsewhere, when one Evangelist sayth *Amen*; Mat. 24. 47. another, (speaking of the same thing) sayth *Verily*, or, *truly*, Luk. 32. 44. Sometime it is the title of God himself, Isa. 65. 16. and of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises. The Chaldee paraphrast upon this verse thus, *Blessed be the name of the LORD the God of Israel, from this world, and unto the world to come;*

and let the just say, Amen.

The second book.

PSALM 42.

The prophet sheweth his desire to appear before God; 4. his tears for his absence; 6. he checketh himself for his weakness, 8. complaineth of his troubles; 12. and encourageth his soule to trust in God.

To the master of the minstrel; an instructing-psalm to the sons of Korach.

AS the hind, desirously-brayeth for the streams of waters: so my soule desirously-brayeth, unto thee o God. My soule thirsteth for God, for the living God: when shall I come, and appear, before the face of God! My tears have been to me bread, day and night: while they say unto me all the day, where is thy God? These things I remember, & powr-out upon me my soule; because I had passed with the throng, had resorted with them, unto the house of God: with voice of shouting & confession, a multitude keeping festivitie. Why bowest thou down thy self, my soule; and makest thou a tumultuous-stirr within me? wayt-hopefully for God, for yet I shall confess him: the salutations of his face. My God, within me, my soule boweth down it self: for that, I remember thee from the land of Iordan, and Hermonim, from the little mountayn. Deep unto deep calleth, at the voice of thy water-spouts: all thy billowes and thy waves, doe passe over me.

9 By day, Iehovah will command his mercy; and in the night, his song with me: a pray'r, to the God of my life.
 10 I wil say to God my Rock, why halt thou forgotten me: why goe I sad, for the oppression of the enemy?
 11 With a murdering-weapon in my bones, my distrechers doe reproch me: when they say unto me all the day, where is thy God? Why bowest thou down thy self, my soule; and why makest thou a tumultuous stirr within me? wayt-hopefully for God, for yet I shall confess him: the salva-
 tions of my face, and my God.

dry other Psalms are commended; which for the most part, are songs of comfort, against afflictions and sorowes. The Chaldee expoundeth the title thus, To lawd with good understanding, by the hands of the sons of Korah.

V. 1. As the Hind,] or the Hart, a beast thirsty by nature, and whose thirst is increased when she is hunted. The Hind, the female is here meant, as the word annexed, she-brayeth, and the Greek article he elephos, manifest. And in females the passions are stronger than in males.

desirously-brayeth] in Greek, desireib; This word is vied but here, and in Is. 2. 20. O Lord, the beasts of the field Bray also unto thee.

V. 3. shineth] that is, earnestly refresheth, So Psal. 63. 2. Of this for Gods grace & spirit, see Isa. 55. 1. Job. 7. 37. Rev. 22. 17.

the living God] so called here, because he is the well of living, (that is, of continuall springing) waters, Jer. 17. 13. abundantly refreshing those that come to him. Or, living, is opposed to the dead, that is false Gods, Psal. 10. 6. 28. 1 Thes. 1. 9. yet turned from idols to serve the living and true God. Or living, that is lively, powerful, effectual; as Psal. 38. 10. Heb. 10. 31. the Chaldee sayth, living and permanent.

before the face of God] that is, before his Ark, or Tabernacle wherein he dwelt among men. So, that which in 1 Chron. 13. 10. is before God; in 2 Sam. 6. 7. is, with the ark of God. And there all men were bound to appear (or be seen) before God three times a yere, Exod. 23. 17. & 34. 23. 24. And here the word before or unto, is to be understood, as often in the Hebrew; which sometime is supplied; as may be seen by comparing 2 Sam. 10. 2. with 1 Chron. 19. 2. & 1 King. 22. 29. with 2 Chron. 18. 28. The Chaldee expoundeth it, when shal I goe in to see the brightness of the Majestie (or Divine-presence) of the LORD.

V. 4. to me bread] that is, my bread, my food. So, bread of tears, Psal. 80. 6.

they say] my foes, as verse 11. or while it is said. all the day] or, every day, as the Greek

Annotations:

THe second book] to weet, of Psalms. For though they be all compiled in one volume, (as were also the small Prophets) which therupon is called The book of the Psalms, A&E. 1. 20: (as, The book of the Prophets; A&E. 7. 41.) yet in the Hebrew there are 5. books; the first reacheth to the end of the 41. Psalme foregoing; which is concluded with Amen & Amen. The second, to the 72. Psalm, concluded also with Amen Amen, and the end of Davids prayers. The third reacheth to the 89. Psalme, concluded likewise with Amen and Amen. The fourth unto the 106. Psalme, whose conclusion is Amen, Hallelujah. The fifth, unto the 150. Psalme, ended with Hallelujah;

Vers. 1. Korach] This was the Levite that rose up and rebelled against Moses and Aaron; for which God destroyed him and his familie, & all that took part with him, Numb. 16. Howbeit, there were of his friends, that dyed not, Numb. 25. 11. departing (as it seemeth) from their fathers rents, as all were counselled, Numb. 16. 24. 26. Of his race came Samuel the Prophet, and Heman his nephew was a singer, 1 Chron. 6. 33. To these sons of Korah, this be sun-

Greek turneth it.

V. 5. These things] namely my absence from Gods face, verse 3. and my adversaries reproach, verse 4. The Chaldee addeth, These signs I remember. power out upon me] or shed within me, or by my self. This noteck exceeding sorrow, or fainting, like that in Job. 30. 16. And now my soule powreth out itsel upon me, and the dayes of affliction have took hold on me. So 1 Sam. 1. 15. Lam. 2. 12. strong] a multitude preaking to goe before God: the Chaldee expoundeth it a shadow, saying, When shall I goe under the shadow, shall I together be strengthened in the tents of the just; is the house of the Sanctuary of the Lord &c. keeping festivites] or, with a multitude dancing; or keeping a feast. For at their solemn assemblies, they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 1. 6. 19. Judg. 21. 19. 21. Deut. 16. 14. 15.

V. 6. Why bowest thou down] to weet, with sorrow; and therefore the, Greek turneth it, why art thou sorrowful? For Sorrow or Care in a mans hart, boweth it down: but a good word, rejoiceth it. Prov. 12. 25.

the salutations] understand, and, or for the salutations, that is the full salvation, or perfect deliverance: so the Chaldee sayth, for the redemption which is from his face. of his face] that is, which bis face, favour and gracious presence giveth unto me. The Greek readeth thus; the salvation of my face and my God: transplacing the Hebrew letters, as in the last verse. Compare Psal. 59. 10. 19.

V. 7. for that, I remember] and cannot come before thee: as, vers. 3. or, therefore I wil mind thee, seeing I have no way els to comfort me in my absence from thee. The Chaldee refresheth it to others, therefore they remember thee which dwel on the other side of Jordan. the land of Jordan] which lay east ward frō Ierusalem where Gods sanctuary was. and Hermonian] that is, the inhabitants, (or the mountayns) of Hermon, which was a bye mount in the North parts of the land called also mount Sibyon: see Psal. 29. 6. the little mount] so is the Greek: others make it a proper name, Mount Misfer. He may mean the southern

mountains, that were small in respect of Hermon. Mount being put for mounts; as charret, for charrets: Psal. 20. 8. But the Chaldee much differeth, saying, and the people which received the Law at mount Sinai (which is) low and litt. But that seemeth not to be meant here.

V. 8. Deep unto deep calleth] that is, one Affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A deep, abisme, or Gulf, is a place of many waters, signifying great afflictions. Ezek. 26. 19. Ion. 2. 5. The Chaldee translateth, the highe deep calleth the lower deep. billowes] such are most dangerous to drown; they have their name of breaking as the next word waves, of wallowing or tumbling: both, signify afflictions. So Psal. 88. 8. Ion. 2. 3.

V. 9. command his mercie] that is, appoint or send it with speed power & authority: a phrase taken from the law, and often used for more vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 3. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psalm. 4. 1. & 133. 3. and 71. 3. & 48. 29. & 7. 7. & 91. 11. his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job. 31. 10. See also Is. 30. 29. prayer] to weet, I shall make a prayer. And some psalms are intituled prayers, as Psal. 17. 1. & 20. 1. & 102. 1. & 142. 1. Habak. 3. 1.

V. 10. sad] mournfully. See Psal. 35. 14. V. 11. with a murdering-weapon] Ret-sach, murder, seemeth here to be a sword or weapon of murdering; (as pride is a proud person, Psal. 36. 12.) meaning that his adversaries words did sorely affect and griev him, as if a dagger had been thrust into his boots. For, reprochful words, are piercing like swords: Psal. 57. 5. & 59. 8.

V. 12. salutations of my face] that is, he which giveth me ful manifest and apparent salvation, or present deliverance. See before, verse 6. according to which the Chaldee translateth it here, for the redemption which is from his face.

PSALM 43.

His prayeth to be delivered from the wicked; and restored to Gods Sanctuarie. 4. His encourageth his soule, to trust in God.

I Vdge me ô God, & plead my plea; from the nation unmerciful: from the man of deceit, and injurious-evil, doe thou deliver mee. For thou art the God of my strenght, why thrustest thou me away: why goe I still sad, for the oppression of the enemie? Send thy light & thy trueth, let them lead mee: let them bring mee unto the mountayn of thy holynes, and unto thy dwelling-places. And I wil come unto the altar of God; unto God, the joy of my gladnes: and confess thee with harp, ô God my God. Why bowest thou down thy self, my soule, and why makest thou a tumultuous-flurr within mee? wayt-hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

I Vdge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging is used for delivering, 1 Sam. 24. 15. 2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones plea is of like meaning: see Psal. 35. 1. The Chaldee paraphraseth, Judge me ô God with judgment of trueth, for it is thy part to plead my plea.

V. 2. my strength] or my strong-fort, as Psal. 28. 8. for which in Psal. 41. 10. he useth the word Rock.

V. 3. dwelling-places] meaning the holy tabernacle or sanctuarie which had several rooms holy and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 3.

6.7. or, the hye place at Gibeon where the tabernacle was, & in Jerusalē where the Ark was: 2 Chron. 1. 3. 4. for in both those places God dwelt, & was worshipped. But the first seemeth most proper, because of Psal. 132. 5. see also Psal. 46. 1. & 24. 2. The Chaldee explaineth the former to be the mount of the house of thy Sanctuarie; and these latter, the Schooles of the house of thy divine-majestie. By Schooles meaning such places about the Sanctuarie, as the Doctors late in, Luk. 2. 46.

V. 4. And I wil come] or, That I may come; for so the Hebreue phrase may often be resolved; and the new Testament useth both indifferently in the Greek; as Luk. 6. 37. and ye shall not be judged; for which in Mat. 7. 1. it is, that ye be not judged.

to the altar] Chaldee, to offer an offering upon the altar. the joy of my gladnes] that is, author of my gladson joy, meaning inward joy, outwardly shewing it self in gladsome gesture.

V. 5. why bokest ore.] This verse is the same with Psal. 42. 12. of my face] the Chaldee explaineth it, for the redemption which is from his face, for he is my God.

PSALM 44.

The Church in memorie of former favours when they inherited the Land, 10. complaineth of her present evils, being subject to persecutors. 13. Professing her integritie, in greatest afflictions, 24. She fervently praieth for succour.

To the master of the musik; to the sonns of Korach, an instructing-psalm.

O God, with our eares wee have heard, our fathers have told to us: the work thou wroughtest in their dayes, in dayes of old. Thou with thy hand, didst dispossesse the heathens, & didst plant them: thou didst evil to the peoples, and didst propagate

4 gate them. For, not by their own word inherited they the land, and their arm saved the not, but thy right hand and thy arm, & the light of thy face, because thou didst favour them. Thou art hee my King & God: command the salutations of Iakob. In thee, we shall push-with-the-horn our distressers: in thy name, we shall tread down them that rise up against us. For I wil not trust in my bow: & my sword shall not save mee. For thou hast saved us, from our distressers: & our haters, thou didst make ashamed. In God, wee prayed all the day: and thy name, for ever, wee will confess Selah.

10 But now thou thrustest away, and makest us ashamed: & goest not forth with our armes. Thou makest us turn backward, from the distresser: and they that hate us, doe spoyle for themselves. Thou givest us as sheep for meat: and fannest us, in the nations. Thou scellest thy people for no wealth: and increasest not, by the prises of them. Thou exposest us a reproch to our neybours: a scoff and a scorn, to them that be round about us. Thou puttest us for a parabie, among the heathens: a nodding of the head among the nations. All the day, my ignominie is before me: and the abashing of my face covereth me. For the voice, of the reprocher and taunter: for the face, of the enemie, and self-avenger.

18 All this is come on us; & we have not forgotten thee: not dealt-falsly, against thy covenant. Our hart hath not turned backward: nor our steppings swarved, fro thy path. Though

thou hast crushed us, in the place of Dragons: and hast covered over us, with the shadow of death. If we have forgotten, the name of our God: and spred out our hands, to a strage God. Shall not God serch-out this? for he knoweth, the hid-things of the hart. But for thee, we are kyld all the day: are counted, as sheep of slaughter. Styre up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face: forgettest thou, our affliction and our oppression? For our sonie is bowed down to the dust: our belly, cleaveth unto the earth. Rise-up, for an helpfules to us: and redeem us, for thy mercy sake.

Annotations.

D[isposseſ] or disinherit the nations, meaning the Canaanites, as the Chaldee explaineth it, Thou by thy strong hand, didst cast out the peoples of Canaan, and plantedſt the house of Israel. See examples herof in the Amorites, Num. 21. 32. & the other Kings of Canaan, Jos. 1. 2. seven nations greater & mightier than Israel. Deut. 7. 1. plantedſt them] to weet, our fathers, the Israeliteſ, as Exod. 15. 17. a figure taken from the planting of vines: wherof see Psal. 80. 9. &c. the peoples] that dwelt before in Canaan. So Psal. 1. 10. 34.

didſt propagare] or ſend forth, make ſpread, as the vine ſendeſt-out or diſpredeſt the branches, Psal. 80. 12. Ezek. 17. 6.

V. 4. light of thy face] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 29. 15.

V. 5. thou art he] that is, Thou art the same my King (as the Greek exprefſeth it:) this noteth Gods unchangeablenesſ. See Psal. 102. 28. command] procure by thy commandement. See Psal. 42. 9. ſalva- tions of Iakob] that is, the ful ſalvation (the absolute

absolute deliverance) of thy weak people
the posterities of Jakob. See Psalm. 14. 7.

6 V. 6. push-with-the-horn] a speech ta-
ken from Moses, Deut. 33. 17. and meaneth
a vanquishing or subduing. 1 King. 22. 11. Dan.
8. 4. tread-down] or tread-under-foot,
which signifieth both a subduing or de-
stroying, 2 Chron. 22. 7. and a contempt or set-
ting of them at naught, Psa. 17. 7. and so the
Greek here translateth it, we shall set at
naught. So after in Psal. 60. 14. & 103. 14.

9 V. 9. In God, we prayed] to weet, his
actions, salutations &c. See a like phrase in
Psal. 55. 1. 11. and Psal. 71. 6. Or understand,
we prayed our selves, that is, gloryed, tri-
umphed. And thus the Greek, In God wee
shal be prayed: the Chaldee saith, In the
word of our God.

12 V. 12. sheep for meat] or, of meat, that
is, to be eaten. So after, verf. 23. sheep of
slaughter, that is to be slain. fannest] or
distriftest, scirwest abroad; as the fan that
winnoweth. Jer. 4. 11. & 51. 2. So after in
Psal. 106. 17.

13 V. 13. for so wealth] that is, for a vile
price, without geyn. God is layd to sel his peo-
ple, when he delivereth them into their
enemies hands, as out of his own posse-
ssion. So Deut. 32. 30. Likewise in Esai.
52. 3. the Lord saith, ye have been sold for
naught; and ye shalbe redeemed without money.

increaseſt not] or geynest not by the prices
of them; takeſt no other people in their
ſtead; or increaseſt, that is heighteneſt not their
price.

15 V. 15. a parable] a by word, or proverb.
This is often used for grave wise and
princely sentences; as Psal. 49. 1. here in
the yll part for a by word, reproch and fable:
so Psal. 69. 12. Job. 17. 6. And thus is ful-
filled that which was threatened, Deut. 28.
37. 1 King. 9. 7. Jer. 24. 9. nodding
of the head] that is a mockage. Psal. 22. 8.

17 V. 17. taunter] or blasphemer. Num.
15. 30.

20 V. 18. of Dragon] or, of whale-fishes.
For the Hebrew word is common both
for land and water-dragons or whales. So
Psal. 148. 7. And hereby is meant the place

of desolation and affliction as the Greek
here translateth it, See Mal. 1. 3. & 6. 3. 13.
Jer. 9. 13. & 10. 21. Job. 30. 19. with
the shade] or, in the shade: see Psal. 23. 4.

V. 21. spred out our hands] or our palmes
that is, have prayed unto: for in prayer they
spred out the Palms of their hands, as to
receiv a blessing from God. 1 King. 8. 21.
Exod. 9. 29. Psal. 143. 6. So the Chaldee ex-
plaineth it, spred out our hands in prayer, to
the idols of other peoples.

23 V. 23. But for thee] or For, for thy sake, that
is, so farre wee be from following strange
Gods, as that for thy sake we are kylled
dayly. And this also is a comfort in afflic-
tion, see Rom. 8. 36.

24 V. 24. Styn up] to weet thy self. These
things are spoken of God, after the man-
ner of men, for properly, he that keep-
eth Israel, slumbereth not nor sleepeth. Psal.
121. 4.

25 V. 26. to the dust] this noteth a base
and obiect state, Psal. 113. 7. like this, is
the soule cleaving to the dust, Psal. 119. 25. and
putting the mons in the dust. Lam. 3. 19.

27 V. 27. an helpfulnes] that is, a ful help;
The Hebrew hath a letter more than ordi-
nary, to encrease the signification. So
Psal. 63. 8. & 94. 17. See the notes on
Psal. 3. 3.

PSALM 45.

The majestic and grace of Christ and his
kingdome. 11. The dutie of the church and the
benefits thereof. 14. The glorie of Christians.

To the master of the music upon
Shoshannim, to the sons of Korach:
an instructing psalm; a song of the
welbeloved-virgin.

Mine hart, hath boyled a good
word; I doe say, my works to
the King: my tongue the pen of a
speedie writer. Thou art much-

4 fayrer than the sonns of Adam; grace
is poured-out in thy lips: therefore
God hath blessed thee, for ever: Gird
thy sword, upon the thigh, ô migh-
ty-one: thy glorious majestic, & thy
comely-honour. And is thy come-
ly-honour, prosper ride on word of
trueth, and of mecknes and of justice:
and thy right hand, shall teach thee
fearful-things. Thy arrowes, are sharp:
peoples, shall fall under thee: in the
hart, of the Kings enemies. Thy
throne ô God, is ever and perpetual:
the scepter of thy kingdom, is a scep-
ter of righteousnes. Thou lovest jus-
tice, and hatest wickednes: therfore,
God thy God hath anoynted thee,
with oile of joyfulnes, above thy fel-
lowes: Myrrh and Aloes Cassia, all
thy garments: out of the yvorie pal-
laces, more-than/shey/that make thee
joyfull: Kings daughters, are among
thy precions-ones: set is the Queen,
at thy right hand, in fine-gold of O-
phir. Hear ô daughter and see, and
bend thine ear: and forget thy peo-
ple, and thy fathers house. And the
King will covet thy bewtie: for he is
thy Lord, and bow-down thy self to
him. And the daughter of Tyrus, with
oblation, shall earnestly-befeek thy
face, even the rich of the people. The
kings daughter is all glorious wirhin:
her clothing is of purled-works of
gold. In embrodieries, she shalbe led
along, to the King: virgins after her,
her fellow-friendes; brought in to
thee. They shalbe led along, with
joyes and gladnes: they shall enter,
into the Kings pallace. In stead of
thy fathers, shalbe thy sonns: thou
shalt put them for princes, in all the

18 earth. I will make - memorie of thy
name, in every generation and gene-
ration: therfore peoples shall confels
thee, for ever and aye.

Annotations.

SHOSHANAH] that is, *See-stringed-instru-*
ments: for so by comparison with o-
ther titles it seemeth here to be meant
of musical instruments: as *Shabibim*, be-
twee stringed instruments. 1, Sam. 18. 6. Else-
where it signifieth *See-leaved-flowres*; that
is *Lilies*; as Song. 2. 6. which may also be
mynded here. The Hebrew word is deri-
ved of *Sheb*; that is, *Six*: Like title is in
Ps. 69. 1. & 80. 1. The Chaldee expoundeth
it for them that sit in the *Syadriō* (or *Council*)
of *Moses*; which was spoken in prophesie by the
sons of *Korah*: *of the welbeloved-vir-*
gins] Kings daughters, and other honou-
rable damosels attending upon and com-
ming with the Queen; the friends of the
bridegroom and bride: verse 10 15. who
should sing this mariage song in praise of
them. Therfore this Hymne setteth forth
Christ in his glorie, and his spouse the
Church in her bewtie. For Christ is the
Bridegroom, & Jerusalem the Bride, Job.
3. 29. Rev. 21. 9. 10. all true Christians are
Virgins, for their spiritual chastitie, Rev.
14. 1. 4. following and loving the Lamb,
for the sweet odour of his Name or Gos-
pel, Song. 1. 2. and are beloved of him, &
have this new song of praysie, put into
their mouthes. Of him is this Psalme as
the Apostle expoundeth it, Heb. 1. 8.

V. 2. *hath boyled*] or *fryeth*, *boileth* &
in a *frying pan*; that is, hath stiched & pre-
pared by fervent meditation: A simili-
tude taken from the *Micah* or meat offring
in the law, which was dressed in the frying
pan; *Levit. 7. 9.* and there boyled in
oil, being made of fine flour unleavened,
mingled with oil, *Levit. 2. 1.* and after was
presented to the Lord by the Priest, *verse*
3: &c. Here the matter of this Psalme is
as the *Micah* or *oblation*; which with the
oil, the grace of the spirit, was boyled &
prepared

prepared in the Prophets hart; and now presented. So the Psalm 141. is likewise compared to the Minchah or oblation presented at evening. Psal. 141. 2. This word is not elsewhere read in the scripture.

a good word] an excellent, sweet and pleasant morsel. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole argument of this Psalm: *I doe say*] or, *I am saying*, that which fervently doyleth in me: *For of th' abundance of the bars the mouth speaketh.* *my works to the King*] or my poesies of the King; that is of Christ; concerning him, and dedicated to him is this Psalm, or Dittie. *my tongue, the pen*] understand, it is as the pen: or prayer-wise, be it as the pen. The Chaldee addeth, *my tongue shall speak swiftly, as the pen &c.*

of a speedie writer] or, of a swift, (a ready) Scribe. So Elia was called not onely for writing, but also for interpreting the law, Ezr. 7. 6. Scribes were both Scriveners or Notaries, 2. Kng. 12. 10. & 22. 3. and expositors of the Law, or Counsellers. Mat. 23. 2. 1 Chron. 27. 32.

V. 3. *Thou art much sayner*] the Hebrew word is of double forme, to note out double thane is very excellent bewtie. This saynes is not of body onely, but of mind, in wisdom, holynes, &c. as in Ezek. 28. 7. there is mentioned bewtie of wisdom. Here the Psalmist beginneth his speech to Christ & of his prayses: which the Chaldee paraphrafft explynneth thus, *thy saynes & King Christ, exceedeth the sons of men.* See the description of Christ's spiritual bewtie in Song. 5. 10.-16. *grace is pourred out in thy lipps*] that is, thou speakest gracious words abundantly. Christ's lips, were like lilies dropping downe pure myrrh, Song. 5. 13. all that heard him speak, wonderd at the wids of grace that proceded out of his mouth: Luk. 4. 22. The Chaldee expoundeth it, *The Spirit of prophecie is given into thy lips.* therefore] to the end that thou shouldest pour out thy gracious words to men: or because God hath blessed thee.

V. 4. *Grid thy sword*] that is, make re-

dy to the fight. Exod. 32. 27. 1 Sam. 25. 13. Song. 3. 8. The spiritual sword, is the word of God, Eph 6. 17. Therfore Christ's sword properly commeth out of his mouth, Rev. 1. 16. and with the breath of his lips, shall be slay the wicked. Isa. 11. 4. *upon the thigh*] understand, thy thigh. The Hebrew often omitteth words of this sort, easly to be understood: so the Greek in the new testament, as mending the nets, Mark. 1. 19. for, mending their nets, Mat. 4. 21. to put array, Mark. 10. 4. for, to put her array, Mat. 19. 7. and many the like. *a mighty one*] or Champion: Heb. Gibbor, one of the titles of Christ, Isa. 9. 6. The Chaldee paraphrafft, *a mighty one, to kill kings and rulers.*

thy glorious Majestie] this sheweth of what manner sword he speakeith, called glory and combynnes of magnificence, because of the powerful effects. Of these words see Psal. 8. 2. 6.

V. 5. *prosper ride*] that is ride prosperly: see the like phrase, Psal. 51. 4. The Chaldee openeth it thus, *Thine honour is great, therefore thou shalt prosper, to ride upon the throne of the kingdome.* *an word of truthe*] which is the Gospel of our salvation, Ephr. 1. 13. the white Horse wheron Christ rideth. Rev. 19. 11. or, because of truthe; for the truths sake. The Hebrew al debar is often used for because. Psal. 79. 9. Cca. 43. 18. Deut. 22. 24. and so the Greek version hath it here. *of meeknes*] so Christ came riding meek, Mat. 21. 5. and his word, is both to be taught, and to be received with meeknes. 1 Tim. 2. 25. Iam. 1. 22.

and of justice] or, meeknes of justice that is, justice meekly administered: but the Greek supplieth the word and: *I shall teach thee*] or, let it teach thee seaful things. In the Greek it is, *thy right hand wil guide thee marvellously:*

V. 6. *Thy arrowes*] that is, thy wids whereby thou conuinest & beatest down syn and synners. So the rider on the white Horse, hath a bow, when he goeth to conquer, Rev. 6. 2. *Arrowes, at words,* Psal. 64. 4. or judgments, Deut. 32. 23. and the Chaldee hers addeth, *Thine arrowes are drawnen*

drawen out to kill multitudes: [in the bort,] understand, they perfe the bort of the kings enemies. And this noeth the efficacie of these words, or judgments, as elsewhere he sayth, *I wil send all my plagues upon thy bort,* Exod. 9. 14. also their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the bort, casting down imaginations, and bringing into captivity every thought. Heb. 4. 12. 2 Cor. 10. 4. 5.

V. 7. Thy throne & God] The Chaldee addeth, in heaven. Here Christ our King is magnisfied as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne & God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1 Chrō. 22. 10. 2 Sam. 7. 16. [a scepter of righteousness] or, a rod (a mace) of equitie; playn and righteous in administration. [hath anoynted thee] of this Hebreue Mashiach, hath anoynted, our Lord is called Mashiach or Messia, and in Greek Christ, that is, Anoynted: see Psalm. 2. 2. [oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18. 1 Thes. 1. 6.

[above thy fellowes] that is, above all Christians who are thy fellowes, consorts, & partners in the anoynting, 1 Iob. 2. 10. 27. who are also made Kings & preists, Rev. 5. 10. and with whom thou hast taken part of flesh and blood; Heb. 2. 14. Or by fellowes may be meant all kings and potentes, whom he excelleth: Psal. 89. 18.

V. 9. Myrr] named of the Hebreue word *Mor*, and is the gumm or liquor of a tree, in rast bitter, in smel odoriferous: therfore it was used in the precious ointment of the high preist, and tabernacle, Exod. 30. 22. and in other sweet perfumes. Est. 2. 12. Prov. 7. 17. See Song. 4. 14. & 5. 1. 13.

[Aloes] of the Hebreue name *Ahaloth*, a sweet wood wherwith perfumes were also made. Num. 21. 7. Song. 4. 14. The Arabians call it, *faudel*. *Cassia* or *Cassis*, also of the Hebreue *Kessoth*: elsewhere it is not found in scripture. It seemeth to be the barks or skyndes of that sweet shrub *Cassia*, mentioned in Plinic,

1. 13. c. 10. [all thy garments] that is, they be of them, or smell of them, or are annoynted with them: or, as the Chaldee paraphreath, are perfected with them. [out of the yvarie pallaces] or pallaces of Elephants tooth; as the Chaldee here addeth the name of the Elephant, meaning that eyther the King cometh out of them, or, the garments were taken out of such pallaces or coffers. Kings pallaces were sometime made of yvarie or tooth: 2 King. 22. 39. more than they that make thee joyfull] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellowes, forementioned verse 8. For though the spouse or church, hath the favour of her odors, better than all splices, and the smel of her garments, as the odour of Lebanon, shee being perfumed with myrr and incense, & all splices of the merchant, Song. 4. 10. 11. & 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure, Song. 1. 2. & 5. 16. Job. 3. 34. And the Sainets are sayd to make Christ joyful, for all his delyte is in them, Psal. 14. 3. Song. 7. 6.

V. 10. Kings daughters] These the Chaldee interpretath Countries of Kingdomes.

[among thy precious ones] that is, with thy honourable women: or, in thy preciousnesse, that is, are in thy precious honorable ornamenes, or pallaces. [set is the Queen] or, married Queen, (the wife) is placed at thy right hand, that is, in the most honorable place, 1 King. 1. 19. The Chaldee refertothis, to the Book of the Law, at the right hand of the King. The word Shegal is used here, and Nehen. 2. 6. Dan. 5. 23. For the Kings wife: the Queen. [in fine gold] that is, as the Greek explaineth it, cloth of fine (or glistening) gold, called Cetitem; a special name for the most pure & splendent gold. Job. 28. 16. 19. & 31. 24. Song. 5. 11. David. 10. 5. Hereof is Midiam, Psal. 16. 1. [of Ophir] that is, out of the land of Ophir; who was the son of Tzakan, the son of Shet, the son of Noach, Gen. 10. 29. who dwelt in a part of Indias, and of him the cogntiue

was called Ophir: from thence was much
Cobem or fine gold brought to Iudea and
other coasts, as appeareth 1 Kng 9.28. &
10.22. & 22.48. 1 Chr. 22.4. The gold it
self was called by his name. Ophir: Job.
23. 24.

V. 11. Hear o daughter] He speaketh
to the Queen fore-mentioned, figuring
the church, or heavenly Jerusalem, the Lamb's
wife. Rev. 21. 9. 10. &c. And to the Chal-
dee paraphraileth, Hear o congregation of
Israel, the law of his mouth, and see his mar-
velous works: and how shone rare to the words
of the Law, and forget the evil works of the
wicked of thy people, & the house of Idols whō
thou servedst in thy fathers house. and thy
fathers house] as man and wife must leave
their parents, to cleave each to other,
Gen. 4. 24. & 31. 14. so must we leave all
to cleave unto Christ. Math. 10. 37. Luke
14. 16.

V. 12. will cover thy bosome] will delye
himself in thy sayres, (thy fassorie;) set
forth in Song 1. 14. & 2. 14. & 4. 1. &c. So
the King is rycd in the refiers: Song. 7. 5.

and bow down] or, therefore worship thou
him.

V. 13. the daughter of Tyrus] that is, the
people, or Common wealth of Tyre; as
daughter of Sion, Psal. 9. 15. So the Chaldee
expoundeth it. They that dwell in the fort of
Tyrus. Tyre or Tyrus (in Hebrewe Tser, which
signifieth a Rock or Fortress;) was a strong
city apperteyning to the tribe of Aser,
I. 19. 29. but possessed still by the heathens;
whose King Hiram became friend to David,
2 Sam. 5. 11. and to Solomon
his son; 1 Kng. 5. 1. &c. yet afterwards
Tyrus remembred not the brotherly con-
vention, Amos 1. 9. but rejoiced at the
desolation of Ierusalem, Ezek. 26. 2. ban-
ded it self, with other enemies, against Is-
rael, Psal. 83. 3. and was wasted of Nebu-
chadnezar King of Babel, by Gods judge-
ment, 70. yeres, Esa. 23. 15. Ezek. 26. 7. It
continued under idols til the Macchabees
times, and then had still Hercules for their
chief God; 2 Macchab. 4. 18. 19. This one
city Tyre, is here named in stead of other

nations, because it was the chief citie of
traffique, in the world; being an Isle in
the sea, whose merchandise and magnifi-
cence the Prophet largely describeth, Eze-
k. 27. her merchants were Princes; her ship-
men the nobies of the world, Esa. 23. 8. She
heaped up silver as dust, an organt in the mire
of the streets; Zach. 9. 3. Of the subjection
here prophesied, which they should yield
unto the Church; wee may see it fulfilled
in the new Testament, where many that
dwelt about Tyre and Sidon flocked after
Christ, Mark. 3. 8. and he resorted into
their borders, Mark. 7. 24. and by their
readynes, he upbraided the backwardnes
of the Iewes, Mat. 11. 20. 21. and after-
wards in the Apostles dayes, there was a
Church of zealous Christians in that city:
Act. 21. 3. 4. 5. &c. See also Psal. 87. 4.

earnestly beseech thy face] shall instantly pray
(or sue) unto thee o Queen. The original
word naturally signifieth to make sick or
sore; and being joyned with the word face
(which oft is used for ang. r.,) it meaneth,
to abate the anger by importunate pray-
er and by humble suit to prevail. So after
Psal. 119. 8.

rich of the people] the
wealthy among them; meaning of the Tyri-
ans, which were a wealthy nation; and
generally, other peoples. See Esa. 60. 1,
3, 5, 11. & 49. 13. Rev. vi. 24. 26. where the
riches and honour of the Gentiles, are brought
to the Church.

V. 14. glorious within] or, honourable
inward, in the hart adorned with faith,
hope, love &c; or in the inner man: as
Ephes. 3. 16. Here the Chaldee maketh
this paraphrase: Every thing that is praise-
worthy, sayre and to be desired, the wealth of
countries and treasures of Kings, which are layd
up within; shall they offer for oblations before
the King, and gifts unto the Priests, whose gar-
ments are woven with fine gold. purled-
works] or ground, disures of gold, such as
precious stones are set in. Exod. 28. 11. 14.
Compare also herewith, Ezek. 16. 13.

V. 15. the embroideries] wch broidered
(or needle-wrought) garments. Herely is
meant the variety of graces, and imbro-
derie

derie of the spirit. So Ezek. 16.10.

V. 17. *[In sed of thy fathers]* Here the Hebrew is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as Num. 17.7. So *Iacob* & *King. 22.17. Iacob*. & *Chron. 18.16.*

[Shalbe thy sons] thy children shall succeed; meaning either all Christians, that by the immortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Isa. 9.6. Gal. 4.26. or in special, the Apostles may be intended. See Heb. 2.13. *[Sbat put them]* shal place, constitute, or appoint them for *Priesters*: As all Christians, are called Kings, Rev. 1.6. & 5.10. Or in special, by the Fathers may be meant the 12. *Patriarchs*, by the sons, the 12. Apostles succeeding them: as the heavenly Jerusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lambs 12. Apostles, Rev. 21.12. 14. which Apostles were sent into all the nations of the world, Mat. 28.19. to goe & bring forth fruit, and their fruit to remain: Job. 15.16. Like this is the promise made for Sarah, that Kings of peoples should come of her. Gen. 17.16.

V. 18. *[I will make memorie]* will mention and make to be remembered. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory.

[shall confess thee] shall celebrate, or praise thee. The Hebrew is *Yehoudi*, of it *Yehudah* had his name, Gen. 29.35. from which name his blessing was derived, thou art *Yudah*, thy brethren (*Judeo*) shall confess thee. Gen. 49.8. This here is fitly applied to Christ the *Lion of the tribe of Judah*. Rev. 5.5. and 49.] or, and so perpetuity.

P.SALM E 46.

The confidence which the Church hath in God. 1. The River that maketh glad the city

of God. 6. His presence and help from enemies. 9. An exhortation to behold his works.

To the master of the music, to the sons of Korach: upon Alamoth a song.

GOD will to us, an hopeful shelter and a strength: a help in distresses, we shall find very-great. Therefore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the seas. Though the waters therof make a noyse, be muddy: though the mountayns quake, for the haughtynes therof Selah. A river, the streams therof, shall make-glad the citie of God: the holy, the dwelling-places of the most-high. God in the mids of it, it shal not be moved: God will help it, at the looking-forth of the morning. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted. Iehovah of hosts is with us: the God of Iakob, a bye-refuge for us Selah. Come on behold the works of Iehovah: who putteth wondrous defolations in the earth. He maketh wars to cease, unto the remotest-end of the earth: he breaketh the bow, and cutteth the spear; the charrets, he burneth in fyre. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth. Iehovah of hosts is with us: the God of Iakob, a bye-refuge for us Selah.

Annotations.

ON *Alamoth*] This seemeth to be some musical instrument, or tune, & Chro. 16.19. We may call it *Virginals*, or *Virgin-tunes*.

Virgins, having high and shrill voices at notes: for *Almota* signifieth also *Virgins*, Song. 1. 2. The original word *Alam* signifieth *Hid*: wherevpon the Greek translateth it here, *kryption*, *hidden-ars*, or *hid-things*. And the Chaldee after mention of the sons of Korah, addeth, by their hand was it spoken in prophecy, at what time their father was hidde from them: but they were delivered, and sayd this song. If it be not referred to the musik, it seemeth rather to intend the hid counsels of God, apperteyning to his Church in Christ.

V. 2. we shall find] to weet, an help; or in distress that we shall find; as in Psal. 135. 3. distress and sorrow I did find; that is did feel, or fall into. And thus the Greek sayth here, *is tribulations that have found us vehemently*. Or wee may translate it, *he is found, that is, God is present, at hand;* as in Gen. 19. 15. *thy daughters which are found, that is, which are present,* very-great] or, very-mighty, vehement.

V. 3. though the earth] or, when the earth change, to weet, her place. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities. Hag. 2. 22. 23. Revel. 6. 14. Jer. 51. 25. *hart of the seas*] that is, the middest, or deepest bottoms of them, as the Chaldee expoundeth it, *the gulf of the greatest sea*. The like phrase is in Exod. 15. 8. Isa. 20. 3. Prov. 23. 34.

V. 4. be muddy] or cast up mud, that is rage, or be troubled, as the Greek translatch it. *Waters, or peoples*, Rev. 17. 15. Jer. 47. 5. and their resolute stirr, is likened to the seas that cast up myre and dyrt, and some cast their own shame. Isa. 57. 20. *Iude. v. 13, for the haughtyees*] the proud swelling rage, and surges.

V. 5. A river, the streams thereof,] or, There is a flood, whose riverets, (or streams.) In the earthly Jerusalem this may be meant of the river Kedron, 2 Sam. 15. 23. Job. 18. 1. and the streames or lesser rivers of Gihon and Shiloah, 2 Chron. 32. 4. 30. Isa. 8. 6. In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out

of the throne of God and of the Lamb. Rev. 22. 1. Ezek. 47. 1. etc. See also Sol. 3. 18. Gen. 2. 10. Psal. 65. 10. But as *waters* sometime signifieth peoples, so here the Chaldee paraphraseth, peoples as floods and the streams of them shall come and make glad the city of God, and shall pray in the house of the sanctuary of the Lord, in the tabernacles of the most high. *the city of God*] that is, *Jerusalem*, called also *the city of the great King*. Psal. 48. 3. *the city of Jehovah*, Isa. 60. 14. *the holy city*. Esai. 52. 1. Mat. 4. 1. *the holy*] meaning the *holy-place Sion, or the sanctuary there*. *dwelling places*] or *habitacles*; see Psal. 43. 3. Esai. 4. 5.

V. 6. at the looking forth of the morning] that is, as the Greek explyneth it, very early, whē the morning peereth, or sheweth the face. The like phrase is in Exod. 14. 27. Judg. 19. 25. and so, *of the looking forth of the evening*, Gen. 24. 63. Deut. 23. 11.

V. 7. gave his voice] that is, spoke alowd, or thundered; see Psal. 18. 14. or, gave with his voice: but the word *wib* or *ia*, seemeth to be superfluous in the Hebrew; as elsewhere, Jer. 12. 8 Psal. 62. 34. So to seek in Jehovah. 2 Chron. 34. 26. 16 to seek Jehovah. 2 King. 21. 12. The Chaldee referreth it to Gods voice on mount Sinai; when he gave the Law to his people, the nations were troubled, the kingdoms trembled; *metled*] that is, was dimayed with feare. So Psal. 75. 4. &c. 107. 26. Exod. 15. 13. Amos. 9. 5. 13. Jos. 2. 9.

V. 10. charress] or round-sheilds; as both the Greek, and Chaldee parapraphast here taketh it; but elsewhere it is not so found; but for wagons very often.

V. 11. *Sweepease*] or, *Leave-off*; see Psal. 37. 8. The Chaldee expounds it of *Surceasing from wars*.

PSALM 47.

The nations are exhorted cheerfully to enter-
tyn the kingdome of Christ.

1 To the master of the music, to the
2 sons of Korach a Psalm.

3 **A** ll peoples, clap ye hands: shew triumphantly to God, with voice of shrilling. For Ichovah is high, fearful: a great king, over all the earth. He hath subdued peoples under us: and nations, under our feet. He hath chosen for us our inheritance: the high-excellencie of Iakob, whom he loveth Selah. God is gone up, with triumph: Ichovah, with voice of trumpet. Sing-psalme to God sing-psalme: sing-psalme to our king sing-psalme. For God is king, of all the earth: sing an instructing-psalme. God reigneth over the heathens: God, sitteth on the throne of his holyness. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the shields of the earth are Gods; vehemently is he exalted.

Annotations.

2 **C** lap hands] or the palms, Hebrews the palm: a sign of joyfull approbation, used as at other times, so at the coronation of Kings. 1. King. xii. 32. So after Psal. 98. 8. voice of shrilling] that is, a shrill-voice; and joyful. See the notes on Psal. 6. 12. & 41. 12.

4 V. 4. He hath subdued] or, wil subdue, So in the next verse, He wil chose: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites: and the future subduing of nations to Christ, by preaching of the gospel. Of subduing, see Psal. 18. 48. the Chaldee here translateth it, kill.

5 V. 5. our inheritance] the land of Canaan; Psal. 78. 55. and that immortal undefiled heritage reserved in heaven for us. 1 Pet. 1. 4.

high-excellencie] or glorie-highnes: meaning the kingdom, priesthood, temple &c. (as the Chaldee mentioneth the house of the sanctuary;) whereby Iakob's posterity excelled, Erek. 24. 21. Amos. 6. 8. & 8. 7. Nahum. 2. 2. and all the heavenly promises given to the Church in Christ.

V. 6. God is gone up] as when the Ark went up frō Kirjath-jearim to Ierusalem, 1 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Ark was carried by Solomon into the Temple, 1 Chron. 5. when Christ ascended with triumph into heaven; Luk. 24. 51. 52. and with like glory shall he come agayn, 1 Thes. 4. 16. Act. 1. 9. 11. The Chaldee referrereth this Going up, to the Exalting of Gods name.

V. 7. an instructing-psalm] Mischil; the title of Psal. 32. and many othershere used in like sense for a Psalme to give instruction: or, as in Psal. 14. 2. for a prudent understanding person; in this sense, sing psalm every one that is prudent: or as the Greek explyceth it, sing prudently; the Chaldee, with good understanding.

V. 9. throne of his holyness] Greek his body throne. See Psal. 9. 5. Rev. 4. 2. The Chaldee calleth it, the throne of his glorie.

V. 10. The bounteous-Princes] or, The volunteers; Nobles; A name given to the liberal and free hearted, Isa. 32. 5. 8. Exod. 35. 21. 29. and to Princes or Nobles; Num. 21. 18. Psal. 113. 8. & 118. 8. Job. 11. 21. So here the Greek hath Princes. are Gods] or, to God (belong) the shields of the earth: He is the great conquerour & protectot of all: Gen. 15. 1. Shields also are Magistrates, and governors, that protec the common weals, Hos. 4. 18. Psal. 89. 19. So the Greek here hath, the strong-men of the earth.

PSALMS 48.

God is magnified for the ornaments priviledges, and protection of the Church.

A song a psalm, to the sons
of Korach.

Great

Great is Ichovah, and praysed vehemently: in the citie of our God, the mountayn of his holynes. Fays in stuation, the joy of all the earth; is mount Sion, in the sides of the North: it is the City of the great King. God in the lofty-pallaces therof: known he is for an hys-refuge. For loe the kings were assembled: they went togither. Themselves saw, so they wondred: they were so-dainly-troubled they were frightened-away. Trembling took-hold on them there: payn, as of her that travelleth-with-child. With an east wind; thou wilt break-asunder the shippes of Tarshish. Even as we have heard, so have we seen; in the citie of Ichovah of hosts, in the citie of our God: God wil establish it, for ever Selah. We have quietly-minded thy mercy o. God: in midst of thy Pallace. As thy name o. God, so thy prayse is, unto the ends of the earth: thy right hand, is ful of justice. Let mount Sion rejoyce, let the daughters of Iudah be glad: because, of thy judgments. Compasse ye Sion, and goe-round-about it: tell the towers therof. Set your hart, on the sort theros; distin&ly-view the lofty-pallaces thereof: that ye may tel, to the generation after. That this God, is our God, ever and aye: he, wil guide us until death.

Annotations.

Sonns of Korach] See the notes on Psal. 42. 5. Here the Greek addeth, for the second (day) of the Week: that this psalme was then to be song in the Temple; as is before noted on Psal. 24. 1.

V. 1. the mountaine] in the Greek, his holy mountaine; in Chaldee, the mount of the

house of his Sanctuarie. This was mount Sion, ver. 3. a figure of the church of Christ, Heb. 12. 2. Rev. 14. 1.

V. 3. Fays in situation.] or, Beautiful of coast, or climate: situate in a fayre climate or region. The Chaldee expounds it, Fays as a Bridegroom, the joy of all that dwell on the earth. [the side of the north] the place wher the Temple was builded. So Isa. 14. 13. [of the great King] that is of God; who dwelt in this city, ver. 5. Zach. 8. 3. Hereupon Christ sayd, fweare not by Jerusalem, for it is the city of the great King. Mat. 24. 35.

V. 4. lofty-pallaces] or, high bowres, or stables. So ver. 24. &c. Psal. 32. 7.

V. 5. the Kings] we may refer this eyther to the Kings of Moab & Ammon, in the dayes of Isolaphat, a Chron. 10. or to Sanacherib & his captayns in the dayes of Ezekiah, 2 King. 18. 19. or to the Philistian Princes: 2 Sam. 5. [were assembled] or came together, so weet by agreement, at an appointed time and place: so the original word importeth.

V. 7. that travelleth with child] or, that bringeth forth. And this paynt is great, and suddayn, and inevitable. See Mic. 4. 9. 1 Tbes. 5. 3.

V. 8. an east wind] which is strong & boistrous; also drye and parching: Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. &c. 10. 13. Gen. 41. 7. Ezeb. 19. 12. Jon. 4. 8. Hereupon the Greek translaterit it, violent wind: and the Chaldee, a strong East wind, as a syre from before the Lord.

[of Tarshish] or, of the Ocean sea. Tarshish was the name of the son of Iavan, the son of Iapheth, the son of Noah, Gen. 10. 4. of whom Tarshis (mentionned in Aet. 21. 34.) the chief city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir, &c. 1. King. 22. 48. &c. 10. 21. Hereupon that Sea was called Tarshish; & generally the name is applied to every Ocean, or main sea.

V. 10. we have quietly-minded] or in silence-thought upon; and consequently, wexted for.

12. Ver. 12. daughters of Judah] the lesser cities of that tribe, which were as daughters to the mother city Jerusalem: as the lesser cities of the Ammonites, were daughters to Rabbah; *Ier. 49. 3.* So Ekon with her daughters, *Ios. 15. 45.* and many the like. So *Psal. 97. 8.*

13. V. 13. tell the towers] number, count them; These things seem to intend not only a taking notice, but also a care & fortification of Jerusalem, against all enemies. See *Ezra. 3. 18.*

14. V. 14. Set your hart] mind earnestly, set your affections on: as *Psal. 62. 12.*

the fort] or strong-frontier, skonc, rampart, made for strength & safeguard of the city. *1 Kings. 21. 13.* *2 Sam. 10. 15.* So *Psalms. 122. 7.* The Chaldee understand it of the strength of people, the multitude. distinctly. view] or, lift up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew *Pisgah*, is here only used: of it is *Pisgab*, the name of an hill or mount, *Num. 23. 20.* *C. 23. 14.* *Deut. 3. 17.* *C. 34. 1.* The Greek translatch here, distinguish or distribute: following the Chaldee *Basseg* which is to-distribute or divide.

15. V. 15. ever and eye] ever and yet, to eternitie and perpetuallie.

will guide us] or lead us, to weet as a flock of sheep, *Psal. 78. 52. 72.* therefore the Greek turneth it, *pionanei*, he will feed, or rule as a shepherd. A like phrase is also used in speech of defence from enemies, *2 Chron. 32. 22.* until-death] in Greek, for ever. The Chaldee paraphrath thus, For this God is our God, his divine-majestie is within it, *εγενεται οικον* in the heavens for ever and ever; he will lead us in the dayes of our youth.

PSALM 49.

All exhortated to bear Christ's wisdom & parables. 7. To build the faith of Resurrection from the dead, not on worldly power, but on God. 17. Worldly proffiterie is not to be admired, for man without understanding, profiteth like the beast.

To the master of the music; to the sons of Korach a Psalm.

Hear ye this all peoples: hearken ye, all inhabitants of the transitorie-world. Both sons of husbandman, and sons of noble man: together rich and poor. My mouth shall speak wisdom: and the meditation of my hart, prudencies. I wil incline myne ear to a parable: I will open with harp, mine hidden-matter. Why shoule I fear, in the dayes of evil: when the iniquite of my foot-steps shall compass me? They that trust in their wealthy-power: & glorie, in the multitude of their riches. A man shall not redeeming redeeme, his brother: shall not give to God his ransom. So precious shalbe, the redemption of their soul: and it shall easte for ever. That he may live yet so continual-aye: may not see the pit-of-corruption. For he feeth, the wise doe dye; together the unconsta-fool and brutish doe perish; and leave to others their wealthy-power. Their inward-thought is that their houses, shalbe for ever; their dwelling-places, to generation & generation: they proclaim their names, on lands. But man in honour, doeth not lodge-a-night: he is likened to beasts that are silenced. This their way is unconstant-folly to them: and their posteritie, like-well of their mouth Selah. As sheep they are put in hell, death shall feed them; and righteous men shall have rule over them at the morning: and their form wear-away in hell, from his dwelling-place. But God, wil redeme my soule, from the hand of hell: for, he will receive me Selah.

17 Selah. Fear thou not; when a man
shall grow rich: when the glorie of
his hōuse, shall be multiplied. For he
shall not when he dy, take any-thing:
his glory shall not descend after him.
Though in his life, he blesseth his
soule: & they will consel thee, when
thou doest good to thy self. It shall
come, unto the generation of his fa-
thers: unto continual-aye, they shall
not see the fight. Man in honour, &
understandeth not: he is likened, to
beasts: & has are silenced.

Annotations.

1 **T**He transitorie world] see Psal. 27.14.
3 V. 3. **bast-man**] in Hebrew **Adam**
who was so called of **Adamah** the
earth, wherepon this title is given to the
baser sort of people. The Greek translaceth
it here earth-borne. So the Apostle sayth,
the first man of the earth, earthly; 1 Cor. 15.47.

4 **noble-man**] in Hebrew **Ish**, which is the
name of man in respect of beat, valour, no-
blenes and dignitie, wherby man is, and ex-
cellenth, and in opposition to the former
word **Adam**, it meaneth the great or nobler
sort of people. The Chaldee paraphraseth
thus, Both sons of Adam the first, and sons
of Iacob; together righteous and syrrer.

5 V. 4. **wisdom**] that is, excellent and ma-
nifold wisdom; so after, prudencies, for very
excellent prudence, and of sundry sorts. So So-
lomon calleth the chief and most excel-
lent wisdom, **wisdom**. Prov. 1.10. & 9.1.

V. 5. **a parable**] or a proverb; in Hebrew
Mesbal, which denoteth rule, superiority or
excellencie, because such speeches prevayle
much, in the mindes of men, and are in
esteem. The new Testament in Greek
translateth it, **parable**; Mat. 13.31. & 13
Psal. 78.2. of the Latine, wee name it a
Proverb; in old English or Saxon, it was
called a **big-set**. Sometime it is used in
the evil part, for a by-word. Psal. 44.14; 107.
69.12. **mine hidden-matter**] my dark-
question, or grave-doctrine, my riddle. The

Hebre **Chidah**, riddle; hath the same of
sharpes; as proceeding from a sharp wit,
and needing the like to expound it. See
Judg. 14.12. 18. Numb. 12.8. 1. King. 3.1. 1.
Prov. 1.5. The holy Ghost exprefeth it
in Greek by **hidden things**; Mat. 13.35. 44
Psal. 78.3.

V. 6. **Why shold I fears**] This is the
biddē doctrine or riddle which the Prophet
propoundeth, as in his own name, and
therfore also called it **parable**. By fear,
he meaneith **dismay** or **discouragement**. See
verse 17. **the iniquity**] that is, **punishment**,
or **death**; which is the wages of syn; see
Psal. 31.11. and by foot-sleps or foot-soles,
he meaneith his **ways** or **works**. Or, he
may call **death** the punishment of **his heels** or
feet, because the serpent bruileth Christ
and his people, but in the heel, Gen. 3.15.
the sting of death being doos away, & it
made a passage into life and glorie. 1 Cor.
15.55.57.

V. 7. **their wealthy-power**] their riches,
which are thus called, because they are
gotten by power given of God, Deutero.8.18.
with labout and industry: & to the rich,
their goods are **their strong-city**. Prov. 10.15.
therfore here they are sayd to **trust in**
them: contrary to 1 Tim. 6.17. Job. 31.24.
Mark. 10.24. **glorie**] or **praye themselves**,
vanit, contrary to 1 Cor. 9.23.

V. 8. **not redeeming redeeme**] that is, shall
it no weise, or not at all redeeme. The Chal-
dee expoundeth it, **a wicked man cannot**
redeeme his captived brother.

V. 9. **So precious shalbe**] or, And dear
(costly) it is; and consequently rare and hard
to obtayn: as Dan. 11.1; Sam. 3.1.

of their soule] that is, of their life. So Ex.
od. 21.30. **cofe for ever**] that is, it
shall never be accomplished. So erasing is used
for the **not doing** of a thing. Deut. 23.22.
Zach. 11.12..

V. 10. **That he may live**] this is refer-
red to the end of the 8. verse, **not give his**
ransom, and so live. And, is here for **that**:
see Psal. 4.3.4. The Chaldee expoundeth
live, to be the **life eternal**, and the **pit**, to be
the **judgment of Gehenna** (or hell.).

11

V. 11. *cheitare*] The Chaldee sayeth, For he shall see wicked wiser men than dye the second death, and are adjudged to Gehenna.

inconstant fool and brutish] these two names are often joynd together, as Psal. 50. 7. & 74. 8. the one noting fickleness & mutability, called *Cesil* which is both the name of a fool, and of a star that causeth change of weather and tempests: (wherupon Solomon speaketh of the rest-sins of this kind of folly, Eccles. 7. 17. and of the tumultuous, and light behaviour of such fools, as having their eyes wandering unto the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, & bruit-beasts led with sensuality, & carried with ardent furious affections. 2 Pet. 2. 12. Jude 10. See Psal. 73. 22.

12

V. 12. *Their inward-thought*] or, their meaning; purpose. This word signifieth the neareast and most secrete thought or purpose: the bare. See Psal. 5. 10. & 55. 5. & 64. 7.

their houses for ever] to weet, shall continue by bouse, meaning their children or posterity, as Psalm. 8. 15. 12. which they that want, are sayd to be barren of bouse. Psal. 213. 9. *they proclaim their names, on lands*] or, they call lands, (their lands as the Greek explyneth it) by their own names. As, the land of Canaan, of Mizraim, (that is Egypt,) of Asshur &c. So Absalom called his pillar by his own name, 2 Sam. 18. 13. Cain, his city by his sons name, Gen. 4. 17. thus thinking to make their memorie everlasting. Or, they proclaim their names (seeking to be famous) throughout the lands, or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.

13

V. 13. *But man*] or And Adam: & this may be minded both for the first man Adam, who continued not in his dignity, and so for all his children: as the Chaldee sayth, *And the son of man a sinner, abdet not in honour.* *in honour*] being in bosome, dignity or estimation. *not lodg-eights*] or, not continue. The word though it properly signifieth a right-lodging, or abiding, Gen. 28. 11. Exod. 13. 18. yet is used

also for longer continuance, Psal. 26. 13. & 55. 8. Zach. 5. 4. The Greek translateth understandeit not, as the Hebrew also is in vers. 21. *are silenced*] that is, are cut off, dye, or peris: the Greek translitteth, are like unto them. The Hebrew word signifieth silence or stibes, not only in speech, but in motion: as the Sun was still, or silent, when it moved not, Job. 10. 12. 13. and people destroyed, are sayd to be silenced, Isa. 15. 1. and the grave or death is called silence, Psal. 115. 19. and things without life, are in the Hebrew phrase, *dam*, or silent. Habak. 2. 19. Exad. 15. 16.

V. 14. *unconstant-folly to them*] that is, & their folly: or a constant hope to them, that is, is their confidence. The original word hath contrary significations: unconstant-folly; Eccles. 7. 17. and constant-hope, Psal. 78. 7. Job. 31. 24. both wayes it may here be taken: confident-hope, in their own conceyt; but in deed folly. The Greek turneth it a scandal (or stumbling block) to them.

and their possestrie] or, yet those after them, their successors. *their mouth*] that is, their words, doctrine, counsele, preceptes. The mouth is figuratively used for whatsoeuer cometh out of the same; as word, or commandement. 1 Sam. 12. 15. Job 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luk. 19. 12. The Chaldee here differeth much, saying, *This their way occasioneth folly to them; and in their end, with their mouth they shall manifest their synnes, to the world that is to come.*

V. 15. *they are put*] or layd: or, they put, that is, men put them. An Hebreue phrase, as Luk. 13. 20. they shall fetch away thy soule, that is, is shalbe fetched away. The like is often used. Psal. 105. 28. & 141. 6. The Hebreue text it self, sometime explynneth this; as, they had annoynted David, 2 Sam. 5. 17. that is, David was annoynted. 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sheep they put the just to death and kill them;* & crush the Saints &c. *in hell*] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. *death shall feed them*] as a shephard shall feed and rule them,

14

15

as Psal. 78. 72. or death shall feed on them, to devout them. as Ier. 50. 19. as the morning] the last day of judgement, for then all that sleep in the dust of the earth shall awake and arise, and the new day of eternal life shall begin.

their form] their figure, shape, or image; with all their beauty and proportion: or their rock, that is, their strength, or (as the Greek sayth) their help, that wherein they trust: in Chaldee, their body.

The Hebrew Tsar is usually crook, here it seemeth to be all one with Tsurah, a form or figure: and this is confirmed by the writing, for though by the vowels & reading it is Tsar; yet by the letters it is Tsur; which is, an image; Isa. 46. 15. And Tsurah, is for Tsuratham; as Lebanon, is for lebanatham, in Hos. 13. 2.

wear away in hel] or wax old in the grave: understanding the word in, which is expressed in the Greek: or without it, thus, Hel (the grave) shall wear away (shall consume) their form. The Hebrew leballib being indefinite, to wear-out with age: is here of like signification as that which went before, shall have rule. The like Hebrewisme is in Ier. 14. 5. Zach. 12. 10. &c. 3. 4. See also Psal. 65. 8. &c. & 65. 14. and by this, their affliction in hell is meant; as that which one Prophet calleth wearing-out (or wasting) 1Chro. 17. 9. another calleth off. Aig. 2 Sam. 7. 10.

from his dwelling-place] that is, every of them, coming from, (or being thrust out of) his dwelling, or home: as the Greek sayth, they are thrust from their glorie. It may also be Englished, for his dwelling-place: and so the Chaldee vnderstood it, saying, Therefore their bodies shall wax old in Gehenna, becaze they stretched out their hand, and destroyed the dwelling place of the house of his divine majeſtie.

V. 16. fr. m the hand of hel] that is, fr. the power of the grave, death, and damnation. So of all the faſhfull he ſayth, I will redeem them from the hand of hell: Hos. 13. 14. but ſo can no man redeem himſelf; Psal. 89. 49. Hand is put for power, as Psal. 22. 21. And this is meant of the reſurrecſtion, & redempſion of body and ſoule from damnation by Christ.

[for he will receive me] Or, when he ſhall receive, or take mee meaning, up into heaven, where God himſelfe is: 1 Thes. 4. 14. Job. 14. 3. This manner of ſpeech is used in Gen. 6. 14. Henoch was no more, for God received him: The Chaldee explaineth this verſe thus; But God will redeeme my ſoule from Gehenna for he will teach mee his Law, and will lead me to his portion in the world to come.

V. 17. 17 Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrew phrase uſually when it counſelleth or prayeth againſt a thing, meaneth the height and full measure of it. So, Fear not, Gen. 30. 19. And Grieve not, Gen. 45. 5. that is, be not overcome with grief. So, lead us not into temptation, Mat. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therefore that which one Euangelift writeth Fear not, Mat. 18. 5. another writeth, be not aſtonished, Mark. 16. 6. noting the excess of fear.

V. 18. take any thing] Hebr. take of all; that is, ought of all that he hath. For we brought nothing into the world, and it is certain that we can carry nothing out. 1 Tim. 6. 7. Job. 1. 21.

V. 19. Though in his life] that is, while he liveth. So Psalm 63. 5. &c. 104. 33. &c. 146. 2. 19 he blesſeth his ſoule] that is, himſelf: as it is written, Sonle, thou haſt much goods laſd up for many yeres, live at-eafe, eat, drink, and take thy paſtime. Luk. 12. 19.

will confeſſ thee] wil conneſſ, laud, and celebraue thee. doeſt good to thy ſelf] that is, makeſt much of, cheriſhſet, pamperſt thy ſelf. So good is uſed for worldly pleaſure and emoluſion next. Psal. 4. 7.

V. 20. 20 It ſhall come] to weet, the ſoule fore ſpoken of, or the person; or, Thou ſhaſt come.

to the generation of his fathers] that is, to his wicked predeceſſors that are dead and gone: as the godly alſo at their death are gathered to their fathers and people; Judy. 2. 10. Dent. 32. 50. Or, to the habitation of his fathers; their hauke, or lodge: for lo Doy is uſed for an habitation; Eze. 3. 2. 12. The Chaldee applyeth this first branch to the just, the latter to the wicked; The memorie of the just ſhall come to the generation

of their fathers : but the wicked , for ever and ever shall not see the light . to continual-
age they shall not see] or, which for ever shall
not see the light : to weet , the light of the le-
ving here on earth , as Psal. 56. 14. Job. 33.
28. 30. nor the light of joy in the world
to come ; being cast out into the utter dark-
ness . Matth. 8. 12.

21 V. 21. understandeth not ,] or discerneth
not , wanting prudence . A repetition of
the 13. verse , with a little change of *alon*,
lodgeth; into *jabin*, understandeth ; which the
Chaldee openeth thus ; *A man a synner,*
when he is in honour and understandeth not;
when his honour is taken away, he is like a
beast, and brought to nothing.

PSALM 50.

The Majestie of God in the church . 5. His
order to gather Saints . 7. The pleasure of God
is not in legal sacrifices ; 14. but in sacrifice of
obedience . 16. The wicked are from us from
Gods Covenant . 21. They abuse Gods patience
to their destruction , 23. but the godly shall see
his salvation .

1 A Psalm of Asaph: T He God
2 of Gods, Iehovah; speaketh, and calleth
3 the earth: frō the rising-up of the
4 Sun, unto the going-down thereof.
5 Out of Sion the whole-perfection of
6 beauty, God shineth clearly. Our
7 God come, and not keep-silence: a
fyre shall eat before him; and round
about him, shall a storm-be-moved
vehemently. He will call to the heavens
from above: and to the earth,
to judge his people. Gather ye to
rare my gracious-saints: that have
stricken my covenant, with sacrifice.
And the heavens shall openly-shew
his justice: for God, he is judge Se-
lah. Hear ô my people, and I will
speak; ô Israel, and I will testify to

8 thee: I am God, thy God. I will
not reprove thee; for thy sacrifices:
for thy burnt-offerings, are before me
continually. I wil not take a bullock
out of thine house: gote-bucks, out
of thy folds. For every wild-beast
of the wood is myne : the beasts, shall
be on a thousand mountayns. I know
all the fowl of the mountayns: & the
store-of-beasts of the field , is with
mee. If I were hungry, I would not
tell it thee: for mine is the world, and
the plenty thereof . Will I eat, the
flesh of mighty bulls : and drink, the
blood of goat-bucks? Sacrifice thou
to God a confession : and pay, thy
vowes to the Most-hye. And call on
mee, in day of distres : I will release
thee, and thou shalt glorifie mee. But
to the wicked sayth God; what hast
thou to doe to tell my statutes: and
that thou shouldest take-up, my cove-
nant on thy mouth. And thou, ha-
test nurture: & castest my words be-
hind thee. If thou seest a thief, then
thou runnest with him: and thy part
is with the adulterers . Thy mouth,
thou sendest-out in evill: and thy
tongue , joyneth together deceipt.
Thou sittest, thou speakest against thy
brother: against thy mothers son,
thou givest ill-report . These things
thou hast doen , and I kept-silence,
thou didst think, that I was surely
like thee: I will reprove thee, and
set-in-order to thyne eyes. O now
consider this, ye that forget God: lest
I tear, and there be no reskewer . He
that sacrificeth confession, honoureth
mee: and he that disposeth his way; I
will cause him to see, the salvation of
God .

Annotations.

A Psalm of Asaph] that is, made by him, as the Chaldee sayth, An hymne by the hand of Asaph: or to Asaph, that is, committed unto him to sing. For Asaph was a Seer or Prophet, which made Psalms as did David, 1 Chron. 29. 30. Also he and his sons, were singers in Israel. 1 Chron. 15. 2. The God of Gods] that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee sayth, The mighty (God) the God Jehovah. Three titles of God here used together, El, Alahim, Jehovah. So in Josh. 22. 22. the going down] that is, the West, where the Sun setteth, or (after the Hebrew phrase) goeth in, as at the rising, it is said to goe out, or come forth. Gen. 19. 23.

2 Vers. 2. Out of Sion] the state of the Church under the Gospel, Heb. 12. 12. 12. Psal. 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reproved, and the worship of God in spirit and truth, commended. the whol perfection] or, the Universality of beauty: that is which is wholly and perfectly beautifi. See the like praysle of Sion, Psal. 48. 3. Lam. 2. 15. shineth clearly] as the sun shineth in his strength: that is, appeareth in glorious majesty. This also is a sign of favour; Job. 10. 3. Psal. 80. 1. So God shined from mount Paran. Deut. 33. 3.

3 V. 3. Our God come] a prayer to hasten his coming, as in Rev. 21. 20. or, as the former, our God wil come. So the Chaldee paraphrasteth. The just shall say, In the day of the great judgment, our God wil come, and not be silent, to execute the vengeance of his people.

fyre shall eat] that is consume, devour. So God is called an eating fyre, Deut. 4. 24. that is as the Apostle expoundeth it, a consuming fyre. Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fyre, Exod. 24. 17. and fyre out of his mouth eateth, Psal. 18. 9. a storme moved] a tempest rayfed: which maketh fyre, the more feiree and forceable. And these

things signify Christ's judgements against hypocritical carnal worshippers, see Mat. 3. 1. 2. 3. Mat. 3. 12.

4 Vers. 4. call to the heavens &c.] that heaven and earth may bear record; as in Deut. 32. 28. &c. 32. 1. Isa. 1. 2. The Chaldee expoundeth it, He wil call the high Angels from above, and the just of the earth from beneath.

5 V. 5. have striken my covenant] or have cut, that is, made covenant with me with sacrifice. For at holy covenants, the sacrifices were cut asunder, & they went between the parts. Gene. 15. 10, 13, 18. Jer. 34. 18. See Psal. 21. 10. See also a covenant between God and his people with sacrifice, Exod. 24. 4.—8. The Chaldee openeth it thus; which have striken the covenant, and confirmed the Law, & been busied in prayer, which is like to sacrifice.

6 V. 6. And the heavens] hereby may be meant the heavenly Angels; as in Job. 15. 15. and so the Chaldee translateth, high Angels: or the meteors in the aier, thonder, lightning &c. Exod. 19. 16. 18. See also Psal. 97. 6. & 89. 5. he is judge] himself in his own person; and not by his servants only, as afore time. Heb. 1. 1. 2. 2 Tim. 4. 1.

7 V. 7. testify to thee] that is, give thee contestations, admonitions, charges, &c. to cause the more obedience, as Nehem. 9. 29. 2 King. 17. 15. Exod. 19. 21. 23. or, testify against thee, (as this phrase sometime signifieth, Deut. 4. 16. & 31. 18.) that is, convince thee of disobedience; Both these are doon in this Psalm, vers. 14. 15. 18. 19. &c.

8 V. 8. for thy sacrifices] so elsewhere he saith, I shake not to your fathers, &c. concerning sacrifices, Jer. 7. 22. are before me,] so the Greek explyneth it; and so Israel used to weary God with outward offerings; Isa. 1. 11. 14. Mic. 6. 6. 7. & Amos. 4. 4. 5.

9 V. 9. goat-bucks] the bee goats; such, with bullocks, were principal in the sacrifices. Num. 7. 17. 23. &c. Psal. 66. 19.

10 V. 11. store-of-beasts] all sorts of beasts that range about. So Psal. 30. 14.

11 V. 11. If I were hungry] This the Chaldee expoundeth, If the time come of the con-

sumption

sinual sacrifice. I will not tell thine. So it may be a prophesie of Christ's abolishing the dayly sacrifice, as in Deut. 9. 17.

V. 14. *a confession*] a thank-offering. There was an oblation in the law, thus called, Levit. 7. 12, 15. mentioned also in Psal. 146. 17. & 107. 22. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is the fruit of the lips, confessing to his name. Heb. 13. 15. See also Psal. 95. 1. The Chaldee saith, Subdue evil concupisence, and it shall be counted before the Lord, as a sacrifice of confession. *vowes* to the most hys.] that is, to God, Gen. 24. 18. so he that in Luk. 6. 35. is the Most hys; in Mat. 5. 45. is, our Father which is in heaven. To him vowes were made with prayers, Gen. 28. 20. Psal. 51. 6. and payd with thanksgiving, Psal. 65. 2. & 66. 13, 14. and by law their payment was required, Deut. 23. 23. Eccles. 5. 5. Psal. 76. 12. and ther were sacrifices for vowes, Levit. 7. 16. But the Chaldee referreth this here, to the vow which they made at mount Sinai, to confirm the commandements. (Exod. 19.)

V. 16. what hast thou to doe] the Hebrew phrase is, what to sheet the Greek, wherefore doest thou?

V. 17. *nurture*] or restringent, chaffisement; which is the way of life. Prov. 6. 23. & 14. 1. The Chaldee addeth, nurture of wise men.

behind thee] or after thee. See a like speech Nehem. 9. 26.

V. 18. *shew thou*] Hebr. and thou remuest, or readily confessest, tak it pleasure. And, may be omitted in our English; it serveth to increase the readyness & earnestnes of the affections. He that partakeith with a thief, bateth his soule. Prov. 19. 24.

V. 19. *thou sendest out*] this is, usest & applyest it. *thy tongue, joyneth*] or, with thy tongue, thou joynest, framest, compassest.

V. 20. *yll report*] or infamy, offensive scandalous speech; (as the Greek turneth it scandall;) a word not found but in this place.

V. 21. *I was surely*] Hebrew I being bdd been, or was. *set in order*] to weet, thy faults; as the Greek explaineth it, I wil set

thy synne before thy face. The Chaldee giveth this paraphrase, Thou thoughtest to be for ever; thou saydst in thy heart, I shalbe like God; but I in powerfull wrath will take vengeance on thee, I will rebuke thee in thy world, and order the judgement of Gehenna, in the world to come, before thee.

V. 22. *no recknor*] or no deliverer. A similitude taken from Lions, which catch and tear their prey, from whose jowes none can reskue. See the like in Hos. 5. 14.

V. 23. *He that sacrificeth confession*] that is, which giveth confession (or thanks,) as a sacrifice: the Greek transliterateth, The sacrifice of praise shall glorify me. Chaldee, He that fleyeth evill concupisence, and subdueth it, it shalbe counted to him, as a sacrifice of confession. *disposedeth his way*] composeth & ordereth it, according to these directions; or, be sbst pertein this way, before him.

to see, the salvation] that is, to enjoy it: or, I will shew it him. In Hebreue the word is redoundeth. See Psal. 17. 4. So Psal. 91. 16. & 85. 8.

PSALM LI.

David prayeth for remission offynnes, wherof be maketh a deep confession. 2. He prayeth for sanctification. 18. God delieth not in sacrifice, but in a broken spirit. 30. A prayer for the church.

To the master of the musik, a Psalm of David. When Nathan the Prophet, came unto him: after he had gone in, unto Bathsheba.

B E gracious to me o God according to thy kind-mercye: according to the multitude of thy tender mercies, wipe away my trespasses. Much wash mee from my iniquitie: and cleanse mee from my syn. For I know, my trespasses: and my syn, is before me continually. Against thee against thee onely, have I synned, and have doen, that which is evil in thine eyes:

eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest. Lot in iniquitie was I painfully brought-forth: and in syn, my mother conceived mee. Loe the truth thou deleytest, in the inward-paris: & in the secret, thou hast made mee know wisdom. Thou wilt purge mee-from-syn with eizop, and I shall be clean: wilt-wash mee, and I shal-be whiter than snow. Thou wilt make mee to hear, joy and gladnes: the bones ~~that~~ thou hast crushed, shal-be gladsom. Hide thy face, from my synns: and wipe-away, all my iniquities. A clean hart, create-thou to mee ô God: and a firm spirit, renew thou within mee. Cast me not from thy face: and take not from me thy spirit of holynes. Restore to mee, the joy of thy salvation: and stily-susteyn mee, with a free spirit. I will teach trespassers thy waycs: and synners, shall convert unto thee. Deliver me from bloods, ô God, the God of my salvatio: my tongue shall shewt thy justice. Lord, thou shalt open my lippes: & my mouth, shall shew-forth thy praise. For thou deleest not sacrifice, else would I give it: burnt-offring, thou wilt not contentedly-ac-cept. The sacrifices of God, are a broken spirit, a hart broken and con-trite: ô God, thou wilt not despise. Doe well in thy good pleasure, unto Sion: build thou, the walls of Ierusalem. Then shalt thou deleytfully-accept the sacrifices of justice, the burnt offering and the whole-oblation: then shall they offer-up bullocks upon thine Altar.

Annotations.

HE had gone in] to weet, into the chamber, as Judd. 15.1. that is, bad lyen with; as the phrase importeth, Gen. 6.4. and is expressed, 2 Sam. 13.4. Bathsheba] the daughter of Eliam, 2 Sam. 11.3. called also Bathsheba daughter of Ammeli, 1 Chron. 7.1. She was wife to Captaine Urijah the Huitre, and whiles her husband was at the leager of Rabbah, David lay with her: and sence being-with child, he first soughe to cover his fault, by sending for Urijah home, that he might be esteemed the father; which not succeeding, he sent him back with privie letters to Ioab the Generall, for to procure his death. Which being doen, David maried his wife Bathsheba, so thinking to cloke his syn. But God was displeased, and sent Nathan to reprove David; wherupon he repented, and made this Psalm, for an example unto, and comfort of synners. See the historie at large, 2 Sam. 11. &c. 12.

V. 4. much wash mee] or, Multiply wash mee, that is, throughly wash mee, agayn and agayn. He applyeth the washings used in the law, (Lev. 11.25.32. Exod. 19.10. Nu-19.19.) to the spiritual washing from syn, in the blood of Christ. Rev. 7.14.: 1 Joh. 1.7. So after, in verse 9. & Jer. 4.14. The Hebreue Herib (or Harib) multiply, is used for Much, as 2 King. 10. 18. where it is oppoed to little. And that which in one place is written harbeh, multiply: in another is li-reb, and rabbah, much: as 1 King. 10.10 with 1 Chron. 9.9. 2 Sam. 8.8. With 1 Chron. 18. 8.

V. 5. I knew] or acknowledge. So Isa. 59. 12. Jer. 3. 13.

V. 6. Agaynst thee] or, Unto thee onely. This is either because he concealed his syn from men, but could not from God, 2 Sam. 12.12. or, that onely God could remitt the punishment of his syn. Isa. 43.25. So Psal. 41.5. I have synnes] and so am deprived of the glorie of God: as Rom. 3.23. that which is evil &c.] which displease thee. This hath reference to 2 Sam. 11.9.

V. 12. 7. *that thou mayst be just] that is, thou hast suffered me to fall into syn, that thou mayst be just. (or justified,) in what soever thou hast spoken for the salvation of thy servant; or punishment of my syn.* 2 Sam. 12. 10. *For the unjustice of man, commendeth the justice of God:* Rom. 3. 4. 1. or, it may have reference to the former words, *I know (and acknowledge) my syn, that thou mayst be just, when thou speakest] or in thy speaking, that is, in thy words;* as Rom. 3. 4. so after, *in thy judging, mayst be pure] or clear, sincere, unreprovable: and consequently mayst win the victory in judgment: wherupon the Apostle (according to the Greek version) saith, *mayst overcome,* Rom. 3. 4. *The Hebreue Zacob, also in the Syriak tongue, is used for overcoming.**

V. 7. *in iniquitie] the perversenes or viciositie of nature, commonly called original, &c by the Apostle inhabiting syn,* Rom. 7. 7. 17. *wherby all men are carnal, sold under syn:* Job. 3. 6. Rom. 7. 14. *The Chaldee calleth it, the syn of evil concupisence.* This, David maketh the fountayn of all his actual synns. *painfully-brought-forth] born-with-sorrow.* The Hebreue signifieth, the painful travell of child birth, Isa. 26. 17. 18. Cf 1. 2. Psal. 2. 9. *conceived] or was-warm: in heat;* as Gen. 30. 38. 39. 41.

V. 8. *the inward-parts] or the covered-parts, the hart roots, where wisdom is seated of God:* Job. 38. 35. named in Hebreue of covering, plastering, or paretting. *the secret] or, the closed-place: which being referred to the person, meaneth the hart, which God reneweth,* Ezek. 36. 26. *and wherin he writeth his lawes,* Heb. 8. 10. *And thus the Chaldee expoundeth it, the close-place of the hart; which the Apostle calleth the hid man of the hart,* 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth the seyrets of wisdom, Job. 11. 6. *the wisdom of God in a mysteric, the hid wisdom, manifested by the gospel,* 1 Cor. 2. 7. *And thus the Greek appliceth it, saying, the dumanifest and hid things of wisdom, thou hast manifested to me:*

hast made] or wilt make me know, thus he riseth by faith out of his syn, being

taught wisdom of God.

V. 9. *Thou wilt purge-me from-syn] or prayer weise, Purge thou me from syn: or make me synless. Expiate or purify my syn.* Prayers are often made in this manner, as with assurance that they shalbe performed. See the note on Psal. 17. 8. *erop] or hyssop, of the Hebreue Exod and Greek hyssopos; an herb or tree growing out of the web,* 1 King. 4. 33. appointed in the law, for to sprinkle and cleane with, Exod. 12. 22. Num. 19. 6. 18. Levit. 14. 4. 49. Heb. 9. 19. and the sprinkling with it, was the last parte of the purification of the Unclean: here used to signify the ful cleasing from syn by the blood of Christ. Heb. 9. 13. 14. whether it were that herb which we now call erop, or no; is uncertain. The Chaldee paraphraseth, *Thou wilt sprinkle me like a Priest; which sprinkleth the unclean with the purifying waters, with hyssop, with the ashes of an heifer, and I shalbe clean.*

wash-me] an other legall rite for purifying the unclean, Levit. 14. 8. & 15. 5. 8. 13. 22. figuring our sanctification. Heb. 10. 12. Tit. 3. 5. Ifa. 4. 4.

V. 10. *to hear joy] the joyful tidings of the forgivnes of my synns.* boxes that thou hast crushed] or Brayed; noting hereby the greatnes of his grief & affliction. Job. 22. 5. Cf 30. 17. Cf 33. 19. 21. Psal. 38. 4.

V. 11. *Hide thy face] that is, regard not my synes to visite them on me.* See the contrary, Psal. 90. 5. Cf 109. 14. 15. Jer. 16. 17.

V. 12. *firm spirit] a spirte ready prepared, steadfast, and certayn.* The like is applied to the hart, Psal. 113. 7. Cf 57. 8.

V. 13. *from thy face] or from thy presence.* This was an effect of Gods utmost anger against synners, 1 King. 24. 20. Jer. 7. 15. Cf 11. 3; Gen. 4. 16. *thy spirte of holynce] thy holy Ghost: which the Chaldee expoudeth, thy holy spirte of Prophete.*

V. 14. *the joy of thy salvacion] the joy which proceedeth from thy salvation & deliverance of me from syn.*

a free spirte] a voluntary, free willing spirte, or a princely, ruling spirte, as the Greek turneth it.

See

See this word, *Psal. 47.10.* by a free or princely spirit, he meaneth a spirit not in bondage to sin; called elsewhere the spirit of adoption, *R& 8.15.16.* whereby a man is made willing to obey the Lord; as *Eze. 37.21.*

V. 16. from bloods] that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee saith, from the judgment of murder or, from my native corruption. See the note on *Psal. 1.7.*

[shall shew] or shew, sing joyfully and proclaim thy justice; such as Paul speaketh of, *Phil. 3.9.*

V. 17. Shalt open my lips] shalt give me occasion to speak freely and boldly: the Chaldee addeth, in thy law. This phrase is used *Iob. 11.5.* & *32.20.*

V. 18. else I would give it] or, for else I would give it: as the Greek turneth it, if thou wouldest sacrifice, I had given it.

V. 19. The sacrifices of God] that is, which please God: or, as the Chaldee saith, holy to God. So, the works of God, *Iob. 6.28.*

[heart broken] to weet, with sorrow for sin. So *Isa. 61.1.* *Luk. 4.18.* Compare with this *Rom. 12.1.* also *Isa. 57.13.* & *66.1.*

V. 20. Doe-wl.] or Doe-good; deal-bountifully: it comprehendeth all things needful for profit or pleasure.

[unto Sion] the Church, and place of publick worship. See *Psal. 2.6.* walls of Jerusalem] or, of Jerusalem; as the Hebrew writeth it in the dual form, as it were the double-Jerusalem, so weet the higher and the lower; from which the Apostle gathereth an allegoric, *Gal. 4.21.16.* This citie was first called Salem, that is Peace; where Melchisedek was King, *Gen. 14.18.* *Heb. 7.1.* It was named also Jebus, *Judg. 19.10.* of one Jebusi son of Canaan, *Gen. 10.16.* and was possessed by his seed the Jebusites, who held therein the fort of Sion, till David wane it from them, *1 Chron. 11.*

4. 5. 7. Here also was the mount Moriah, wheron Solomon built the Temple, *1. Chron. 3.1.* where Abraham offered his son Isaac, *Gen. 22.2.* And because there Gods providence was seen, he named the place Jehovah-jireh, *Gen. 22.14.* which Jireh, put

to the former name Salem, maketh ie *Jerusalem:* where Peace is seen, and as the citie was enlarged by taking in mount *Zirch* or *Moriah*, so is the name: yet sometime (though very rare,) it is called by the first name Salem; as *Psal. 76.3.* This citie, God chose to be the place of his publick worship, and there to dwel, *2 Chron. 7.12.* *Psal. 132.13.14.* and honourable things are spoken of this citie, *Psal. 87.3.* and of the walls therof, which in the Jerusalem from above, are of *Jasper* stone, with 11. foundations garnished with all manner precious stones, and having the names of the Lambs 12. Apostles, *Rev. 21.10.14.18.19.* &c. the walls are called *Salvation*, and the gates, *Praise*; and they are ever in Gods sight; *Isa. 60.18.* & *49.16.* For the building up of these, dooth David here pray.

V. 21. Then shalt thou accept] when the place is builded which thou hast chosen. For he forbade his people, to offer in every place, *Levit. 17.5.8.9.* *Deut. 12.11.13.* and promised to accept their sacrifices on his holy mountayn, *Ezek. 40.40.* Therefore Israel was in great affliction and reproach, whe the walls of Jerusalem were unbuilded, *Nehem. 1.3.* and the peoples negligence in building Gods house was sharply blamed, *Hag. 1.2.4.8.9.* & *2.15.* &c.

[of justice] that is, sacrifices offred in faith, and according to the will of God. See *Psal. 4.6.* [the whole oblation] the *Cail*: a kind of oblation that was wholly and every whit given vp in syte unto God: and differed from the *Ghoulah* or *Burnt-offring* which was onely of beasts or birds, *Levit. 1.* Whereas the *Cail* was also of flower, called the *Meat-offering*, but burned altogether, which the common Meats offering were not. *Levit. 6.20.22.23.* It was also of beasts, *1 Sam. 7.9.*

PSALM 52.

David condemning the perfidies of Doeg, prophesieth his destruction; & at which the just shall rejoice. 10. David upon confidence of Gods mercy, giveth thanks.

To the master of the music; an instructing Psalm of David. When Doeg the Adomite came, and shewed to Saul, & sayd to him: David came, unto the house of Achimelech.

Vhy boastest thou in evill, & mighty-man? the mercy of God, endureth all the day. Thy tongue thinketh woe-sul-evils: as a sharp rafour, doing deceyt. Thou lovest evil more-than good: falsehood, more-than to speak justice Selah. Thou lovest all words of swallowing; the tongue of deceyt. Also God, will destroy thee to perpetuities: he will pull thee away and pluck thee out of the tent, and will root thee up, out of the land of the living Selah. And the just shall see, and fear: and shall laugh at him. Behold the man, that put not God, for his strength: but trusted, in the multitude of his riches: he was strong, in his woe-sul-evill. But I, as a green olive, in the house of God: I trust in the mercy of God, ever and aye. I will confess thee for ever, for thou hast doen this: and will patiently-expect thy name for it is good, before thy gracious-saints.

Annotations.

Doeg] a servant of King Saul, and master of his herdmen. 1 Sam. 21. 7. the Adomite] that is, an Edomite, or Idumean, as the Greek here translazeth: or a man of Adamah, a citie of the tribe of Naphtali, Josh. 19. 36. of Achimelech] David fleeing from Sauls tyranny came for comfort to the house of God in Nob, where Achimelech the priest administered. He gave unto David & his company, the shew bread to eat: armed him with the sword of Goliath the Philistine, & asked

counsel of the Lord for him. Doeg saw this, and told King Saul: and after (when no other man would,) himself at the Kings commandement, ran upon Achimelech and the Priests, and kylled 80. persons: and Nob the citie of the Priests he smote with the edge of the sword, both man, woman, child and beast: But Abiathar Achimelechs son escaped unto David, and told him: who therupon made this Psalm. See 1.5. 2. 22. 22. Mat. 12. 3. 4. V. 3: in evill] the Chaldee expounds it, in an evil tongue. o mighty-man] or, Potentate. Doeg is thus named, for his chiet place over K. Sauls herdmen, 1 Sam. 21. 7. and his kylling of so many Priests of the Lord, 1 Sam. 22. 18. 19. in which mischievous prowess he vaunted himself.

V. 4. thinketh] or understand, Why thinketh thy tongue? that is, vetereth the evill-thought of & pre-meditated. doing-deceyt] that is, as a rafour, which instead of cutting the hayr, cutteth the throat. Or it may be referred to the man, o doer of deceyt: as the Greek sayth, thou hast done deceyt.

V. 5. justice] that is truth or faithfulness.

V. 6. words of swallowing] or of devorring, of perniciousnes; that is, pernicious words which cause destruction.

V. 7. destroy] or pull the down: a similitude taken frō buildings pulled down: Levit. 14. 49. applied here to mans overthrow. So Job. 19. 10. pluck thee away] or take thee hence, as a cole of fyre is taken with the tongs Esa. 30. 4. pluck thee] as the stakes are plucked up when the tent is remooved. This is applied to expulsion out of ones settled place; and is opposed to stablishing. Deuteron. 28. 63. Prov. 2. 12. C^r 15. 27. root the up] as a tree plucked up by the roots: Jude, 12. So Job. 31. 12. land of the living} that is, this world. See Psl. 27. 13.

V. 8. shall see] the Chaldee paraphra-seth, shall see thy punishment and fear before the Lord.

V. 9. the man] the mighty-man. It hath reference to verse 3. be we strong for, would

would be strong, and prevail; as Psal. 9. 20. or, strengthened, and hardened himself. his mōe-faileſs or, in that he hath, that is, his substance; the Greek sayth in his vanity.

V. 10. green olive] always fresh and flourishing. See Psal. 37. 35. &c. 11. 16.

eye] continually; see Psal. 9. 6.

V. 11. hast done] the Chaldee addeth, hast done the vengeance of my judgment.

PSALM 53.

David describeth the corruption of a natural man, 5. and convinceth them by the light of their consciences. 7. He glorieth in the salvation of God.

To the master of the music on Ma-chalath; an instructing-psalm of David.

THE fool sayth, in his hart, there is no God: they have corrupted, & have made themselves abominable with injurious - evill; there is none that doeth good. God, fib the heavens, looked down upon the sonns of Adam: to see, if ther were any that understandeth; that seeketh God. Every-one is gone-back, together they are become unprofitable: ther is none that doeth good; none, not one. Doe they not know, that work painful-iniquitie: that eat my people as they eat bread; they call not upon God. There they dreaded a dread, wher no dread was: for God hath scattered the bones of him that besiegeth thee: thou hast made them abashed, for God hath contemptuously cast them off. Who will give out of Sion, the salvations of Israel? when God returneth, the captivitie of his people: Iacob shall be glad, Israel shall rejoice.

Annotations.

Machalath] this seemeth to be a kind of instrument, much like Ne-chlooth, Psal. 5. 1. It may also be interpreted Suches or Instrumēt. So in the title of Psalm 28. an instructing-psalm Maskil: see Psal. 31. 1. This psalm is the same in effect, and almost in words with the 14. Psalm, some few things changed. See the notes there.

V. 1. with injurious - evil] so the Greek sayth, with iniquities they are made abominable. Or, we may read, they have done abominable iniquitie.

V. 4. every one is gone-back] Hebr. All he, that is, Ecb one, or whosover he be: in particular. In Psal. 14. 3. he speaketh generally, all is departed.

V. 6. where no dread was,] that is, no cause of dread. God giveth to the wicked, a trembling hart, Deut. 28. 65. and a sound of fear is in their ears, Job. 15. 21. yea the sound of a leaf, chastiseth them, & they flee when none pursueth. Levit. 26. 36. Prov. 28. 1.

of him that besiegeth thee] or, that pitcheth camp against thee: speaking to the godly man. The Greek turneth it, of men-pleasers.

hast made them abashed] or, shalt make abashed, (for it is a promise, but set down as already performed, for the more assurance,) or, shalt put to confusion, to weet them, or their counsel; as they would have confounded thine. See Psal. 14. 6.

V. 7. who wil give] a wish; O that there were given &c. See the notes on Psal. 14. 7.

salvations] that is, ful salvation, health or deliverance.

PSALM 54.

David complaining of the Ziphims, prayeth for salvation. 6. Upon his confidence in Gods help, he promiseth sacrifice.

To the master of the music on Ne-ginloth; an instructing-psalm of David. When the Ziphims came, and syd unto Saul, doeth not David hide him self with us?

O God

3 O God, in thy name save mee: &
 4 and in thy power judge mee. O
 5 God, hear my prayer: hearken to the
 6 words of my mouth. For strangers,
 7 are risen up against mee; and daun-
 8 ting-tyrants, seek my soul: they have
 9 not set God, before them Selah. Loe
 God is mine helper: the Lord, is with
them that uphold my soule. He will
turn the evill, to my enviers: in thy
trueth, suppress thou them. With
voluntariness I wil sacrifice unto thee:
I will confess thy name: Iehovah, be-
cause it is good. For he hath freely-
ridd mee, out of all distress: & mine
eye hath seen, on mine enemies.

Annotations.

2 **Ziphims**] or Ziphims, the inhabitants
of Ziph, a city in the tribe of Sudah,
Is. 15.24 by which there was a wil-
dernes and wood, wherin David hid him-
self when he fled from Keilah for fear of
K. Saul: and was bewrayed by these Zi-
phims unto the King, once and the second
time; whereupon he made this Psalme.
See the historie, 1 Sam. 23. 14. 15. 19. &c.
and 16. 1. 2.

5 V. 5. **strangers**] the Ziphims, estran-
ged from God, and alienated from his
people. Psal. 58.4. Is. 1.4. So wicked men
are called **barbans**, Psal. 59.6. In Psal. 86.14.
this is repeated by David: but for **Zedim**,
strangers, there he calleth them **Zedim**.
prowd. **daunting-tyrants**] terrible-dis-
mayers, as Saul and his retinue, whose ter-
ror daunted many. See Psal. 10. 18.
seek my soule] my life, to take it away:
see the note on Psal. 35.4.

6 V. 6. **with them that uphold**] or, **among**
the upholders, the valiant soldiers that hel-
ped David in his battels: as 1. Chron. 12.
1. &c. a like manner of speech is, Indg.
11.31. **thou art among them that trouble mee**.
V. 7. **return the evill**) to weet, which

they intend against mee. For the righteous
escapeth out of trouble, & the wicked shall come
in his stead. Prov. 11. 8. **suppress them**)
resist them, or cast them off. Compare Psal.
143. 13.

V. 8. **With voluntariness**] or, **in freenes**;
that is, freely, liberally, of a willing minde.
Such sacrifices she law mentioneth, Levit.
7. 16.

V. 9. **eye hath seen**) to weet, the work,
or reward of God; in Chaldee, the ve-
geant, or mine enemies, mentioned before in
ver. 7. and as is expressed in Psal. 91.8. but
often this word is concealed, as Psal. 37.21.
& 91.12. **or hath viewed them** with delyte;
see Psal. 22. 13.

PSALM LIV.

David in his prayer complaineth of his fear-
full case. 10. He prayeth against his enemies, of
whose wickednes and treacherie he complaineth.
17. He comforteth himself in Gods preservation
of him, and confusion of his enemies.

To the master of the music on
Neginoth, an instructing-
psalm of David.

H ear thou o God, my prayer: &
hide not thy self, from my sup-
plication-for-grace. Attend to me,
and answer me: I mourn, in my me-
ditation, & make-a-troubled-noyse.
For the voice of the enemy, because
of the vexation of the wicked: for
they bring upon me painful-iniqui-
tie, and in anger they spyefully-hate
me. My hart, is pained within me:
and the terrors of death, are fallen
upon me. Fear and trembling, is
come into me: and horrour, hath
covered me. So that I say, who wil
give me a wing, as a dove: that I
might flee and dwel. Loe, I would
make far off my wandring-flight: I
would lodge, in the wildernes Selah.
I would

9 I would hasten my safe-escaping: frō
 the wind of driving-forward, frō the
 tempest. Swallow ~~shew~~ Lord, divide
 their tongue: for I see, violent-wrong,
 & strife in the citie. Day and night,
 they compas it upon the walls ther-
 of: & painful-iniquitie and molesta-
 tion ~~are~~ within it. Woeful-evils ~~are~~
 within it: and fraud and guile, de-
 parteth not from the street thereof.
 For, not an enemy reproached mee;
 for I could beare it: not my hater,
 magnified against mee; for I could be
 hidden from him. But it was thou to
 man esteemed of as my self: my guide,
 and my known-acquaintance. Wee
 which-together, made sweet-secret-
 counsele; went into Gods house, with
 the societie. Let death seize, upon
 them; let them goe downe quick to
 hell: for evill, ~~are~~ in their dwelling-
 places in their inmost-part. I will call
 unto God: & Jehovah, will save mee.
 Evening and morning and at noon,
 will I meditate and make a noyse: &
 hee heard my voice. He hath redeem-
 ed, my soule in peace, from the
 battel against mee: for with many,
 were they with mee. God wil hear,
 and afflict them, even he that fitteth
 from antiquitie Selah: for that they
 have no changes; neyther fear they
 God. He sent-forth his hand, on his
 peaceable friends: he profaned his co-
 venant. The words of his mouth were
 smoother than butter, but battel, was
 in his hart: his words, were softer thā
 oil; but they were drawn-swords. Cast
 thou, thy careful-burden upon Ieho-
 vah; and hee will susteyn thee: he wil
 not give the just-man, for ever to be
 moved. But thou o God, wilt make

them goe down, to the pit of corru-
 ption: men of bloods and of deceyt,
 shall not live half their dayes: but I
 will trust in thee.

Annotations.

V. 3. *I mourn]* as one cast down with
 sorrow, making a doleful noyse. *medi-
 tation* for, discoursing-talk, prayer, complaint.
 The Hebrew *Sach*, signifyeth any large dis-
 course or exercise of the mind or mouth; by busie
 musing, talking, praying, conuering with ones
 self or others.

V. 4. *they bring]* they make, move or turn
 upon me iniquitie, both by unjust imputatio-
 n of evill, and inflicting of punishment. For
 the word is used both for *iniquity* and the
 punishment thereof; as is noted, Psalm. 1.8.
 The Chaldee sayth *they testify falsehood a-
 gainst mee.* *spitefully-hate mee]* or, bear
 mee a privy grudge, with a purpose to avenge;
 as the word signifyeth, Gen. 37.41. & 50.15.

V. 5. *is payned]* or, trembleth with pain.
 The word usually meaneth such pain as a
 woman feeleth in her travell.

V. 6. *horror]* or, amazed-quaking;
 when the senses are smitten with affomish-
 ment. Therefore the Greek turns it, dark-
 ner.

V. 7. *who will give]* a wish, & that I had;
 or & that some would give. See Psal. 24.7.

wing as a dove] which being a fearful
 bird, flyeth fast to deserts and rocks to
 hide it self, Jer. 48.28. *wing* is put for
 wings: as fowl for fowles: Psal. 8.9. *that*
I might fly] or, I would flye, and dwel,
 to weet, somewhere, where I can find safetie:
 but no place is named, so note the more
 uncertainty.

V. 8. *in the wildernes]* the place whither
 the women (the Church) also flyeth in her
 persecution. Rev. 12.6.14.

V. 9. *hasten safe escaping &c.]* or, I would
 speed my evasion: hasten my deliverance. So
 David hastened his flight from Absalom; 2 Sa.
 15.14 &c. *from wind of driving-forward]*
 that is, from the driving (stormy) wind, that
 bears all things away before it meaning the
 storm of persecution: which forced him

to flee. This Greek turneth it, from pusillanimity, (or feebleness of spirit:) intimating his only fears driving him to this flight.

V. 10. Swallow] that is, destroy. It hath respect to *Dathas* and *Abiram's* death; who with there company were swallowed alive into the earth, Numb. 16. 32. as after in the 16. verse here is explained. divide their tongue] for, their tongue, that is their language, counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Absalom's counsellors (that persecuted David) were divided, 2 Sam. 17. 1. - 4. - 14.

V. 11. they compass it] to weet, violent wrong and strife before mentioned; which were as walls about the town: or they, that is, those wicked persons.

V. 12. For, not an enemy] or. Because, it was no enemy that reproached me: the Greek turneth it thus, For, if an enemy reproached me, I could suffer it, &c. for I could bear] Hebr. and I could bear it: and, being instead of *for*, or otherwise, as in Psal. 60. 23. and 51. 18. magnified] that is, spoke great and boastful words; see before Psalms. 35. 26.

V. 14. But thou] Hebr. And thou; and is often used for but; as Gen. 42. 10. Isa. 10. 10. So in Greek, Rom. 1. 13. and often in the Psalms. The Chaldee addeth, But thou Achitophel a man like to me &c. esteemed of as my self] or, according to mine order, or estimation: that is, my very equal, my peer; of as much regard and worth as my self. The Greek turneth it, like-minded: a word which th'Apostle useth, Phil. 2. 20.

my guide] or, my Duke, my Chieftayn, or master. So the Hebreue *Alluph* is used generally for a Duke or Chieftaynor, Gen. 36. 15. &c. and so the Greek turneth it here. It is also used in special for a Chief friend, Prov. 18. 28. & 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here aimed at, as the Chaldee nameth him: who was one of David's princes, and freinds, even his chief counsellor, and became a traytore, 2 Sam. 15. 12. 31. & 16. 13. my known-

acquaintance] or, my familiar, whom I acquainted with my counsels, purposes &c. as Psalm. 32. 11.

V. 15. made-free secret-counsel] that is freely communicated our secret affayres, eth to other: of the mysterie of godlynes: whereof see Psal. 14. 14. These were fulfilled between David and Achitophel, Christ, & Judas the traytore.吐 the societie] or in the concorde, company, that is, the multitude that run-together, frequenting the publick assemblies. And this was done with outward hast and hurtling together; and with concordant minds: wherfore the Greek here turneth it unanimite or concord. This word is after used for a company or concorde, Psal. 64. 3. and hath the name of tumultuous-running together, Psal. 2. 1.

V. 16. Let death seize] or Death shall seize; exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him; as the Hebrew forme noteth, that is, on every of them. to hell] to the place and state of death; Psal. 16. 10. as the conspirators with Korah, went down quick into hell, Num. 16. 30. 33. in their dwelling-place] or, in their sojourning-place; for this life is a pilgrimage; wher then are but guests. in their inmost-part] or, within them: in the mids of them: meaning their hart.

V. 18. and at noon] These three times in the day, they used to pray in Israel; as David here practised, and Daniel afterwards, Dan. 6. 10. And at the six hour, (which was their noon-time) Peter went to prayer, Act. 10. 9. Though the day was then divided into twelv houres, Joh. 11. 9. yet of old, they had but these three times or houres. meditate] or pray: see the note on verse 3. and Psal. 77. 4.

V. 19. from the battell against me] from the neer-sight (the confill) with me: the Greek sayth, from them that drew neer to me, meaning his foes; as Psal. 27. 2. with many] or in many, were they with me. This is doubtful whether it be meant of foes, or freinds. If of foes, it may be resolved thus, for with many,

many, (with a great multitude) they were fighters with me. If of friends; it may be understood of Gods Angels, that in a great number were with him, pitching camp for his ayd, Psal. 34. 8. as Eliphah sayd, many more are with us, than with them, 2 King. 6.16. 17. The Chaldee explaineth it, for in many afflictions his word was for my help.

V. 20. even he that fitteth] that is, the several, that abideth one and the same, in counsel, power &c. ^{as changes]} or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it; of sinners which change not their evil way. It may also be meant, as alterations of their good estate; that is, no adversities, as Job. 10.17.

V. 21. He sent forth his hand] that is, laid violent hands: as Achaea. 13.21. ^{his} peaceable-friends] or, them that were at peace with him.

V. 22. drawn-swords] that is, wounding deadly. A like similitude Solomon useth, Prov. 11. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57.4.

V. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have giyen thee, in all thy wants & need: or, whatsoever he giveth thee, to exercise thy faith & patience, by adversities. The Greek well turneth it *thy care*: which phrase th' Apostle useth, 1 Pet. 5. 7. Cast all your care upon him &c. The Chaldee sayth, Cast thy hope on the Lord. Compare also herewith, Mat. 6.25. Luk. 12. 22. Psal. 37.5.

susteyn thee] or, foster and nourish thee; with food and all other necessaries. The word though it be general, yet is often used for nourishing, Gen. 45. 11. and 47. 12. 1 King. 18.4. So the Greek also turneth it here. *not give*] that is, not suffer, as Psal. 16.10.

V. 24. pit of corruption] the Chaldee expoundeth it, the deep Gehenna. ^{men} of bloods &c.] that is, bloody men: as Psal. 5. 7. ^{not live-half}] Hebr. not halfe their dayes: that is, not come to half the dayes of their life: but be cut off by untimely

death. So Job. 15. 32.

PSALM 56.

David praying to God in confidence of his word, complaineth of his enemies. 10. He professeth his confidence in Gods word, and praefeth to praise him.

To the master of the music, concerning the dumb dove in fair-places, Micham of David: when the Philistines took him in Gath.

B E gracious to me o God, for so
try-man would swallow me up: all the day, warring he oppresseth me. Mine enemis would swallow me up, all the day: for many, doe war with me o most-hye. In the day I shall fear: I, wil trust unto thee. In God, I wil prayse his word: in God doe I trust, I wil not fear, what flesh can doe vnto me. All the day, my words they grievously-wrest: against me, all their thoughts be for evil. They draw together, they keep close themselves, they doe observe my steps: because, they earnestly-exspect my soule. For painful-iniquitie shall they escape-safe? in anger, cast down the peoples o God. Thou hast counted my wandering; put thou my tears in thy bottle: are they not in thy register? Then shall mine enemies turn back, in the day *thine* I call: this I know, that God wills for mee. In God, I will praise the word: in Ichovah, I will prayse the word. In God doe I trust, I will not fear: what earthly-man, can doe unto mee. Thy vowed, are upon mee o God: I will pay, confessions unto thee. For thou hast delivered my soule, from death; hast thou not also my feet,

feet, from sliding & for to walk-on,
before God; in the light, of the living.

Annotations.

L Concerning the dumb dove] or, after the Hebrew phrase, the dove of dumbnes; thus David speaketh of himself, as of a dove subject to vexation among the ravenous kites the Philistines, which were far disfayned from Gods people in faith, though neir in habitation: as the Greek translateth it, the people cast off frō the saints. Or Item, interpreted dumbnes, may also be turned, a Congregation, as in Ps. 18. 2. &c so the meaning is, the dove of the Congregation of them that be cast off, that is, of the Philistines. And thus the Chaldee expoundeth it, To praise for the Congregation, which is like to a silent dove, in the time when they are driven farr from their cities. &c. Michiam Ja. Jewel, or golden Psalm: see Psal. 16. 1.

took him in Gath] David fleeing from Saul to Achish King of Gath; and being there known: changed his behaviour; and fayned himself foolish; and was so dismissed, 1 Sam. 27. 10. &c. wherupon he made the 34. Psalm: After that he fled againe to Achish; and dwelt there with him, hee & his company, 1 Sam. 27. 1, 2, 3. &c.

V. 2: would swallow mee up] or, breath-eth after mee, to take and devour mee. The word Shaaph is used for sooping in of drink; Job. 5. 5. also, of the wind or breath, Jer. 2. 24. & 14. 6. and so for breathing after any thing to come thereto: Job. 7. 12. Eccles. 1. 5. So after, in Psal. 57. 4. & 119. 131. o most shitt] o bye God, as the Chaldee explaineth it: The Greek sayth, from the heighth; wee may also translate it, in heighth, that is, highly, (proudly) they warr against mee. But Merom, Heighth, is sometime Gods attribute, as Mich. 6. 6. Psal. 92. 9.

V. 4: In the day] or, what day: that is, whensoever I shalbe afraid.

V. 5: what flesh can doe] or, question weise, what can flesh doe unto mee? by flesh, meaning corrupt and weak man, as is expressed, ver. 12: This like title is given to

men, in Psal. 78. 39. Gen. 6. 3. Esai. 40. 6.

V. 6. they grieveously-wrest] they painful-ly form, and frame my words (or my matters) perverting them, and giving them an other figure or fashion. So the Hebrew word is used for fashioning Job. 10. 8. It signifieth also, grieving, Esai. 63. 9.

V. 7. They draw together] or, gather, that is, convene and combine together: or, gather warres, as is expressed, Psal. 140. 3. So Psal. 59. 4. my stepps] or my beels, or footfoles; after the manner of that old serpent: Gen. 3. 15.

V. 8. cast down] or make defend, to weet, to the pit of corruption, as Psal. 55. 14. or nether parts of the earth, as Exod. 32. 18.

V. 9. my wandering] my fitting to and fro: as from Sauls presence to Gath, 1 Sam. 21. 10. from thence to the cave of Adullam, 1 Sam. 22. 1. from thence to Mispeh in Moab, ver. 3. then to the forest of Hareth in Judah, ver. 4. then to Keilah, 1 Sam. 23. 5. thence to the wildernes of Ziph, ver. 14. thence to the wildernes of Maon, ver. 21. then to Engedi, 1 Sam. 24. 1. 2. and so frō place to place, as a partrich on the mountaynes: in all which David acknowledgēd Gods care and providence towards him.

in thy bottel] that is, reserve them diligently. Bottels were used to put in milk and wine, Judg. 4. 19. 1 Sam. 16. 20. In the Hebrew there is an allusion to the former word wandering, called Ned: a bottle being also in this tongue called Ned: having difference in writing, but none in sound: are they not in thy register?] or, is thy book and reckning: meaning, doubtless they are. A question is often used for an earnest affirmation or denyall. As; when one Evangelist sayth, Doe ye not err? Mat. 12. 24. another sayth, ye doe err. Mat. 12. 29.

V. 10. that God wil be for mee] or, with mee; or, that God is mine: as the Greek sayth, thou art my God.

V. 13. Thy vower are upon mee] that is, I have shak-offerings ready, wherewith to pay my vower which I made unto thee. A like phrase is in Prov. 7. 14. Upon mee are peace-offerings. See also how vowers were payd with

with peace or thank-offerings, Levit. 7.15.16. Psal.66.13. Or, they are upon mee; that is, I am bound to pay them : or, doe now binde my self, and take them upon mee. The Chaldee sayth, On mee I have received of God thy-vowes. [confessions] that is, as the Chaldee sayth, sacrifices of confession, or thank: which were distinguished from vowes, Lev.7.12.13.16.

V. 14. halē ibea not-eis] meaning, hardly thou-hast: as before in ver.9. & Psal.116.9. from sliding] or, frō driving, frō thrush; that is, from sliding by the thrust of my-enemies. to walk on] or converse: it noteth a continual and pleasing carriage of ones self acceptable to God: therfore the Greek-expresteth it by wel-pleasing; and the Apostle foloweth the same, in Heb.11.4. from Gen.3.24. So in Psal.116.9. The meaning also of the phrase here is, that I may walk: as that which one Prophet sayth, Isabell, to dwel.1.Chr.17.4. an other sayth, lehibet, that I may dwelle. 2 Sam.7.1. the light of the living] or, light of life: meaning the vital or lively light which men here on earth do injoy: & therfore in Job.33.18;30. this is oppo. led to the pit or grave; and in Psal.116.9. it is called, the land of the living: wherof see Psal.27.13. This also respecteth the better light of hys; mentioned by our Saviour, Job.8.14..

PSALM 57.

David in prayer flying unto God, complaineth of his dangerous case. 9. He encourageth him self to praise God.

To the master of the music, Corrupt not, Micheam of David: when he fled from the face of Saul, into the cave.

BE gracious to me o God, be gracious to mee, for in thee, my soul hopeth for safarie: and in the shadow of thy wings will I hope for safarie;

till the woeful-evils passeth over. I will call unto God most-high: to the God, that perfectly accomplishleth towards mee. Hee will send from heavens, and save mee; he hath put-to-reproch, him that would swallow mee up Selah: God will send his mercy & his truthe. My soul is among Lions; I lie among inflamers: the sonnes of Adam; their teeth, are spears and arrowes; and their tongue, a sharp sword. Be exalted over the heavens o God: over all the earth, be thy glory. They prepared a net for my steps, he bowed down my foule: they digged a pit before mee; they are fallen, into the mids of it Selah. Firmly-prepared is my hart o God, firmly-prepared is my hart: I will sing, and praise-with-psalm. Raise up my glorie, raise-up psalterie and harp: I will raise up at the day-dawning. I will confess thee, among the peoples, o Lord: I will praise-thee-with-psalm, among the nations. That thy mercy is great unto the heavens: and thy truthe unto the skyes. Be exalted over the heavens o God: over all the earth, be thy glorie.

Annotations.

C Orrapt not] or, Brigged not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by syn: as is noted on Psal.14.1; sometime, perdition, or, after destruction, the punishment of syn. Psal.78.3&4; Gen.5.13, & 9.14.15. It is a more vehement word than fidding, Exek.2.6.8. This word is also in the title of the 58.59. & 75. Psalms. Micheam] a golden song: See Psal.16.1. from face] or, for fear of Saul. See Psal.3.1. into the cave] Saul sought Da-

vid in the wildernes of Engedi, upon the rocks, amoong the wild goats: and being there in a cave, David cut off the lap of Sauls cote, and would not kyll him. Which when Saul after perceiveth, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oþer of David that he should not destroy his seed; he ceased his persecuting for a time. 1. Sam. 24. David in that distress, made this Psalm.

V. 2. evils passib] that is, every evil; or, the whol-heap of evils, passeth.

V. 3. perfectly accomplisheth] or performeth, to weet, his grace, or his promise; or my affayres, bringing them to a full end and stay. So Psal. 139. 8. A like speech the Apostle useth, Phil. 1. 5.

V. 4. He will send] or usually sendeth; to weet, his hand, Psal. 144. 7. or, his Anger, as Dan. 3. 27. and so the Chaldee explaineth it; or, his mercy and truthe, as after here followeth. Swallow mee] or, breatheth after mee. See Psal. 55. 2.

V. 5. Lions] called here Lebaim, hairy, stony, couragious-Lions; of Leb, that is, bari, courage. As there be sundry sorts of Lions, so have they sundry names; see Psal. 7. 3. Lions are mentioned in the scriptures, for the stoutnes of their bort, 1. Sam. 17. 10. boldnes, Proy. 28. 1. & grymnes of libertie countenance, 1. Chron. 12. 8. Saul and his courtiers are here Lions to David, as were the Kings of Alshur and Babel afeare unto Israel, Jer. 10. 17. the Roman Emperour to Paul, 2 Tim. 4. 17. and all wicked rulers over the poor people, Proy. 28. 11. infamers] boasters; meaning, fyrie heres and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul, 1. Sam. 24. 10. spears] Hebre. the spear; as charre for charre, Psal. 68. 18. So wylt speaketh of a generation whose teeth are fowlers, and their jaws, knives to cut up the afflicted out of the earth, Proy. 30. 14. See also Psal. 55. 12. & 19. 3.

V. 6. over the heavens] the Chaldee expoundeth it, over the Angels of heaves: so in verse 12.

V. 9. Rouse-up] or Stirr-up, to weet, thy self: or Awake. A word of exciting; Judy. 5. 11. Compare this with Psalm. 108. 5. 3. &c. my glorie] my tongue, or Toule. See Psal. 16. 9. & 30. 13. at the day-dawning] I will rouse up my self with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it; and so stirr it up. A figurative speech.

V. 11. That thy mercie] or, For, thy mercy is great &c. Compare Psal. 36. 6.

PSALM LVIII.

David reproveth wicked judges. 4. describeth the nature of the wicked; 7. devoteth them to Gods judgments. 12. Wherat the just shall rejoice.

To the master of the music. Corrupt not; Michtam of David.

IN deed, ô assemblie speak ye justice? judge ye righteousness, ô sonnes of Adam? Yea in hatt, ye work injurious-evils: in the land, ye weigh the violent-wrong of your hands. The wicked are estranged from the womb: they err from the belly, speaking a lye. Hot-poyson they have, like-as the hot-poyson of a serpent; as of the deaf asp, that stoppeth his ear. Which wil not hear, the voice of charmers: of him that enchanteth, enchantments of him that is made-wise. O God, break their teeth in their mouth: burst-out the Lions roches, ô Iehovah. Let them be refused as waters, that pass-away: bend he his arrowes, be they as cut-off. As a snayl that rickleth, let him goe-away: at the un-timely-birth of a woman, as they that have not seen the Sun. Ere that they shall perceiv your thornes of the Brâble

ble: even alive even in wrath; he will tempestuously whir it away. The just shall rejoice, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked. And earthly-man shall say, Surely this is fruit for the just: surely ther is a God, that judge in the earth.

Annotations.

C Ommis not] Bring not to perdition &c. See Psal. 17. 1. & 16. 1.

Vers. 2. **B** assembly] a band, Company, or Congregation. The Hebrew Elem, which hath the signification of binding in a sheaf or bundle; seemeth here to be a company that are combined, and con federate. Of, it may be taken for the binding of the tongue; that is, dumbnes, (as before in Psal. 56. 1.) and be read thus: Of strub, doe ye speak dumb justice? or, mutenes of justice? As blaming them for speaking and boasting of justice; when in deed justice was dumb, & opened not her mouth; but they gave most unjust sentence.

R ighteousnes] or equities: that is, righteous playn and equal things. Judges are called Gods; Psal. 82. 6. and therfore should imitate God, who sayth, I doe speak justice, and declare righteousness. Isa. 41. 19.

V. 3. **y**e weigh] or, ye balast (of the Hebrew Palz), ye peise. A similitude taken frō the weighing of things which should be in even peise and proportion; Prov. 16. 11. so justice should weigh all words and works in equity, & reward them accordingly: but these weighed out wrong for right.

V. 4. **f**rom the womb] that is, even frō their mothers womb, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This note sheweth mans naturall corruption: So in Isa. 48. 8.

V. 5. **H**ot-poyson they have] or, His wrath is to them. The Hebrew Chamah dignifieth both poyson and rage or fury, each of them being hot. The Greek here turneth

it rage: the similiende of a serpents, rather giveth it to be poyson; as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venim, and malice.

: like-as] or, according to the likenes. It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poyson mankind. Gen. 3. 1.

Serpent] or snake, called in Hebrew Ne chash, of expernes, for it was more subtle than any beast of the field. Gen. 3. 1.

Deaf asp] or, cockatrice; or the serpent Python; called in Hebrew Pethen, which name boorth (by the contrary) the un persuadenes which this Psalm sheweth to be naturally in that beast. And to the wicked have the title of Apetites, Vape ries, or Disobedient. Tit. 1. 16. Ephe. 2. 3.

Pepper] Hebre. will stop, that is, usually stoppeth his ear, with his tayl (as humane writers report) whiles the other he lay eth on the ground; or, is naturally deaf of it.

V. 6. the voice of charmers] which with words use to charm serpentes, that they can neyther bite nor sting: as may be gathered both by this place, and by Eccles. 10. 12. &c. 8. 17. And these Charmers have their name in Hebrew of whispering, or, soft sweet and eloquent speaking, Psal. 41. 8. Isa. 3. 3.

Inchanter] of him that inchanter] or that compreth, conjoyneth: associateth. Inchanters have this title here, and in Deut 18.11. eyther because by sorcerie they associate serpentes making them tame and familiar, that they hurt not: or because such persons use to bind and tye bands or things about the body, to heal or hurt by force: or because by their conjuring art, they have societie and fellowship with Devils. And that these evil arts ate not here approved, the law sheweth Deut. 18. Only similitudes are taken from them, as elsewhere from the thief, Rev. 16. 15. the unrighteous judge, Luk. 18.1.2.6.7. the unjust steward, Luk. 16. &c. of him that is made wiser] of the wised, that is, the learned, expert, the趁着 wage.

Ver. 8.

8 Vers. 8. *refused as waters*] that is, (as the Greek explaineth,) *set at naught; nothing esteemed; as waters that pass away and are not regarded.* *bend be his arrowes*] or, *his arrow*, (for the Hebrew hath a double reading;) that is, *every of his arrowes*. And this may be meant of the wicked man, whose arrowes bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off. *be they cut off*] or, *let them be as if they were cut off*; or, *even as strawes*: meaning it of the wicked's arrowes: or if of their own persons, *let them be even cut off*; as the Greek sayth, *until they be weakened*.

9 V. 9. *snayl that melteth*] or, *snayl of melting*; that is, *a consuming snayl*; which creeping out of the shell, casteth her moistures, and so wasteth to death. Also with salt, a snayl melteth into water. *let him goe away*] or, *walk*; meaning, *let him dye*. So where one Prophet sayth, *to goe with thy fathers*; 1 Chron. 17. 11. an other sayth for it, *sleep, that is dye*. 2 Sam. 7. 12. *the untrusty birth*] or, *fallen birth*, meaning fallen before due time. So Job. 3. 19. Eccles. 6. 3. 1.

10 V. 10. *Ere that they shall perceive*] or, *Before men shall understand*. He speaketh to the wicked, of their sudden destruction. The meaning seemeth to be this: *Ere men shall perceive* (or feel,) *the pricking of your thorns* which are thorns of the Bramble, *God wil as with a whirlwind destroy every of them*. The bramble or briar (mentioned also in Iothams parable, Judg. 9. 14. 15.) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrew Sir is used both for a thorn, and a pot: wherfore some here translate *pots*; yet yeilding the same sense. The Greek turneth it *thorns*. *alive*] or *even quicke*; which noteth sudden destruction; as Psal. 55. 16. *let them goe downe to be alive*: or their lively vigour, which made them fear no destruction, as Psal. 78. 20. *my enemies are alive are mighty*. This word is sometime used for raw flesh, 1 Sam. 2. 15. which some that translate the for-

mer word *pots*, reteyn also here. *even in wrath*] or *as with burning anger*. Wee may also understand the word *thorn*, thus: *as wel the living thorn*, (that is fresh or green,) *as the thorn of burning*, that is, the burr or *fear thorn*: because on the bramble, some of the thorns are parched and dry, when others are young and green. *be wil, tempestuously whisht away*] God will take away, (or shew away) it, that is every *thorn*, *as with a whirlwind, or tempest*. For, *as with a whirlwind that passeth*, *the wicked is no more*, Prov. 10. 27.

11 V. 11. *his frost is blood*] This noteth both the greatness of the slaughter: and comfortable use which the just shall make hereof. Compare Psal. 58. 24. Esai. 53. 3. Rev. 14. 10.

V. 12. *earthly-star*] Hebr. *Adam*; put here for men in general: as son for sons, & King. 1. 1. 6. With 2 Chron. 33. 6. See also Psalm. 8. 9. *fruit*] that is, *a comfortable reward*, after their labours and troubles. As Heb. 12. 11, Jam. 3. 18. So the Chaldee translateth it, *a good reward*. *God, that judge*] or Gods judging. A mysterie of the holy Trinitie, used sundry times in the scripture, as *Gods caused me to wander*, Gen. 20. 13. *he is holy Gods*, Jos. 24. 19. *be u living Gods*, Jer. 10. 10. though most commonly it is otherwise. See the note on Psal. 3. 3.

PSALM 59.

David prayeth to be delivered from his enemies. 7. He complaineth of their cruelty. 9. He trusteth in God. 12. He prayeth against them. 17. He praiseth God.

To the master of the musik, Corrupt nor; Michham of David: when Saul sent, and they kept the house, for to kyll him.

D Eliver me, from mine enemies, O my God: frō them that rise up against me, for thou settest me on high. Deliver me,

ver me frō the workers of painful-in-
iquitie: & save thou mee, frō the men
of bloods. For loe they lay-wayt
for my soul, the strong doe draw-to-
gither against mee: not for my tres-
pass, nor for my syn lehovah. With-
out iniquicie in mee, they run & make-
ready: rayse thee up, to meet mee, &
see. And thou Iehovah God of hofts,
God of Israel; awake, to visite all the
heathens: be not gracious to any that
unsaythfully-work iniquicie Selah.
They return at evening, they make
noise as a dog: and compass the citie.
Loe, they utter with their mouth:
swords are in their lips: for who hear-
eth? But thou Iehovah, wilt laugh
at them: thou wilt mock, at all the
heathens. His strength, unto thee
wil I take-heed: for God, is mine hye-
defense. The God of my mercie will
prevent mee: God, will let me see on
mine enviers. Slay them not, lest my
people forget; make them wander-
abroad in thy power, and bring them
down; our shield, Lord. The syn of
their mouth, the word of their lipps:
whē they shalbe take in their haugh-
tynes: and of cursing and of false-de-
nyal, let them tell. Consume in
wrath, consume and let them be no
more: and let them know, that God,
ruleth in Iacob: to the ends of the
earth Selah. And they shall return at
evening, make-noise as a dog; and
compass the citie. They shal wander-
abroad for to eat: and shall howl, if
they be not satisfied. But I, wil sing
thy strenght, and will shewe at morn-
ing, thy mercie: for thou hast been
an hye-defense to mee; and a refuge,
in day of my distress. My strength,

unto thee will I sing-psalm: for God
is mine hye-defense, the God of my
mercie.

Annotations.

C *Orrupt not*] or bring not to perdition.
See Psal. 57.1. *Michtau*] a nota-
ble song: see Psal. 16.1. *to kill him*]
or *to doe him dye*. Saul having cast his spear
at David, & myslid him; sent messengers
after unto Davids house, for to keep (or
watch) him, and to kyll him. But his wife
Michal (Sauls daughter,) bewrayed the
matter, let David dowe at a window, and
so he escaped. 1 Sam. 19.10,11,12. Hereupon
on he made this Psalm.

V. 2. *set mee on hye*] set mee aloft, where
I may be safe, that my foes reach not to
mee.

V. 4. *not for my trespass*] to weet, against
them: as elsewhere David professeth, 1 Sam.
24.10,12.

V. 5. *without iniquicie*] to weet, of me,
or *en my part*, understanding it of syn, as
in the former verse: or *without punishment*
(understanding it of the enemies) they run
&c. Iniquicie is often used for punishment:
see Psal. 59. 28. Or, *without iniquicie*, (with-
out blame) in their own conceyt: as in Ier.
50.7. their enemies sayd wee offend not, because
they have synned &c. *to meet mee*] mean-
ing, for good; that is, to assist mee. For som-
time meeting, is to oppose and resist; Psal. 35.3.

V. 6. *to visite*] namely, with punishment,
as Exod. 20.5. See otherweise, in Psal. 8.5.
the heathens] that is, the wicked, mine
enemies; called here heathens, as elsewhere
strangers; Psal. 44.5. *unsaythfully-work*]
or, *disloyally-commit*. See this word, Psal.
25. 3.

V. 7. *They return at evening*] The ene-
mies like hungry dogs, come at evening,
secretly to surprise and devoyr mee. So
wicked persecutors, are likened to doggs;
Psal. 22.17. or it may be a prophesie of
their extreme povertie, that when others
goe to rest, they goe about howling for
meat. *make noise as a dogg*] barking grim-
ming.

ning, howling: as a dog for his meat; as after vers. 15. 16. therfore the Greek turneth it, they are hungry.

V. 8. *utter*] or well-out, as from a fountain; babbled or babble; as Prov. 15. 2. This similitude is explyued, Jer. 6. 7. As the fountain casteth out her waters, so she casteth out her malice. [swords &c.] that is, they speak sharp devonring words. So the Chaldee interpreteith it, words that are sharp like a sword. See Psal. 57. 5. [who bearith] These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would punish them.

V. 10. *Hu strength*] understand, O God that art his strength: And it may be meant of himself, though he speak as of an other, 1. because in the Hebrue ther is sometime a sudden change of the person, as Dan. 9. 4. thou keepest covenant towards them which love him, that is, which love thee. Deut. 5. 10. that love me, and keep his commandments; for, my commands; Mic. 1. 2. Hear ye people all they, for all yee. 2. Because in the last verse of this Psalm, it is repeated *My strength*. 3. also in this place, both the Greek & Chaldee turne it *my strength*. 4. Because in the next verse it is written in the Hebrue text letters, *bi mercie*, but by the vowels and margin, *reddi, my mercie*; which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy Saul, thus. O God that art his strength, and hast given him the Kingdom, and this power. For even wicked rulers have no power, except it be given them from above; Job. 19. 11. And David much respected Saul, as Gods Asyndeted. 1 Sam. 26. 11. 2 Sam. 1. 14. *Take heed*] or, wil keep, observ: that is, wary upon thee; or keep thanks & prayles for thee, as verse 18.

V. 11. *God of my mercy*] or, of his mercy, (as is observed on the former verse;) or, my God of mercy; that is, my merciful God. *prevent me*] to weet, with mercy, or blessings, as Psal. 21. 4. [let me see] to weet vengeance: Psal. 54. 9. as the Chaldee also here explyueth it.

V. 12. [people forger] to weet, their syn, and punishment for the same. Dead men are forgotten, Psal. 3. 13. Eccl. 9. 5. so their punishment whiles they live, is the more memorabile. [make them wander] to weet, as vagabounds. The word hath reference to Cain judgment, who was not kylled, but marked for a vagabond: Gen. 4. 13. 14. Some punishments are less tollerable than death it self. Rev. 9. 6.

V. 13. *The syn of their mouth* &c.] This sentence is difficult; for 1. it may have reference to the former, that my people forget not their syns and punishments, but may tel of them: or 2. it may respect them selves; let them tel (or confess) their own syns and punishments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. Or 3. it may shew the cause of their judgments, For the syn of their mouth &c: and so the Chaldee expoundeth it. [when they shall] or, and let them be taken. [and of cursing] or, for the curse, (the execration,) which may be understood of the syn, according to Isa. 10. 7. or, of the punishment therof; as Deut. 30. 7. [off false denye] of their lying; or of their leanness. The original signifieth eyther: and may also be meant of syn, or the punishment therof. [let them tell] or, they shall tel speaking of his people, or of the wicked themselves.

V. 14. *Consume*] to weet, them: as Loose, Mat. 21. 2. for, loose him. Mark. 11. 2.

V. 15. *And they shall return*] or, let them return &c. a prophesie of, or prayer for their punishment answerable to their syn: as before, verse 7.

V. 16. *They, shall wander*] or, make themselves wander, scatter themselves abroad. The Hebrue hath a double reading, to include both these: so 2 Sam. 15. 20. See a like punishment of the wicked, Job. 15. 13. The Chaldee addeth, They shall wander abroad, that they may take a pury for to eat. [shall howl] or, shall cry all night, to weet, hungry and unsatified: The Hebrue signifieth eyther of these: but the Greek chooseth the former, they shall murmur, howling for hunger.

17 V. 17. sing thy strength] that is, praise with song, thy strength; who canst defeat my foes, and protect me.

PSALM 60.

David complaining to God of former afflictions, now upon better hope prayeth for deliverance. 2. Comforting himself in Gods promise, he craveth that help wherin he trusteth.

To the mayster of the musik, upon Shushan eduth: Michtam, of David; for to teach. When he fought, with Aram of Mesopotamia, and with Aram of Zobah: and Ioab turned, and smote Edom in the vally of salt; twelve thousand.

3 O God, thou didst cast us away
4 thou didst break us: thou wast
5 angry; turn again unto us. Thou
6 didst make the land to quake, didst rive
7 it: heal thou the breaches therof, for
8 it is mooved. Thou didst shew thy
9 people a hard thing: thou didst give us
10 to drink, the wine of astonishing-hor-
11 rour. Thou hast given, to them that
12 fear thee, a banner, to be bye-displayed: because of the certayn-trueth Se-
lah. That thy beloved may be deli-
vered: save thou with thy right-hand,
and answer mee. God spake by his
holynes, I wil be glad: I shall divide
Shechem, & measure the vally of Suc-
coth. Gilead shal be mine, and Manas-
seh mine; and Ephraim the strength
of mine head; Ichudah shal be my law-
giver. Moab my washing-pot: over
Edom I shall cast my shoe: Palestina
shoost thou, over mee. Who wil lead
me along, to the citie of strong-de-
fense: who wil lead me unto Edom?
Is it not thou, & God that badst cast

us away: and wouldest noe goe forth,
& God, in our hosts? O give thou us
help from distress: for vayne-falshood,
is the salvation of earthly-man.
Through God wee shall doe valian-
tines: and bee, will tread-down our
distressers.

Annotations.

Shusan] that is, the six-stringed instru-
ment, (or Lile.) see Psal. 45.1. eduth] 13
that is, the testimonie; which here ey-
ther belongeth to the musick, now un-
known to us: or meaneth, the Psalm to
be a testimonie of Davids faith & thank-
fulness: or to be sung by the Priests before
the Ark of God in the sanctuarie; which
Ark and Tables of the covenant in it, was
called the Testimonie. Exo. 40.5.10. Michtam] 14
a golden song; see Psal. 16.1.

V. 2. Aram] that is, the Aramites, or
Syrians: the posterite of Aram, the son of
Shem, the son of Noah; Gen. 10.22.

Mesopotamia] a country so commonly
called of the Greek, Att. 7. 2. in Hebrew
Naharayim, that is of (or between) the two
rivers; meaning Tigris and Euphrates, be-
tween which this land lay. So the Chal-
dee expoundeth it, Aram which is by Eu-
phrates. Zobah] a countrey neer the
other, called of Greek writers Syria Saphe-
na.

Edom in the vally of salt] that is,
the Edomites, or Idumeans in the salt vally;
a place in that countrey, wherof mentio-
is also made, 2 Kings. 14.7. twelve
thousand] in the historie 2 Sam. 8.13. this
victorie is ascribed to David; in 2 Chron.
18.11. it is ascribed to Abishai, Ioabs bro-
ther; & there also the number is eighteen
thousand. It seemeth that Captayn Abi-
shai first set on them, and flew 6000, after
him followed Ioab and flew 12000. moe,
here mentioned. And to David is this vi-
ctorie attributed, because he was King.

V. 3. cast us away] This complaint seem-
eth to have reference unto that miserable

state wherin Israel was, 1 Sam. 13. 19. &c. & 31. 7. turn] The Chaldee addeth, turn thy glorie to us.

V. 4. the Land quake] that is, shake the base thereof, as Judg. 2. 7. compared with Heb. 13. 26. 27. 28. also Ezek. 31. 15. This land, the Chaldee expoundeth the land of Israel. rive it] as at earthquakes rifts & chinks appear. This word is not elsewhere used in scripture. heel] that is, repair: see the like phrase 2 Chron. 7. 14.

V. 5. astonishing-horror] or recting-giddiness: meaning, they were drunken with afflictions, which caused horrour, as drunkennes with wine causeth giddiness. This word is also used, Eze. 11. 17. 20. 21. 22.

V. 6. a banner] of ensigne. This word is applied to the flag or ensigne of the gospel; Eze. 11. 12. & 49. 22. & Eze. 10. here, to David and his victorie. to be hys displayed] or, to set for a banner, whch hath the name of lifting-hye. the certayn-truth] of thy promises.

V. 7. answer me] or w^r; mee and my people. The Hebrew hath both readings. The Chaldee explaineth it Receive my prayer.

V. 8. shall divide] this meaneth a full possession, after conquest. Jos. 1. 6. & 13. 7. Shechem] a citie in the tribe of Ephraim, not far from Samaria. Gen. 33. 18. Jos. 10. 7. Succoth] a citie in the tribe of Gad; beyond the river Iarden. Jos. 13. 27.

V. 9. Gilead] and Manssch: These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time, they resisted David, and clave to Ishbosch Sauls son: 2 Sam. 2. 8. 9. &c. yet were by Gods promise to be subjected unto David. strength of my head] that is, my hornes wherwith I shall smite the people together, according to that promised blessing, Deut. 33. 17: or by head, may be meant headship, kingdom or principality.

longiver] or statute-maker: a title of authoritie; therefore the Greek translateth here, King. This also accordeth to the promise, made to Iudah; Gen. 49. 10. 1. Chron. 5. 2.

V. 10. Moab] the land or people of the Moabites, neer to the land of Israel; these were the posterite of Lot, Abrahams nephew, begotten by Lot in his drunkennes; of his own daughters; Gen. 19. 33. 36. 37. they had now forsaken the true God, and worshiped Baal-pechor and Chemosh; Num. 25. 1. 3. & 21. 29. were enemies to Israel, Num. 22. Judg. 3. 12. & subdued by David; & Sam. 8. 2. washing pot] that is, used for base services; as a vessel to wash my feet in. over Edom shall I cast my shoe] that is, I shall walk through, possess, and tread down the land of Edom (or Idumea,) whose inhabitants were Edomites, the posterite of Edom, that is, Esau the elder brother of Iacob; who profanely selling his birthright for a mease of red porridge, (called in Hebrew Adam,) had his name therfore Edom, to the perpetuall shame of him and his seed; Genes. 25. 30. & 36. 8. 9. Heb. 12. 16 as Iacob, by faith obteyned the glorious name of Israel; see Psal. 14. 7. Palestina shewth this] for this, in Psal. 108. 12. it is sayd; over Palestina I will shewt. So here it seemeth to be spoken in mockage, intimating, that howsoeuer the Philistims dominierd and triumphed for a while, (as appeareth Judg. 10. 7. & 13. 1. 1 Sam. 4. 10. & 31. 1.) yet shold they by David be subdued: as came to passe, 2 Sam. 8. 1. Therefore the Greek turneth it, the aliens are subject to me: the Chaldee thus, concerning the Philistines shewt and be strong o congregatiōne of Israel Palestina (called in Hebrew Peleſſeth,) was a part of the land of Canaan, westward by the sea; inhabited by the Philistims which came of the Caſtabims, nephewes of Mārāim the son of Chan the son of Noah; Gen. 10. 14. These with the Caphtorim first inhabited Caphtor, and fro thence came to Palestina; Am. 9. 7. where they drove out the Am̄ites; (the ancient inhabitants of the land;) and dwelt in their stead; Deut. 2. 23. And this seemeth to be the reason, why usually the Philistims are called in Greek Allophyli, Aliens, (of an other tribe or nation;) because they were not

not the first natural inhabitants.

V. 11. Who wil lead] it is a kind of wish, as Psal. 14. 7. yet implying also some difficultie, as the next verse here sheweth. ^{of strong defense} that is, defended, or fortified: see Psal. 31. 22. This may be meant generally of all strong cities that resisted David; or specially of Rabbah the chief city of the Ammonites: wherof see 2 Sam. 11. 26. 29. &c.

V. 13. from distresses] or from the distresser, the adversarie. ^{for vayn} Hebr. and vayn: but and, is often used for because, or for: as 1 Sam. 22. 28. with Psal. 18. 18. so Isa. 64. 5.

V. 14. doe valiantnes] or valour, that is valiant acts: according to the prophetic, Num. 24. 19. or, make a power, that is, gather an armie, as the phrase is used, 1 Sam. 14. 48. and in Ezek. 28. 4. it is used, for gathering of wealth. See the notes on Psal. 18. 33. ^{will tread-down} in Greek, will set at nought, OR contemne.

PSALM LXI.

David speaketh to God upon his former experience. 5. He voweth perpetual service unto him because of his promises:

To the master of the music, upon Ne-ginath, a psalm of David.

Hear thou ô God, my shrouding: attend to my prayer. From the end of the land, unto thee doe I call when my hart is overwhelmed: lead thou me unto the rock, that is higher than I. For thou hast been a safe-hope to me: a towre of strength, from the face of the enemie. I wil sojourn in thy tent for ever: I wil hope-for-safety, in the secret of thy wings Selati. For thou ô God, hast heard my vowedes: hast given inheritance, to them that fear thy name. Thou wilt add dayes unto the dayes of the King: his

yeres, shalbe as generation and generation. He shall sit for ever before God: prepare thou mercy and truth, which may keep him. So wil I sing-psalm to thy name, unto perpetuite: that I may pay my vowedes, day by day.

Annotations.

Vpon Neginath] or with neginath, that is, the playing on the strings of the instrument: meaning that this psalm was to be sung with musik of stringed instruments. See Psal. 4. 1.

V. 3. end of the land] the utmost border of the land of Canaan, where David sometime was driven to abide. 1 Sam. 17. 24. or, end of the earth: is overwhelmed] or covered over, to weet, with grief, (as the Greek explaineth it,) whereby it fainteth; opprest with sorrow. So Psal. 102. 1. & 77. 4. & 107. 5. & 14. 4. lead thou] or, thou wilt lead: a speech of fayth, from former deliverances, as the next verse sheweth.

bigher than I] which I cannot get vp on, unless thou lead me.

V. 4. a safe-hope] or, shrouding-place: where he hoped for, and had found safe shelter.

V. 5. I wil sojourn] or shall abide. See Psal. 14. 1. in the secret] or, the hiding-place, called elsewhere the shadow of his wings. Psal. 36. 8. & 43. 8. See Psal. 91. 1. - 4.

V. 6. my vowedes] that is, my prayers made with vowedes; as the saintes used, Gen. 28. 20. Judg. 11. 30. 31. Hereupon, prayer is called in Greek Proseuchē, of pouring out vowedes to God. inheritance to them] so the Greek also hath it: or, given me the inheritance of them: that is, such a blessing as usually thou beflowest on such as fear thee. The Chaldee paraphraseth, thou hast given an inheritance in the world to come, to them that fear thy name.

V. 7. Thou wilt add] or, prayerweise, add thou &c. so the rest. dayes unto dayes] or, upon dayes; that is, a long life. of the King] meaning himself, and speci-

ally Christ, who was to be his son after the flesh. So the Chaldee saith, of the King Christ. See Psal. 72. &c. 89.22.30.37.38.

V. 8. *He shall sit]* to weet, on the throne, that is, reign: or sit, that is, dwel, or abide; as Psal. 140.14. *prepare]* or, appoint, as his due and ready portion. The Hebr. is *Man*, a name whereby that prepared meat was called, which God gave his people from heaven. Psal.78.24.

V. 9. *day by day]* or day and day; that is, dayly. The Hebrue usual phrase is, *day day*; so Psal.68.10. Gen.39.10. Isa.58.2. Ezr.16.5. sometime, *day and day*, as Hest. 3.4. 2 Cor.4.16. So two two, Mark.6.7. for, two and two. The Chaldee maketh this paraphrase, *when I pay my vowed in the day of the redemption of Israel, and in the day when the King Christ shall be anoynted to reign.*

PSALM 62.

David professing his confidence in God, discourgeth his enemies, 6. repeateth his assured confidence. 9. Teacheeth the people to trust in God, not in worldly things. 12. Power and mercy belong to God.

I To the master of the music over Ieduthun, a psalm of David.

2 Y Et-surely unto God, my soule keepeth silence; from him, is my salvation. Surely he is my rock, and my salvation: mine hye-defense, I shall not be moved much. How long will yee indeavour-mischief against a man? ye shalbe kyllled, all of yow: ye shalbe as a bowed wall; as a fence, that is shoo ved at. Surely they consult to thrust him down, from his hyc-dignity; they delight in a lye: with his mouth each of them blesseth; and with their inward-part, they curse Selah. Yet unto God, my soule keep thou silence: for from him, is my expection.

7 Surely he is my rock, & my salvation:

mine hye-defense, I shall not be moved. In God, is my salvation and my glory: the rock of my strength my safe-hope, is in God. Trust ye in him in all time, O people; power-out your hart before him: God, is a safe-hope for us Selah. Surely the sons of base-man are vanitic, the sonns of noble-man are a lye: in balances to mount up, they, together are lighter than vanitic. Trust not ye in oppression, and in robberie become not vayn: if powerful-wealth doe increase, set not the hart theron. Once did God speak, twise heard I this-same: that strength perteyneth to God. And to thee O Lord mercie: for thou, wilt pay to man, according-to his work.

Annotations.

O *Yea feduthus]* that is, over Ieduthuns posterity; who was a singer in Israel. 1 Chron.25.3. or, *re feduthus*: See also Psal.39.1.

V. 1. *Yet-surely]* or *Qurely*. It is an earnest affirmation, against some contrary contention or speech: and excludeth also other things. So ver.3.5.6.7.10. *keep eth silence]* or is silent, or still; that is, quiet, submis, and (as the Greek explayneth it) subject: the rebellious affections being tamed and subdued. See also Psal. 4.5.

V. 3. *moved much]* or, moved with a great moving. Persecuted, but not forsaken; cast down, but I perish not, as 2 Cor. 4.9. for God giveth the yssue with the temptation. 1 Cor. 10.13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

V. 4. *indeavour-mischief}* this word is not found elsewhere in the scripture. It denoceanth both a purpose in mind, and a thrusing forward in act of any mischevous deed.

against a man] in Chaldee, against a gracion man. So man here is used as in Lev.1.1. if ye can find a man: that is, a just and godly man.

man. *ye shall be killed] or will ye be murdered? violently-killed.* Some Hebrew copies varying a point or vowel, give it an active signification, *wil ye murder?* This the Greek followeth: but the former sense here fitteth best. *a sense] wall, or more: an other word then the former.* *boasted at] or thouſt, namely for to fah, as is expressed, Psal. 118. 13.* Hereby is meant a great and sudden twine; as Isa. 30. 13. Ezek. 13. 13, 14.

V. 5. *from his bye dignitie] or excellencie wherunto he was exalted of God.* David speaketh this of himself, (therefore the Greek hath, *same honour;*) and blasphemeth them here for oppugning his dignitie, as he did before in Psal. 4. 3. *they delights] or readily like of, and accept of a deceivable hys.* *each of them blesseth] Hebr. they bles: but his mouth, leadeth us to mind it of all in generall, and every one in particular.* Compare Psal. 1. 10. Blessing is used for fayre words, and sometimes fauorie, Rom. 16. 18.

V. 6. *my expectation] that is, my salvation expected and hoped for:* as verse 2.

V. 9. *in alldene] that is, alwayes.* See Psal. 34. 1. *pour out your hart] that is, the desires of your hart; your prayers, with tears.* A similitude taken from pouring out of waters, as is expressed, Lam. 5. 19. *pour out thy hart like water before the face of the Lord.* This was practised in Israel, when they drew water (from their hart) and poured it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soule, Psal. 42. 5. 1 Sam. 1. 11. The Chaldee maketh this paraphrase, *Cast down before him the pride of your hart, and pray before him with all your hart, and say, God is our hope for ever.*

V. 10. *noble-man] hereby is meant men of all degrees, hys and low.* See the notes on Psal. 49. 3. *in balances to mount up] or, to ascend: meaning that all men together, if they be put in one balance and vanitie in an other, they will mount up, that is, be lighter, than vanitie it self.* And the word *hebel, vanitie* here

used, denoteth a vnyke light thing, as the breath of ones mouth, or bubble on the water.

V. 11. *in oppression] that is in goods gotten by oppression, extorcion or fraudulent injurie.* this word importeth guylful-wrong; as the next, more open violent robborie. See also Isa. 30. 12. *become-not ryon] that is foolish and vile in respect of others; and deceiving your selvers.* For to make *ryon,* is to deceive, Jer. 23. 16. and to *wck-ryon,* is to be vile and come to nothing. Job. 27. 12. Jer. 1. 1. Rom. 3. 23. This instruction which concerneth all men, David appliceth to his soldjers, that they should not give themselves to the spoile. Compare Luk. 3. 14.

powerful wealth] riches; see Psal. 49. 7. *set not the bart] that is, doe not affect it, or carefully-regard it; but use this world, as though you used it not, 1 Cor. 7. 31.* So, to *set the hart,* is to regard or care for a thing. 1. Sam. 4. 10. & 9. 20. 2 Sam. 18. 3. Exod. 7. 23. Prov. 23. 17.

V. 12. *Once] Hebrew Onr, meaning once time, as Exod. 30. 10. and as is expressed, Job. 6. 3. So twice, or two times.* Though it may also be interpreted one thing, two things, (as *achath* is one thing, Psal. 27. 4.) The Greek here sayth, *Once spake God, before two things have I heard.*

V. 13. *to man] that is, to every-one, as this phrase is opened, Mat. 16. 17. Rom. 1. 6. Rev. 22. 12.* *to his work] whether it be good or evil.* See the like in Prov. 24. 12. Jer. 31. 19. Job. 34. 11. Exod. 7. 27. 1 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.

PSALM 63.

David under persecution sheweth his thankes for God, and comforteth that he had found his him. 10. His confidence of his enemies destruction, & his own safarie.

A Psalm of David: when he was, in the wildernes of Iudah.

O God, thou art my God; early will I seek thee: my soule, thirsteth

3 etch for thee; my flesh longeth ardently for thee, in a land of drought, and weary without waters. So as I did view thee in the sanctuarie; for to see thy strength and thy glorie. Because thy mercie, is better than life: my lips shall celebrate thee. So will I bleis thee in my life: in thy name, will I lifte up my palmes. My soule shalbe satisfied, as with fat and fatnes: and my mouth shall praise, with lips of shewing joy. When I remember thee on my bedds: meditate on thee, in the night-watches. That thou hast been a helpulnes to me: and in the shadow of thy wings, I shrowded. My soule cleaveth after thee: thy right-hand upholdeth me. But they, that seek my soule for tumultuous-ruine: shall gge, into the lower-parts of the earth. They shall make him run out by the hands of the sword: they shall be the portio of foxes. But the king, shall rejoice in God: every-one that sweareth by him, shall glorie: but stopped shalbe, the mouth of them that speak a lye.

Annotations.

V *Ildernes of Iudah] the forest of Hæretsh, 1 Sam. 11.5. or, the wilderness of Ziph, 1 Sam. 23.14. both which were in the tribe of Iudah.*

V. 2. early] this noteth care & diligence, Job. 8.5. Hof. 5.15. Psal. 78.34. Prov. 1.18. Luk. 21.38.

longeth-ardently] this word (which is here ouely found) seemeth to denote an earnest or hot appetite for meat, as the former thirst is for drink.

land of droughts] that is, dry land, for so the wilds or deserts, were usually waterles. Psal. 107.33. 35. Exod. 17.1. Num. 20.1.2. Jer. 2.6.

weary] and consequently thirsty, which

is caused by wearynes. So Psal. 143.6. Or wearisome to travel, as the Greek translateth it *waterless*, which none can goe in.

V. 3. the sanctuarie] or the sanctifie, the holy place, so called for the more reverence, and because holyness became that house, Psal. 93.5. [for to see] this may be meant of his present desire to behold it as in time past: or as a continued speech of his passed comfort, when he did behold thy strength.

thy strength and thy glorie] both these were seen in the Ark of the testimony, whence Gods oracles were uttered, Exo. 25.22. Num. 7.89. called therefore the ark of Gods strength, Psal. 132.8. and also his glorie, 1 Sam. 4.21.22. See also Psal. 78.61. & 105.4.

V. 4. celebrate] laud, or glorifie thee. The Chaldee paraphraseth on this verse thus: because thy mercie which thou willest doe to the just in the world to come, is better then the life which thou hast given to the wicked in this world: therefore my lips shall laud thee.

V. 5. So will I bless thee] to weet, when thou restorest me agayn unto thy sanctuary: therefore also it my be taken for a prayer, So let me bless thee. *in my life]* that is, whiles I live, here on earth: as the Chaldee sayth, *in my life in this world*. So Psalm. 49.19. & 104.33. & 146.3. *Lift up my hands]* that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing, So Job. 11.13. Lam. 2.19. and 3.41. Psal. 141.2. It is called also the lifting up of the hands, Psal. 28.3. and spreading out of the palms, Psal. 44.25. & 88.10.

V. 6. fat] or, faine and fatnes. Both words in the original signifie fatnes: and hereby is meant satietie of pleasures; so Jer. 31.14. Psal. 36.9. The Chaldee expoundeth it, satisfied with thy law.

V. 7. when I remember] or *If I remember*, that is, so oft as. The Hebrew *im, if*, is here used for when; as also 1. Sam. 15.17. So in Greek, *ean, if*. Matth. 6.32. is *hara*, when, Luk. 11.34. *watches]* or custodies, observations; which were in the night, as is expressed, Psal. 90.4. See the notes there.

- 8 V. 8. *helpfuler*] that is, *a full help*; as
Psal. 44. 27. *of thy wings*] which the
Chaldee translateth of thy divine majestie.
So Psal. 57. 2.
- 9 V. 9. *deceiteth after thee*] this noteth
love, constancie, and humilitie; and. *wisdom* in
the spirit: for as man and wife cleaving
together, are one flesh, Gen. 2. 24. *To her*
that cleaveth to the Lord, is one spirit, 1. Cor.
6. 17. And this union cometh of the Lord,
who sayth by the Prophet, *as the girdle*
cleaveth to the loynes of a man, so have I tyed
to mee the whole house of Israel, that they might
be my people; Jer. 13. 11.
- 10 V. 10. *for tumultuous -ruine*] that is, *to*
bring my soule unto destruction or ruine. See
this word, Psalm 35. 8.
- 11 V. 11. *They shall make him run -out*] or,
They (the enemies) shall pour out him, meaning
some principal, as Saul, or every of
his foes: or He (every one that seeks my
soule) shall be made run out; that is, *blood*
shall be spilt: as waters. Psal. 79. 3. A like
phrase is used Jer. 13. 21. Ezek. 35. 5. The
Greek translateth, They shall be delivered up
to the hands of the sword. *hands*] that
is, *the edge*, or *force* of the sword. as Job. 5. 10.
Jer. 13. 21. *portion of foxes*] that is,
left unburied, for foxes and other wild
beasts to prey upon and devour. So Sauls
blood flowed out by the sword, and his
company layne on mount Gilboa, lay for
a prey to the beasts, 1. Sam. 32. So Christ's
enemies slain with the sword, are eaten
of cavenous soules; Rev. 19. 21.
- 12 V. 12. *But the King*] that is, I who am
King by Gods anointing. 1. Sam. 16. 12. 13. &c
Christ the son of David. *sacred by him*] that is, by God; the Chaldee sayth; by his
word; by swearing, meaning Gods whole
worship, wherof swearing was a part. Deut.
6. 13. Esa. 45. 23. &c 67. 16. Jer. 4. 2. There-
fore that which the Prophet calleth
swearing, Esa. 41. 23. the Apostle calleth
Confessing to God: Rom. 14. 21.

PSALM. 64.

David prayeth for deliverance, complaining

of his enemies. 8. His prophetes布散 their destrucciōn;
or, where all men shall fear.To the master of the music,
a Psalm of David.

Hear my voyce. O God, in my
prayer: preserve my life, from
dread of the enemy. Hide me, from
the secret of evil-doers: from the tu-
multuous-rage, of them that work
painful-iniquite. Which have whet-
ted their tongue as a sword: have
bent their arrow, even a bitter word.
To shoot in secret places at the perfect:
suddainly will they shoot at him, and
fear not. They confirm to themselves,
an evil word; they tell, to hide snares:
they say, who shall see them? They
ferch-out injurious-evils; they acco-
plish an exquisite ferch: even the in-
most of each-man, and the deep-hart.
But God, hath shott at them, an ar-
row. Suddainly: their strokes have
been. And whom they have caused
them-every-one to fall upon them-
selves by their own tongue: they shall
betake-themselves to flight, whofo-
ever seeth them. And all men shall
fear: and declare the work of God; &
prudently-consider his deed. The
just man shall rejoice in Jehovah, and
hope-for-safetie in him: and glory
shall, all the upright of hart.

Annotations.

Prey] or meditation: see Psal. 95. 3. the
Greek sayth, when I pray unto thee.

V. 3. the feret] or feretrie, mystrie,
that is, Council, or assemble of evill-doers;
that is, the maligneant church; as the ho-
ly Church is called the feretrie (or mystrie)
of the righteous, Psal. 111. 1.

V. 4. *bent their arrow*] that is, laid their
T^h arrow

arrow ready on their bended bow. The like phrase was in Psal. 4. See also Psal. 11. 2. *bitter-word*] or bitter thing; as the Greek explaineth it. So after in vers. 6. an evil word, or thing. See the notes on Psal. 7. 1. A bitter word, is here called an arrow; and in Isa. 9. 3. their tongue is called their bow.

V. 6. *they tel, to hide*] or, of hiding; that is, impart their counsel one to another, how to hid: snares. *they accomplish in exquisite search*] or, a search searched-out, that is, a accurate diligent search. The Greek translateth, *they are consumed* Jerebng *out* serches; meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search searched out*, meaning that in their judgment, we can not escape their snares. *even the inmost* Hebr. *and the inmost*; that is, whatsoever any mans wit and deep hart can find out: or, *So deep (is) the inward-part and hart of man.*

V. 8. *have been*] or assuredly shalbe; the time past being used for more certainty; as in Isa. 9. 6. And by have been, is meant the sure event and accomplishment of Gods judgments on them; with the continuance of the same. As the Hebrew word of being, signifieth to come to pass or have event, 1 Sam. 4. 1. Job. 37. 6. and to continue to be, Dan. 1. 2. Esai. 66. 2. Ruth. 1. 2.

V. 9. *they have caused them every-one*] Hebr. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall (or.)* or *to stumble down*: signifying that Gods strokes should have effect to overthrow them, by their own devises. *betake them selves to flight*] or *shall wander-about in their flight*; which noteth great fear and unstaiednes, (which the Greek therfore turneth *are troubled*,) and is meant of the wicked; their favourites.

PSALM LXV.

Gods praises in Sion, for bearing patient, 4. for pardoning sins, 5. for his just administration in

the world, 10. and for his manifold blessings upon his land and people.

To the master of the music, a psalm, a song of David.

Praise, silent travail for thee; O God, in Sion: and to thee, shall the vow be payed. Thou hearest prayer: unto thee, all flesh shall come. Words of iniquities, have prevailed against me: our trespasses, thou wilt mercifully-cover them. O blessed is he, whom thou choosest and takest-neer, that he may dwell in thy courts: we shall be satisfied with the good-things of thine house, with the holy-things of thy pallace. Fearful-things, in justice thou wilt answer us; O God of our salvation: the hope of all the ends of the earth, and of those farr-off by sea. O be that stabilisheth, the mountains by his able-might: is girded-abour, with strength. Which appeaseth, the noyse of the seas, the noyse of their waves, and the tumultuous-noyse of the peoples. And fear doe they, that dwel in the utmost-parts, for thy signes: the out-goings of morning and evening, thou makest shewe. Thou visitest the land, and plenteously-moistnest it, very much thou enrichest it; with the stream of God, ful of waters: thou preparest their corn; when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou selest the furrowes of it: thou makest it soft with showres, thou blessest the bud of it. Thou crownest, the yere of thy goodnes: and thy pathes, drop fatnes. They drop, in the pastures of the wildernes: and the hylls are gyrded-about, with gladnes. The pastures are clad, with sheep; and the

the valleys are covered with corn: they shew, they also sing.

Annotations.

2 **P**rayse, siene wayeeth] or, is silent, that is, submissly and quietly expectib thee; see Psal. 62. 11; or, Vnto thee ther is silence, & prayse: that is, silence looking to receiv mercies, and prayse for them being received. The Greek sayth, prayse becometh thee. The Hebrew also may imply the same; though it be more significant. The Chaldee paraphrath thus, *The prayse of the Angels is couered at silence before thee & God whose ma-jeſtie (u) in Sion.*

3 **V.** 3. Thou hearest] or, O thou that hearſt; or he that heareth; see after in verse 7. all ſilb] that is, all ſorts of men; as Gee. 6. 12. Psal. 145. 21. All. 2. 17. This is a propheſie of all nations converted unto Christ.

4 **V.** 4. words of iniquities] or, of perverſies; that is, perverſe things, or words, unrighteous deeds. Words, are often put for things; as Psal. 7. 1. mercifully-cover] or, expiate, propitiare, purge away, and ſo cover, and forgive. Of the Hebrew Caphar, which signiſherb to cover; the Cover of the Ark, was called Caporeth, Exod. 25. 17. in Greek hilafteria, that is the propitiatorie, or mercy seat; Heb. 9. 5. which name Paul giveth to Christ, Rom. 3. 25; who is the true propitiatiōn for our ſins; 1 John 2. 2.

5 **V.** 5. takeſt-neer] or, cauſest to approch, to weet unto thy ſelf; the Greek sayth, ea-keſt unto thee. thy courts] or, court yards, the open-places of the tabernacle and temple. Ther was an inner court and an ou-ward, 1 King. 7. 12. one for the priests, another for the people, called the great court, 2. Chrys. 4. 9. 3 King. 21. 5. good-things] so the Greek explaineſt it wel: the Hebrew ſpeaking of the good-thing, in general, comprehending the whole ſtore of pleauures and commodities, as Deut. 6. 11. Gen. 44. 13. The like here followeth; holy, for all holy-things. And among good-things, understand the principal, the girt of the

holy Gboſt; as that which in Mat. 7. 11. is good things; in Luk. 11. 13. is called the holy Gboſt.

6 **V.** 6. Fearful things &c.] God out of his tabernacle, gave oracles and anſwers to his people, Num. 7. 89. and from heaven he answered to their prayers, againſt their adverſaries; Psal. 3. 5. he anſwered alwayes things reverend and fearful. *thoſe far off by ſea*] Wherby is meant, not onely thoſe upon the ſea; whoſe hope God is, Psal. 107. 23. 28. &c. but thoſe alſo that dwel farre afuſdes diſhoy ned by the ſea, as in illands, which way for diſlaw, Isa. 42. 4. So the Chaldee interpreteſt it, and of the flot of the ſea, which are diſhoy ned from the dry land (or continent.)

7 **V.** 7. O he that ſtabliſheth] or, which fertert faiſt; it is a continued ſpeech to God, as the words before and after manifest; but the person changed for more paſſion; like that in Job. 18. 4. O he that teareſt hiſ ſoule, for O thou that teareſt thy ſoule. See the notes on Psal. 59. 10. mountaynes] hereby is often meant, kingdoms, paſties, and common-weales, Jer. 51. 21. See Psal. 30. 8. The Chaldee understands it here, of Gods preparing food for the wild-goats of the mountaines.

8 **V.** 8. of the ſea] waters ſignify peoples, Rev. 17. 15. and ſea, are the huge armes of peoples, Jer. 51. 42. Eſai. 17. 14. 13. All ſuch, as wel as the natural ſeas, God alwa-geſt. See alio Psal. 46. 7.

9 **V.** 9. And they] or, Woe they fear.

unneſt-parts] or borders, to weet, of the earth; as is exprefſed, Isa. 41. 9. the out goings of morning &c.] This may be meant, both of the ſucceſſive course of day and night; and of them that goe out at morning and evening, which be men to their labour, and beaſts for their prey; as is ſhewed, Psal. 104. 20. - 23. and of peo-ple, inhabiting the Eaſt and West parts of the world.

10 **V.** 10. plenarioly-morſenſt it] This ſent the Greek yieldeſt: the Hebrew al-ſo may be turned, when thou hadſt made it to deſire rayna: or, & erueſt it the deſire there-

of. These thinge are spoken first of the Land of Canaan ; (as the Chaldee expoundeth, when rememb'rest the land of Israel ;) which God visited and blessed continually, as Moses calleth, Deut. 11. 12, and spiritual-
ly are images of Christ's Church : Ezek. 36. 3. 9. &c. very much] or, with mult-
itude, to weet, of riches (or good things.)
the stream] or, brook, riveret : See Psal.
1. 3. &c. 46. 1. The Chaldee paraphraseth,
from the fountayne of God, which is in heauen,
which is ful of the shoures of blessing.
of God] that is, with heavenly sweet and
whollome streames of waters ; not as Egypt,
watered with man's labour; but
drinking waters of the ryns of heauen. Deuter.
11. 10. 11. The stream of God, may here be
taken for an excellent stream, as mountayns of
God, , Psal. 36. 7. and the word with is to
be supplied. Compare herewith Joel 3. 18.
Rev. 22. 1. wher a fountayn, or pure river of wa-
ter of life, come forth fro the Lords house
and thone, their ova] theirs that dwel
in thy land, and house : after that thou
hast thus prepared the land ; and watered
it; thou makest it fruitful.

V. 1. sclest the furrowes] or, the dods,
that is, withdraw'yon causest the dods to ly
close to cover the seed. The Hebrew words
being indecible, to scle &c. have like fig-
nification with the former. See Psal. 49. 15.
& 77. 2. & 103. 20. makest it soft]
or makest, refoldest, makest it moist, with
drops of rain ; that fall many. See Psal.
72. 6. the bud] or branch, that which
springeth up, out of the earth. This name
is given to Christ himself. Esai. 4. 2. Zech.
3. 8. & 6. 12.

V. 12. yere of thy goodness] that is, thy
good yere: which thou honourest with sin-
gular blessings. So God commanding the
sabbath yere, promised to blesse the sixt
yere, that it should bring forth fruit for
three yeres, Levit. 25. 20. 21. But the good
yere, is that acceptable yere of the Lord, which
Christ preached, Esai. 6. 2. Luk. 4. 19.

thy pates drop] the dods: which are
Gods charre, Psal. 104. 5. in which water
is bound, Job. 26. 8. and from which rays

is dropped, to cause the earth to fructify:
Job. 36. 18. & 38. 26. 27. And pates here,
are properly such trachs, as are made by
charret wheeles.

V. 13. of the wildernes] where there is
no man; Job. 38. 16. that grass may grow
for beasts. Psal. 104. 14. Though sometyme
shepherds there feed their flockes; as Exo.
3. 1. girded with gladnes] rejoicing
for the store of grass that grow on them
on every side. Things are figuratively
sayd to be glad, when they atteyn unto,
and abide in their naturall perfection: so
light is said to rejoice, when it shineth clear
and continually; Prover. 13. 9.

V. 14. the pastures] or fields, are doshed,
that is, covered, abundantly stord with
flocks of sheep. For fields, the Greek par-
tech *pastures of the sheep*: the H. brue Casm,
signifieth boch. Psal. 30. 23. & 34. 6. but
the grammatical construction, and cohe-
rence here sheweth it rather to be fields
or pastures.

PSALM 66:

An exhortation to praise God, 1. to ob-
serve his works, 2. to bless him for his graci-
ous benefit. 13. The prophes vsed religiou
service to God. 16. He declarer God's special
goodnes to himself.

To the mayster of the psalme,
a song a psalm.

Howt ye unto God, all the earth.
With psalm sing the glorie of his
name: put glorit, to his praise. Say
unto God, how fearful is every of thy
works! through the greatness of thy
strength, thine enemies shal falsly de-
nye to thee. Let all the earth, bow-
down themselves to thee; and sing psalm
to thee: let them sing psalm,
to thy name Selah. Come and see, the
works of God: he is fearfull in his do-
ing, toward the sonnes of Adam. He
turned sea, to drie land; they passed
through,

through the river on foot : there did
7 wee rejoice in him . He ruleth with
his power , for ever ; his eyes , espye a-
8 mong the nations : the rebellious , let
them not exalt themselves Selah . Ye
9 peoples , blesse our God : and make the
voice of his praise to be heard . That
10 putteth our soule , in life : and hath
not given , our foot to be mooved .
11 For thou ô God , hast proved us : thou
haſt tried us , as silver is tried . Thou
12 haſt brought us into the net : thou
haſt layd traynes , on our loynes .
Thou haſt caused men to ride , upon
13 our head : wee came into lyte and in-
to waters : and thou haſt brought us
out , to an abundante place : I will
14 come into thine house with burnt-
offrings : I will pay to thee my vowe .
Which my lips have opened : & my
15 mouth hath spoken , in the distreses
upon mee . Burnt-offrings , of mar-
rowed ramims I will offer-up to thee ,
with incense ; I wil make ready beeves ,
with goat-bucks Selah . Come hear
ye and I will tel , all ye that fear God :
what he hath doen to my soule . Un-
16 to him , I called with my mouth : and
he was extolled under my tongue . If
I had seen in my hart , painful-iniqui-
17 tie : the Lord would not have heard .
But surely , God hath heard : hath
attended , to the voice of my prayer .
Blessed be God : which hath not tur-
ned-away my prayer , and his mercie ,
from mee .

Annotations.

1 **Hast**] to weet , with a joyful , or trium-
Spphant noise : see Psal . 41.12 . **all the**
earth] or , all the land ; that is , the inha-
bitants thereof ; as the Chaldee explyneth .

So ver . 4 . and Psal . 98.4 . and 100 . 1 . &c of-
ten in the scripture .

V . 2 . **pus glorie**] in Greek give glorie to
his prafte ; that is , make his prafe glorious , &
honourable . A like phrase is in Ios . 7 . 19 .
pus glorie , to Zehovah , that is , give him glo-
ry .

V . 3 . **fearful** is , every &c .] or , fearfull
art thou in thy works . One word singular ,
and an other plurall , meaneing exactly all
and every one : as Psal . 57.2 . & 62.5 .
fayfhy-dency] or , lyce ; that is , fayfhaedly sub-
mit . See Psal . 28.4 .

V . 4 . **Let all**] or , All shal .

V . 5 . **in his doing**] or , in practise , the
Greek translateth , in counsels . See Psal . 9 . 12 .

V . 6 . **sea to dry-land**] the red sea God
turned to dry-land by a strong east wind ,
dividing the waters , that Israel might goe
thorow it ; Exod . 14.21.22 . **through the**
river Jordan , when the banks therof were
full , was dried ; the waters stood still on an
heap , till all the people went through it ,
Jos . 3.13.14.15.7 . So the Chaldee explaineth
it , through the river Jordan , the sons of
Israel went on their feet . **there did wee re-**
joyce] he teacheith them to apply their fa-
thers deliverances to themselves ; for all
things forewritten , are for our learning
and use . Rom . 15.4 . A like speach another
Prophet useth ; he found him in Bethel , and
there he shake wab w . Hos . 12.4 . The Chal-
dee paraphraseth , I will lead them to the
mount of the booke of the Sanctuarie , there wee
will rejoice in his Word .

V . 7 . **effe**] that is , warthfully view in
the nations ; that is , (as Solochon expoun-
deith it) in every place , both the evil (persons)
and the good . Prov . 15.3 . **the rebellious**]
or , the off fallen , forward and refractorie per-
sons ; which exasperate and provoke the
Lord to bitternes , as the Greek here tra-
flateth . **exalte**] or , be exalted , (puffe up)
in themselves .

V . 8 . **peoples**] tribes of Israel : called
also peoples . Act . 4.27 . **make to be**
bear] or , cause (men) to bear ; sound scrib ,
audibly : see Psal . 26.7 .

-V . 9 . **That putteth our soule in life**] that
is , first

is, first giveth, then preserveth life, and finally restoreth our dead soules unto life. Saving from dangers of death, Psal. 30. 4. quickening them that were dead in syres. Ephes. 2. 1. The Chaldee expounds it, the life of the world to come. *[given our foot to be moved]* that is, suffered our estate to be changed, to our ruine. So Psal. 38. 17. Or 10. 13. Soc Psal. 21. 6.

V. 10. *as silver is tried*] Hebr. *as to try silver*: and this meaneth, sore afflictions; as at large is shewed, Ezek. 22. 19. 20. 21. 22. wherefore when God mentioneth lesser trials, he sayth, *Lae* *¶ have tried thee*, but not *as silver*. Isa. 48. 10. Hereby also is meant, a purifying from dross and corruption by afflictions. See Mal. 3. 3. Zec. 13. 9. 1 Pet. 1. 7.

V. 11. *straightner*, *] or affliction*, as the Greek also turneth it: but hereby a streyne-chaine or wringg-gyre may be meant; such as burdens are gyed with to beasts backs.

V. 12. *upon our head*] to use us as beasts for to carry them: it meaneth servile subjection. See the like in Isa. 51. 23.

came into syre and into waters] that is, passed through afflictions of sundry sorts: Psal. 32. 6. Ezek. 15. 6. 7. Also in Num. 31. 23. those things are layd to come into *(or pass through)* syre, which would abide the same, without being consumed, as metals. That sense hath also use here, as after is shewed. *an abundant place*] or, *a moist, a wel-watered land*: where we may drink our fill. The Greek calleth it *a refresing*: which wel fitteth with the comforts of the gospel, as Act. 3. 19.

V. 14. *opened*] that is, uttered, or professed, distinctly and seriously, as the Greek sayth, *distinguished*: for the mouth being opened in vowedes, signifieth that they may not be called back. Judg. 21. 35. 36.

distress upon me] or *in my distress*: so Psal. 18. 7. Or 59. 27.

V. 15. *marrowed ramus*] that is, fat & lusty. The word *ramus* is in Hebreu set after the word *incense*: which may therefore be read, *the incense (or perfume) of ramus*,

meaning the fat which was burned on the alear. And so it may intend *peace offerings*, as before he mentioned burns of offerings. See Levit. 3. 9. 10. 11. compared with Levit. 1. 10. - 13. The Chaldee expoundeth it, *incense of spices, and sacrifices of ramus*.

make ready] or offer, as the Greek interpreteth it. The Hebreu word *to make* or *doe*, is used for dressing or making ready of meat, or sacrifices, Gen. 18. 3. Judg. 6. 19. Exod. 10. 25. Or 29. 36. Levit. 16. 24. Or 22. 23. *beers*] the Hebreu *beker* is the Bees generally; one for many, as in Psal. 8. 9. These were the principal sacrifices, Lev. 1. 5. 10.

V. 17. *under my tongue*] that is, with my tongue: or it may be meant of the hart and inward parts, which are under the tongue.

V. 18. *If I had seen in my hart*] that is, had regarded with it: so to see, is to behold with a corrupt affection. Job. 31. 26. Thus God *cannot see evil*, Habak. 1. 13. *would not have heard*] for, God beareth not sinners: John 9. 31. nor hypocrites, Job 27. 8. 9. Prov. 15. 19. The Greek maketh it a wish, *Let not the Lord hear me.*

PSALM 67.

A prayer for the enlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.

To the master of the music on Ne-ginoth; a psalm in song.

GOD, be gracious unto us and blefus us: he make his face to shine, with us Selah. That they may know in the earth thy way: thy salvation among all the hebreus. Peoples shall confess thee, o God: peoples all of them, shall confess thee. The nations, shall rejoice and shewt: for thou wilt judge the peoples with righteousness: and the nations, in the earth, thou wilt guide them Selah. Peoples

6 Peoples shall confess thee, & God:
7 peoples all of them, shall confess thee,
8 The earth, yeildeth her increase: God
our God, wil bles us. God wil bles
us: and all the ends of the earth, shall
fear him.

Annotations.

Face so shinc] or, to be light, that is, cheerful & favourable. See Psal. 4.7. &c. 31.17.
V. 3. That they may know] meaning men, indefinitely: or, that thy way may
be known. Gods way is generally his admi-
nistration in the world; specially his gospel.
Act. 18. 25.26. as his salvation, is Christ.
Eph. 1.30.

V. 4. Shall confess] or, let them confess:
and so after.

V. 5. The earth] or land of Canaan, (as
the Chaldee explains it, the land of Israel,)
the seat of Gods church: whose fruitfull
increase God promised in the Law, Levit.
25.19. & 26.4. and the Prophets apply
it to the spiritual graces of the gospel. E-
zek. 34.37. Zech. 8.12. Esai 45.8. and our
land or earth, is our harts regenerate, to
bear fruits to the Lord. Math. 13.19--23.
Heb.6.7.

PSALM 68.

A prayer at the removing of the Ark, with
a prophesie of Christs resurrection. 1. An exhorta-
tion to praise God for his mercies, 8. and for
his care of the church. 19. A prophesie of Christs
ascension & beatfull following, for which God is
to be blessed; 32. and of the conversion of the
Gentiles, unto his further praise.

To the master of the music,
a psalm a song, of David.

Let God arise, let his enemies be
scattered: and they that hate him,
flee from his face. As smoke is driven
away, so drive thou them away: as wax
is melted at the face of fire: so let the

wicked perish, from the face of God.
And let the just rejoice, let the shew-
gladnes, before the face of God;
& let them joy with rejoicing. Sing
ye to God, sing psalm to his name:
make-an-hye-way, for him that ride-
th in the deserts, in Iah his name; &
shew gladnes before his face. He is
a father of the fatherless, and a judge
of the widows: even God, in the man-
sion of his holynes. God seateth, the
solitarie, in house; bringeth forth
those that are bound in chaynes: but
the rebellious, dwell in a dry-land.
O God, when thou wentest forth, be-
fore thy people: when thou march-
edst, in the wildernes Selah. The
earth quaked, also the heavens drop-
ped, at the face of God: Sinai it self,
at the face of God; the God of Israel.
A rayn of liberalitics, thou didst
shake-out o God: thine inheritance
when it was wearied, thou didst con-
firm it. Thy company doe dwel in it:
thou doost prepare in thy goodnes,
for the poor-afflicted o God. The
Lord wil give the speech: of those that
publish-glad-tidings, to the great ar-
mie. The kings of the armies, shall
flee shall flee: and he that remayneth
in the house, shall divide the spoyle.
Thongh ye lie, between the por-raun-
ges: ye shall be as the wings of a dove,
which is decked with silver; and her fe-
athers, with yellow gold. When the
Almighty scattereth-abroad, kings in
it; it shall be snow-white in I Salmon.
A mountaine of God, mount Bashan
is: an hilly mountain, mount Bashan.
Why leap ye o hilly mountains? this
is the mountayn, God desirereth for his
seat; yea Iehovah, wil dwel in it to per-
petual-

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18 petual-aye. Gods charret, twise-ten-thousand, thowlands of Angels: the Lord is with them, as in Sinai in the
 19 sanctuarie. Thou art ascended to on high, thou hast led-captive a captivite; thou hast taken gifts unto men: and also the rebellious; to dwell, ô Iah God. Blessed be the Lord, which day by day lodeth us: the God, our salvation Selah. Our God, is a God of salutations: & to Ichovih the Lord, belong the yssues of death. But surely God, will wound the head of his enemies: the haytie scalp, of him that goeth on, in his guiltinesses. The Lord hath sayd, I will bring-agayn from Bashan: I wil bring-again, from the gulfs of the sea. That, thy foot may embrew it self, in blood: the tongue of thy doggs, in blood of thine enemies even of every-of them. They have seen thy goings, ô God: the goings, of my God, my king in the sanctuarie. The singers were-before, the players-on-instruments after: amongst them the damosels, beating-on-cymbrels. In the churches, blest ye God: even the Lord, ye of the fountayn of Israel. There little Benjamin, with their ruler, the princes of Iudah, with their assemblie: the princes of Zebulun, the princes of Naphtali. Thy God hath commanded, thy strength: strengthê ô God, that thou hast wroughte for us. For thy palace, in Jerusalem: kings shall bring thee a present. Rebuke, the companye of spear-men; the congregation of mighty-bulls, with the calves of the peoples, and how that submitteth him self with pieces of silver: he hath scattered abroad the peoples, that delight-

in wars. Princely-ambassadoris shall come out of Egypt: Ethiopia shall hastily-stretch her hands, unto God. Sing unto God, ye kingdoms of the earth: sing-psalm, to the Lord Selah. To him that rideth, in the heavens of heavens of antiquitie: loe he will give his voice, a voice of strength. Give the strength, to God: his hye-majestie is upon Israk, and his strength, in the skyes. Fearful are those ô God, out of thy sanctuaries: the God of Israel, he giveth strength and forces to the people; blessed be God.

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Annotations.

Le God, arise] or stand up. By God, here is meant Christ our Lord; for of him is this psalm interpreted by the Apostle. Ephes. 4. 8. 9. 10. This entrance is taken from Moses, Num. 10. 35. where when the host of Israel rose up from mount Sinaï to journey towards Canaan, the Ark of the covenant of the Lord, went before them three dayes journey, to serch out a resting place for them. And when the Ark went forward, Moses sayd, Rise up Ichovah, and let thine enemies be scattered etc. where Moses respected not only the Ark (the figure of Christ:) but the promise of God, behold I set an Angel before thee to krep thee in the way, and to bring thee to the place which I have prepared; beware of him, and bear but voice etc. for my name is in him etc. Exod. 23. 20. 21. This was the Angel of the covenant; Mat. 3. 1. the Angel of Gods face, or presence, which saved the people, Isa. 53. 9. even Christ, whom they tempted in the wilderness, 1 Cor. 10. 9. in whom God was, 1 Cor. 5. 19. and who himself is God our all, blessed for ever Amen. Rom. 9. 5. David appliceth these things to his own time and action of bringing home the Ark, 1 Chron. 13. and propheticall also of things to come: as Act. 2. 30. 31.

V. 4. let them joy} to weet, inwardly, with

with delight (as the Greek explaineth it;) as the former word signifieth outward joy, ful carriage, and exultation.

V. 5. make-an-bye way] or, exalt: but that this is meant of a way, or way, first the Hebrew word *Solim*, naturally beareth; as Isa. 52.10. & 57.14. secondly the Greek version *bodopoietae*, make-way, confirmeth it; thirdly the scope of this place sheweth it; compared with Isa. 40.3. Where the Voice in the wilderness cryeth to prepare the way of the Lord Christ, Mat. 3.1. deserts] places where things are mixed and confused, as the word *Gharaboth*, properly signifieth. So *Gharabah*, is a desert or wilderness, Isa. 40.2. and there is a declaration of this place, that vallies should be exalted, mountayns de-based, crooked things made straight; and rough-places, smooth. Isa. 40.3. Luk. 3.5. The Greek version here, *epi dusmon*, meaneth also the same: for though the word be ambiguous, and signifieth the west-parts; yet is it often used for the deserts or plains of the wilder-ness. Num. 33.43.10. & 35.13. Deut. 1.1. Is. 1.10. 2 Sam. 4.7. in [ab his name] or by [ab his name], to weet, sing & praise him. *Zab*, is the proper name of God in respect of being or existence, for he is of himself, Exo. 3.14. giveth to all, life and breath and all things, and in him, we live, and move, and have our being; Act. 17.25. 18. It is the same in effect with *Ichorab*; but more seldom used: of which see Psal. 83.19.

V. 6 a judge] that is, a defense, and avenger of their wrongs. See Exod. 21.22.23.24. Isa. 1.17. Lam. 1.27. mansion of his ho-lynes] or his holy mansion, whereof see Psal. 16.8.

V. 7. the solitarie] them whish are alone, or desolate; meaning without children. in house] that is, giveth them children. See Psal. 113.9. in chaynes] or, in conveniencies, that is, in convenient and commodious sort; or, into fit (and convenient) places. The Chaldee saith, in fortitude. The Chaldee thus, he brought forth the sons of Israel, which were bound in Egypt. dry-land] or, barren-ground, named in the original of the bleaknes or tabunes, as wheron nothing

groweth. This the Chaldee referreth to Pharaoh and his host, which were obstinate and would not send away Israel, that they dwelt in a dry land.

V. 9. Sinai it self] or, this Sinai to weet, quaked, when God came down upon it to give his law: see Exod. 19.16.18. Heb. 12.18. The Chaldee sayth, Sinai, the smoke thereof ascended like the smoke of a furnace, because the majestie of God the God of Israel, was revealed upon it. These words David borrowed from Deborah song, Judg. 1.4.5. Sinai is a mountayn in Arabia, Gal. 4.25, in the wilderness through which Israel passed, Exo. 19.1. It was called also Horeb. See Psal. 106.19.

V. 10. reyn of liberallities] that is, a libe-ral, plentifull, free and bountifull rayn, proceeding of Gods free grace. So elsewhere is mentioned, the rayn of blessing; Ezek. 34.26. Spiritually this meaneth the doctrine of the gospel; Deut. 32.2. Isa. 41.8. Hos. 14.6. 7. & 6.3. Heb. 6.7. See Psal. 65.10.

shake-out] or sted and spinkle abroad as with the waving of the hand; the Greek turneth it separare. God divideth the Iewis for the rayn, Job. 38.15. 26. 28. & 37.6.

wobes it &c.] Hebr. and wearyd, that is drye, fainting for want of water: as Psal. 63.2.

V. 11. Thy company] the hol of Isra-el, seated in Canaan. The Hebrew word *Chayab* signifying Life, is used for all living creatures, commonly beasts, and among them wild beasts, in which most life appeareth, Gen. 1.24.25. &c. also for fishes, Psal. 104.25. Applied to men, it meaneth a Companie or societie, either good, as in this place, or evil, as after in verse 31. It is used for an host of men, as 1 Sam. 23.13. in sted wherof, in 1 Chron. 11.15. is written *Machanah*; a Camp, or Leager. The Greek here turneth it *Zoa*, Living-rightes: which word is used in Rev. 4.6. & 5.8.9. where, mystical speech is of Christs church. prepare] to weet thine inheritance, (or, fruitfull bisseggs therin,) for the poor, (or afflicted,) that is, the church. This every man was to acknowledge, whc he broughte the first fruytes unto God

God. See Deut. 23.5.6.—9.10. The Chaldee expoundeth it, that prepared the hosts of the companies of Angels, for to do good to the poor-afflicted.

V. 12. *wil give the speech*] or, gave the word; but it may be taken for a prophecie. And by giving the speech (or word,) his meant, either the ministering of matter and speech unto them; or the conserning and performing of that which they have spoken. So Paul desired the prayers of the churches, that speech might be given him, Ephes. 5.19. Col. 4.3. But the Chaldee referreth this to the Law; *The word of God, gavethe words of the Law to his people.*

of those that publish glad-tidings] or (applying it to Christ's time) *of the Evangelists, of the sealer that preacheth the gospel, or bringeth good news.* Such are in armes, they that bring tidings of victory, as 2 Sam. 18.19. Such in Christ's armes, are the preachers of the gospel, Rom. 10.15. The original word here *mebassiroth* is of the feminine gender, usually understood therefore of women, such as sung songs of victory, as Exod. 15.20. 1 Sa. 18.6.7. but the scripture no where calleth such, *the publishers of glad-tidings*: we may therefore understand it of men; for 1. as Solomon called himself *Koheler*, that is *a Preacher*, (in the feminine gender,) or *a preaching fork*, Eccles. 1.1. so may any Evangelist in like sort be called *Mebassireth*.

2. Also the Greek version maketh it the masculine, *the Lord will give the word (τον εὐαγγελιζόμενον)* to the men that evangelize. 3. And in 1 Cor. 40.9. such are spoken to in this sort and form, as did preach good tidings to Sion and Jerusalem, which seemeth to be principally ment of th' Apostles. 4. The Chaldee paraphraist also applieth it to men, though past, as to Moses and Aaron, which evangelized the word of God, to the many companies of Israel.

to the great noise] meaning the church, of whose warfare, see Isa. 40.2. Rev. 19.14. 2 Cor. 10.4. or if we refer it to the Evangelists, there is a great host of them; or to the tidings that they tell, it is, of much war. The Chaldee refers it to Moses and Aaron that evangelized

zed Gods word to the grecs: *boots of fire*.
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V. 13. *shall flee*] this is meant of Christ's enemies, as in verse 2, though here is an other word, signifying a weaseling fugit, seeking where to hide them; as Rev. 6.15. So five Kings fled from Joshua, and hid them in a cave; Jos. 10.15. See also Job. 11. 2.4.5.8. *she that removeth*] Heb. the woman, (or habitation,) that is the woman, or women, who goe not out to warr, but keep at home, as Jude. 5.14. Tit. 2. 1. As the church is sometime likened to a Woman, Rev. 12. 1. so the Chaldee appliceth this here to the congregation of Israel, that divided the spoile from heruu. *divide the spoile*] this is a blessing; Isa. 53. 12. done after victory. Inde. 5.30. Luk. 11.22. and with joy; Isa. 9. 3. For spoiles are used to denote richer, Prov. 1.13; Ex. 31.11; Ex. 26.19:

V. 14. *between the two banks* or *rentes*, to weet, of stones, made to hang pots & kettells on, in the camp or leager; places where skullions lye, and so are black; meaning hereby affliction and miserie, as on the contrary by the dares silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assyled, or indangered. And this the Greek seemeth to favour, turning it, *[was meson toon dromo].* amidst (or between) the inherauers; even as they also translate the two borders or limits between which Fischer conched; Gen. 49.14. which tribe had the Philistines at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase; *Toe God of Israel sayd, Though reyneggs ly (or sleep) between the countours, behold the choch of Israel, which is like unto a dove, covered with clouds of glorie, divideth the spoile of the Egyptians.*

with yellow gold] understand agayn, decked with yellow (or greenish) gold; that is, of a golden colour, and green, as the original word importeth, Lerv. 13.43; Ex. 14.37:

V. 15. *the Almighty*] or *Afflition*; that is God; named in Hebrew Shaddai, of his power and sufficiacie to goe through with

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all things; and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *Abod*, (destruction,) shall come from *Shaddai*, (the Almighty.) *Isa. 13. 6. Joel. 2. 15.*

scatneth] or spreadeth abroad, having discomfited the kings, his enemies, in that his inheritance, verle, 10. 11. So spreading, is used for scattering. *Zach. 2. 6.* [it shalbe snow-white] or thou shalt be snowy; speaking to the Church: or of it. Whitenes denoteth vittorie, joy, gittie: *Rev. 2. 17. & 3. 5. Luk. 9. 19.* and whitenes as snow, is a resemblance of purifying from sin. *Psal. 51. 9. Isa. 1. 18.*

Tsalmon] in Greek, Selmon, a mount of Samaria, in the tribe of Ephraim neer the citie Sibem, as appeareth *Judg. 9. 47. 48.* situate in the hart of the country. *Tsalmon* signifieth shady, or dark, and so it seemeth this mount was, with caves, glinns, and trees that grew theron: but with snow upon it, was made lightsom. So to be snow-white is *Tsalmon*, is to have light in darkness, joy in tribulation.

V. 16. *A mount of God*] that is, bye, large, and ful of divine blessings; for *Basen* was a fat and fruitful mountayn. See *Psal. 22. 13. & 36. 7.* [as billy mount] or, a mount of hilloks, or knobs; having many tops. This seemeth to be a comparison; *Basen* is a goodly large mountayn; but this *Sion* doth excell it; for here God dwelleth with his Angels &c.

V. 17. *leep ye*] insult ye proudly; or *Ley* ye wayt for. The original *Rasad* is nowhere found in Hebrue, but here onely. In Arabik it signifieth to espye and lie in wayt, for the hurt of others: which agreeth wel with the argument here. [for his seat] to dwel in it. The Lord chose *Sion*, and desired it for his seat: this shalbe my rest for ever. *Psal. 132. 13. 14.* So the Lamb, Christ, is on mount *Sion*. *Rev. 14. 1.* But the Chaldee referreth this also to mount *Sind*, uppon which the word of God desired to place his divine presence.

V. 18. *Gods charres*] which he vseth for his own service, for defense of his Church, and destruction of his foes: see

Psal. 8. 4. 1. *Charret* is put for charres, (as ship, 1 *King. 10. 22.* for ships, 2 *Chron. 9. 22. 1.*) or to note out the joyn特 service of all the Angels, as of one. [twice-ten-thousand]

or double myriads, that is, innumerable: in the Greek, ten-thousand-fold: meaning, innumerable. [Angels] the Hebrue Shian, translated Angels, is not ellwhere found in scripture. It seemeth to come of *Shanah* to second, as being second or next to God; the cheef Princes, *Den. 10. 13. 23* those in place next Kings, are called the second unto them, 2 *Chron. 23. 7. Esib. 10. 3.*

If we refert it to the number, we may turn it, redoubled, or manifold. If to the charres, and derive it of, *Shanah*, to sharper; it may note a kind of charres with sharp books, used in warrs, as many humane writers record, 2 *Maccab. 13. 2. Statius, lib. 10. Thebaid. Macrobii. &c.* How ever the word be doubtful, the meaning seemeth to be of Angels; (as the Chaldee plainly exprefseth,) which the Greeks here translate cheerful-ones, as of the Hebrue *Shanah*, to be in tranquillite, & joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount *Sion*, the celestial *Jerusalem*, and the company of ten-thousands of Angels, which now we are come unto in Christ. *Hebr. 12. 22.* And Angels have appeared like fyre charres, 1 *King. 6. 17.* [with them] or in them.

[as in Sinai] as God was in *Sinai*, with ten-thousands of holy ones, when he gave the lytie law, *Den. 33. 2.* So is he in *Sion*, with ten-thousands of Angels; *Heb. 12. 22.* Here the words *as in*, seem necessarily to be supplied; or the word *Lord*; as, the *Lord of Sinai*; with like meaning as before.

V. 19. *Thou art ascended* &c.] Thou (Lord Jesus) art gone up, to the highest heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, *Eph. 4. 8. 9.* [to on high] or, to the hys-place: see *Psal. 7. 8.* The Chaldee translatheth it, to the firmament. [led captive] or, captived a captivie, that is, a company of captives; a prey, of people taken in warr. See the like phrase, 2 *Chron. 25. 5. 11.*

Judg. 5.12. Num. 21.1. Deut. 31.10. So poverty, is used for a company of poor people. v. 2. King 4.14. Christ's enemies, Satan, syn, death, hel &c. were by him subdued, Colos. 2. 15. his elect captived by Satan, were by him redeemed: of whom also this may be meant, as Psal. 126.1.4. best taken gifts unto] that is, best given, (and distributed) gifts among men. An Hebrew phrase often used, as Take me a sword, 1 King. 3.14. that is, give or bring it me. Take over me to wife, Judg. 14.2. Take me an offering, Exod. 15. 2. Take me a little water, 1 King. 17.10. that is, Give. Give; also is sometime used for taking; as Gen. 41.30. he gave (that is took) us for spies. Rightly therefore dooth the Apostle turn this in Greek, given, Ephe. 4.8. and the next words be Adam, is unto men, as Paul explyaueth it, or, among men, as Jer. 49.15. And the gifts, are the Ministers of the gospel, given for the good of the Church, Ephe. 4. 12. 12. So the Chaldee here addeth, thou hast taught the words of the Law, best given gifts to the sons of men.

and also the rebellious] or disobedient, to weet, thou hast led captive. They that con-tinue rebellious are subdued to destruction, Psal. 2.9. Isa. 11. 4. others by conversion, as Saul, breathing out threatenings and slaughter, was by Christ subdued, Act. 9. And after spake of himself and others, we our selves were in times past unwise, disobedient &c. but when the bountifulnes and love of God our Saviour towards man appeared, he saved us. &c. Tit. 3.3.4.5. to dwel] understand, in God's name, as verse 17. or with Job God, meaning it of the captives. Or, that thou'd Job God, mayst dwel, to weet, in mens hearts by sayib, Ephe. 3. 17. or in the Church; which by those thy gift (the ministers) is builded as a spiritual house for God to dwel in. 1 Cor. 3.9.10.16. 1 Pet. 2. 5. So God dwelt among the Israelites, Num. 1.3. & 31.34.

V. 20. day by day] or daily: see Psal. 51.9. lodeth us]. to weet, with his blessings, or gifis, verse 19. or with afflictions, wherwith the saints are burdened, and yet bless him for his comforts in them.

v. Cor. 4. 4 & 1. 3. 4. 8. & 5. 4. —6. The Chaldee understandeth it of such lodging as is by adding precepts upon precepts,

V. 21. Oar. God &c.] or God to us, is a God for salutations, that is all manner health, help, and deliverance, that fully-saveth.

Tchoviv] so the name of God is written usually, when Adonai, Lord, next followeth it; as here and Psal. 109.21. or goeth before it; as Gen. 15. 2. having the vowels of Elohim God, and so is by the lewes pronounced; as other times having the vowels of A lone, it is so pronounced, Lord. So, for Adonai Tchoviv, 2 Sam. 7. 18. is written Tchovab Elohim, 2 Chron. 37.16. See Psal. 83.19. ysses, I or passenger, that is, wayes and meanes of death or to death: meaning that he hath many wayes to bring his enemies to death, and to deliver his people out of it. For, he hath the keyes of death; Rev. 1. 18. he killeth, and giveth life, woundeth and healeth, and none can deliver out of his hand, Deut. 32.39. So ysses of life, Prov. 4.2.3.

V. 22. bayrie scalp} Hebr. the crown (or scalp) of hair: meaning open and inevitable judgement on the chiefeſt and most ſcire enemies. guiltiſſes] guiltyſſes: impieties. So Psal. 69.6.

V. 23. T will bring again] or, wil return, reduce, to weet thee my people; as I brought thee from the peril of Ogb in Bether, Num. 21.13.35. and of Bherah at the red ſees, Exod. 14. 22.23.28.29. Former deliverances are often by the Prophets applied to the times and works of Christ. See Isa. 11.1.11.15.16. & 51.10.11. gulf] or deep, bottom: see Psal. 69.3.

V. 24. That thy foot may embrew] that is, be embrewed: or, That thou mayst embrew thy foot. It is the same word, which before in verse 12. is Englished wound, and signifieth to make gore bloody; and is here by conſequēce put for embrewing or dipping in gore blood; as the Greek turneth it, That thy foot may be dipped. And this noteth a great slaughter of the enemies: as the dipping of the foot in oil, Deut. 33. 24. meaneth abundance therof. in blood of thine

thine enemies] or, which floweth from thine enemies from him: that is, from each of them; or from the greatest of them, Antichrist: or, of the same blood. Compare herewith, the slaughter of Christ's enemies, Rev. 19. 17. 18.-21.

V. 25. They have seen] that is Men have seen, (not naming any special persons) thy going, or ways, and administration. The Chaldee saith, The house of Israel have seen the going of thy Majestie upon the Sea, & God.

in the] that is, whibh art in the sanctuary: or, into the sanctuary; referring it to Davids carrying of the Ark into the holy Tent: 1 Chron. 13. 6. 8. &c. 14. 18.

V. 26. beating on cymbals] or on tabers; to weet, with the hand: so in the triumph at the red sea, Marie the sister of Aaron, & all the women after her with cymbals & pipes, sung praise to God. Exod. 15. 20. 21. unto that, the Chaldee here referreth it. So at the slaughter of the Philistines, 1 Sam. 18. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A cymbal (or taber) is in Hebrew named Toph; of the like sound that it maketh when it is striken.

V. 27. ¶ the churches] or congregations: see Psal. 26. 12. ye of the fountain] that come out of Israel, as out of a well or fountain: a phrase taken from Deut. 33. 28. Esaias hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people: though it may also be referred to Christ; bless the Lord, who is of the fountain of Israel. For, of the Israelites, concerning the flesh Christ came, who is God over all, blessed for ever. Amos. 9. 9.

V. 28. There] in the churches, be it known Benjamin, the tribe or posterite of Benjamin, who was himself last, that is youngest of all Israels children; and his tribe last, that is few in number, being almost all destroyed for the sin of Gibea, Judg. 20. 44. &c.

their ruler] the Prince of that tribe. The Greek version saith, in a traunce; taking the Hebrew Rosh, to be of raus, though it be not found elsewhere in this form: yet rare words but once used, at sundry times found in this and other Psalms.

These things applied to Christ's times and after, are very mystical. Benjamin the least, is here put first: so in the Heavenly Jerusalem, the first foundation is a Jasper, Rev. 21. 19. which was the last precious stone in Aaron's Breastplate, on which Benjamins name was graven, Exod. 28. 20. 10. 21. In this tribe Paul excelled as a Prince of God, though one of the last Apostles, 1. Cor. 15. 8. 9. 10. who was converted in a traunce or ecstacy, Act. 9. 3. 4. &c. and in ecstacies he and other Apostles saw the mysteries of Christ's kingdom, Act. 10. 10. 11. &c. 2. Cor. 12. 1. 2. 3. 4. their assemblies] in Greek their governors; the Hebrew word Regemah but once used, causeth this ambiguitie: for coming of Regem, to throw as heap of stones, Levit. 24. 14. may either be taken for an heap or assembly; or for a stone; that is, a ruler; as elsewhere a stone signifieth. Gen. 49. 24. Of this tribe of Iudah, were th' Apostle James & other our Lords brethren, Gal. 1. 19. Act. 1. 14.

Zebulon, Naphtali] these tribes were situated in the furthest parts of Canaan, as Juda and Benjamin were in the first and cheekest parts: meaning by these few, all other tribes, gathered to praze God. In these coasts Christ called to Apostleship, Simon Peter, Andrew &c. fishers of Galilee.

V. 29. commanded thy strength] that is, powerfully appointed it, speaking to the church. See the like phrase Psal. 133. 3. &c. 44. 5. By strength also, Kingdom is often meant. strengthen] the Chaldee paraphrasteth, dwel in this house of the Sanctuarie, which thou hast made for us.

V. 30. For thy palace] or temple, which was after Davids dayes to be built: in the heavenly Jerusalem, the Lord, and the Lamb, are the Temple of it. Rev. 21. 22.

bring a present] or, lead along a gift: that is, gifts or presents. So Psal. 76. 12. which presents, are sometimes of the persons of men. See Isa. 18. 7. &c. 66. 20. Rom. 15. 16. and 12. 1.

V. 31. Rebake] that is, Destroy: see Psal. 9. 6. company of spearemen] or of archers;

spiders; the rowe (or crew) of the cane; that is, such as use canes or reeds, wherof spears, or arrows were made. Of this word companie, see before, verie 11. It may also be read, the wild-beasts of the reeds; meaning, the savage wicked people. So the Chaldee tur-neth it, the armes of syngers. mighty bells] the byc Preis, and great personages; see Psal. 12. 13. that submitteth] that is, the hypocrite which feigneth subjec-tion, (as the former were professed ene-mies) or, til he (that is every one) submitte; as Bar. 3. 19. The word signifieth such sub-mission as when one calls down himselfe at the feet, as to be troden on: so Prov. 6. 3. he bath scattered] this is spoken to the church, of God. The Greek tur-neth it as the former, Scatter thou.

V. 32. Princely-ambassadors] Hebre. Choshannim, a word not used but here: The Greek sayth Presbeis, Ambassadors.

Egypt] in Hebreu called Misraim; the name of the son of Cham, the son of Noah, Gen. 10. 6. who called the countrey where he and his posterite dwelt, by his own name. In Greek, and in the new Testa-ment, it is alwayes called Egypt. This is a prophesie of the calling of the Geatiles to the faith; as the Chaldee sayth, that they may be made proselytes. Ethiopia] in Hebreu Cysb, an other son of Cham, brother to Misraim and Canaan Gen. 10. 6. the countrey wher he and his children dwelt, is called by his name Cysb, in Greek Ethiopia. The people, we call black Moors.

hastily strech] Hebz. make rse: noting the readynes of that nation to offer gifts and sacrifices, (or, as the Chaldee explay-neth it, to spread out their hands in prayer,) and to receive the gospel. See Act. 8. 27. Cr. 1.

V. 34. of heavens of antiquite] that is, the most ancient and highest heavens, which were since the world began: noting hereby Gods powerful majestic, and help to his church; as Dant. 33. 26. wil give or giveib usually his voice; that is Speaks a-loud, or shendish, see the notes on Psaln. 46. 7. Cr. 29. 3. Some Apollies were called

Sons of thunder, Mark. 3. 17. and Christ's powerful voice, rayleth the dead, John. 5. 25.

V. 35. Give the strenght] that is strong-praise, &c the glorie of the kingdome. See Psalm 8. 3.

V. 36. sanctuarie] the holy and most holy places of the tabernacle, and heaven it self: see Psal. 43. 5. the people] that is, as the Greek explayneth, his people. So, the soule, Psal. 69. 4. for my soule: see Psal. 5. 4.

Blessed be God] Hereupon God was cal-led in Israel, the Blessed ones: as Mark. 14. 6. Are thou Christ the son of the Blessed? that is, the son of God, Mat. 26. 63.

PSALM 69.

David (the father and figure of Christ) com-plaineth of his great afflictions. 14. He prayeth for deliverance. 23. He devoteth his enemies to destruction. 31. He praifith God, for the salva-tion of his Church.

To the master of the music, upon
Chosbannim, a psalm of
David.

Ave me, ô God: for waters are en-tred even to the soule. I sink-down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-cloud overfloweth me. I am weary with my crying; my throat is burnt: mine eyes fayl, / attentively-wayting, for my God. Many are, more-than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsly: that which I took not away, then I restored. O God, thou knowest my foolishnes: and my guiltynesses, are not concealed from thee. Let not them be abashed for me, that hopefully expect thee, Lord Ichon-ib, of hosts: let not them be ashamed for me

me that seek thee; ô God, of Israel.
 3 For for thy sake, doe I bear reproch:
 4 shame, covereth my face. I am be-
 come a stranger, to my brethren: and
 5 a forreyner, to my mothers sonns.
 6 For the zele of thine house hath eaten
 me up: and the reproches of them
 7 that reproached thee, are fallen upon
 me. And I wept, with fasting affected
 8 my soule: and it was, for reproches
 9 to me. And I made my rayment
 10 sack-clath: and I was, to them for a
 11 proverb. They that sit in the gate,
 12 spake against me: and they that drink
 13 strong-drink, made melodies. And
 14 I, my prayer is to thee, Ichovah, in
 15 time of acceptation; ô God in mul-
 16 titude of thy mercie: answer thou me,
 17 in the truth of thy salvation. Deliver
 18 me out of the myre, and let me not
 19 sink-down: let me be delivered from
 20 my haters, and out of the deeps of
 21 waters. Let not the streaming-floud
 22 of waters overflow me, neyther let the
 23 gulf swallow me: neyther let the pit,
 24 shut her mouth upon me. Answer me
 25 Ichovah, for thy kind mercy is good:
 26 according to the multitude of thy
 27 tender-mercies, turn-the-face unto
 28 me. And hide not thy face, from thy
 29 servant: for distress is on-me, make-
 30 hast answer me. Draw-neer to my
 31 soule, redeem it: because of mine ene-
 32 mies, ransom me thou me. Thou hast
 33 known, my reproch and my shame,
 34 and my dishonour: before thee, all
 35 my distressers. Reproch hath bro-
 36 ken my hart, and I am ful-of-heavy-
 37 nes: and I looked for ~~for~~^{one} to monre
 38 me: but none came: and for comfor-
 39 ters, but I found none. But they
 40 gave me gall for my meat: and in my

thirst, they gave me vineger to drink.
 41 Let their table be before them for a
 42 snare: & for recompence for a trap-
 43 sal. Let their eyes be darkned, that
 44 they see not: and make their loines
 45 to shake continually. Pour out upon
 46 them thy detesting-yre: and let the
 47 burning-wrath of thine anger, take
 48 them. Let their castel be desolate:
 49 within their tens, let ther not be a
 50 dweller. For they persecute ~~him~~
 51 whom thou hast smitten: and they
 52 tell, of the sorrow of thy wounded-
 53 ones. Give thou iniquitie unto their
 54 iniquity: and let them not come into
 55 thy justice. Let them be wiped out
 56 of the book of the living: & let them
 57 not be written, with the just. And
 58 I, poor-afflicted and sorrowing: let
 59 thy salvation, ô God lift me up. I
 60 wil praise the name of God with a
 61 song: and magnifie him with confes-
 62 sion. And it shall be better to Ichova-
 63 rah, than a young bull, that hath
 64 hornes that parteth the hoof. The
 65 meek shall see it, they shall rejoice: the
 66 seekers of God, and your hart shall
 67 live. For Ichovah heareth the needy:
 68 and despiseth not, his prisoners.
 69 Praise him let heavens & earth: seas,
 70 and all that creepeth in them. For
 71 God, wil save Sion; and build, the ci-
 72 ties of Iudah: and they shall dwell
 73 there, and have it for inheritance.
 74 And the seed of his servants, shall pos-
 75 sess it: and they that love his name,
 76 shall dwell therin.

Annotations.

Shabbanim] that is, six ~~first~~^{first} instru-
 ments: or Lilies. See Psal. 45. 1.
 Vers. 2. Save me [etc.] David in his
 troubles

troubles being a figure of Christ, prayeth for deliverance from temptations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; Mat. 27. 48. Job. 19. 29. that the use herof is for us, th' Apostle sheweth, Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope. ^{waters} The Chaldee expoundeth these, armes of syne, which beset him like waters. ^{the soule} to weet of me; as the Greek explyneth it: that is, are ready to drown and choke me; so Isa. 2. 5. See also Psal. 45. 4.

V. 3. ^{mud of the gulf} or, of the deep; that is, the deep or gulfy mud, in the bottoms of the sea; as Psal. 68. 23. Isa. 2. 4. another signe of great calamities, as also in Psal. 88. 7. wherfore Babylon that held captive Gods people, is called a Gulf, or Deep; Isa. 44. 27. ^{no standing} no stay, or ground: but I sink more and more.

^{deeps of waters} in Greek, deeps of the sea.

V. 4. ^{is bare} that is, parched, dried; or (as the Greek explyneth it,) barese. ^{eyes foyl} or, are consumed, to weet, with tears, and earnest expectation, as Lam. 3. 11. ^{C. 4. 17.} This was a curse of the Law, Levit. 16. 16. Deut. 28. 65. but Christ became a curse for us, Gal. 3. 13. So after, Psal. 119. 82.

V. 5. ^{falsly} in Greek, unjustly. ^{took not away} or which ^{is} robbed not, took not by force and rapine. This though it may be taken for all unjust imputations, wherof David and Christ were innocent; yet in special it was verified in Christ, who being in the form of God, thought it no robbery to be equal with God, Phil. 2. 6. notwithstanding for witnessing himself to be the son of God, he was put to death by the Jewes, Job. 19. 7.

V. 6. ^{my foolishnes} that is, my sin: see the note on Psal. 33. 6. In David were sins properly; in Christ, by imputation: for God made him sin for me, which knew no sin, 2 Cor. 5. 21. ^{to} this may be meant of false imputation, & God that knewest my foolish-

nes, if any such be, as my foes charge me with. So Psal. 7. 4. 5.

V. 7. ^{abashed for me} for my sake, to weet, if I be not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was kylled, they began to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation, Luk. 24. 20. 21. C. 22. 31. 32. So great are Christs afflictions, that blessed is he that is not offended in him. Mat. 11. 6. ^{feberish} or, God: it hath the vowels of Alahim. See Psal. 68. 21.

V. 8. ^{bear reproch} that is, are reproched: contrary hereunto is, to bear grace and favour; that is, to be favoured and well liked. Esth. 2. 15. 17. Compare herewith Psal. 44. 23. 16.

V. 9. ^{forreyner} to weet, in their estimation and carriage towards me. This also was the case of Job, and others, Job. 19. 13. Gen. 31. 15. and of Christ the Jewes sayd, they knew not whence he was, Job 9. 29. and his brethren believed not in him. Job. 7. 5.

V. 10. ^{xyle of thine house} or gracionie, indignation for the polluting of thine house, and studious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, Job. 1. 15. 16. 17.

^{causen me up} devoured, or consumed. For love and gracionie: are a fyre and vehement flame: Song. 8. 6. See also Psal. 119. 139.

^{are fallen on me} that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself (that is, sought not his own pleasure or profit,) but for his fathers sake and his brethren did bear all things: and this is an example for us to doe the like. See Rom. 15. 1. 2. 3. 4.

V. 11. ^{afflicted my soule} the word afflicted, is here supplied from Psalms. 35. 13. for often ther is want of a word to be understood, which the Hebreue text sometime sheweth: as 2 Chron. 10. 22. 14. 9, with scorpions, for which in 1 Kieg. 12. 12. 14. is writ-

is written, *I will chastise you with scorpions.*
See the notes on Psalm. 18. 7. 29. Cf. 1. 7.
it was for] or, it was turned to reproches,
that is, to much reproach, and opprobrie. So
Iohns fassing, turned to his reproch, they
sayd, he had a Devil. Luk. 7. 33.

12 V. 22. *And I made* [or when I gave, that
is, made, or put on. So giving is for putting;
Psal. 8. 2.]

13 V. 23. *that set in the gate*] that is, great
men in the publike assemblies. The rulers
of the Iewes. Deut. 25. 7. Ruth. 4. 1. 2. &c.

shake] or talked and meditated; concre-
ned how to work me evill. Luk. 22. 2. 4.

strong drink] Hebr. Sheker, which is
all manner strong drink which will make
drunken, as ale, beer, wine, sider, meibaglin,
&c. The Greek herod turneth it wine.

melodies] or songs, sung with instruments
of musik, of me. So Job also complayneth
Job. 30. 9.

24 V. 24. *and I*] that is, *and* {or but} i
as for mee. time of acceptation] that is,
an acceptable time: as the Apostle interpre-
teth this phrase, 1. Cor. 6. 2. from Esa. 49. 8.
is trueth of thy salvation] that is, for thy
servynge trueths sake, or faithful salvacion.

15 V. 25. more] the Chaldee expoundeth
it, captivity whiche is like unto mine.

16 V. 26. *Show her mouth*] so that I cannot
get out of miserie: as Dathan, Abiram
&c. went down alive into the pit, & the
earth covered over them, that no hope was
left of their return. Num. 16. 33. But Christ
in all troubles had comfort, even in the
grave his flesh rested in hope, Psalm. 16. 9. 19.
The Chaldee expoundeth this verle thus,
Let not the strong king which is like to a flood
of waters, captivate mee; neyther let the mighty
prince swallow mee: &c.

17 V. 27. *turne the face*] or refold; regard
mee, with favour. See Psal. 25. 18.

20 V. 28. *dishonour*] or ignomine, blander,
disgrace: see Psal. 4. 3.

21 V. 29. *sul. of hevynes*] or, *sul.* fewyn-
full of this word in Hebrew than hath his
name. *Asaph* see Psal. 7. 1. to none] to pittie, and solace mee, or to shew compassi-
on. So Job. 4. 1. 2. found none] in Chaldee

greatest need, all his disciples forsooke him ex-
fled. Mat. 26. 56. and all his acquaintance stood
a farre off, Luke 23. 49.

22 V. 31. *gall*] in Hebrew Rosh, an herb
bitter as wormwood; with which it is of-
ten joyned; Deut. 29. 12. Amos. 12. Ld. 3. 19.
It groweth in corn fields. Hos. 10. 4. the
water or juice hereof signifieth bitter affliction,
Jer. 9. 11. These things were also ac-
tually done to Christ, wheron the Iewes
refreshed with gall and vineger, Mat. 27. 34.
Job. 19. 28. 19. 30.

23 V. 32. *and for recompenser*] that is, and
for a full recompence of that which they did to
me, (either table be) a trap unto them. Or,
and for peaces; that is, and the things which
they expect peace and welfare by, let become a
trap unto them. But the first sense agreeith
with the Apostles interpretation, Rom.
11. 9. These are Davids imprecactions a-
gainst the Iewes, and prophesies of their
rejection, as the Apostle sheweth; and by
their table, wee are to understand all means
of comfort and restreching both of body
& soule, which turne to the ruine of the
wicked, even an odour of death unto death,
1. Cor. 1. 15. 26.

24 V. 34. *but they see not*] so the Apostle
explayneith the Hebrew phrase, from scrips:
Rom. 11. 10. The like is in Esa. 44. 18. And
hereby is meant the eyes of their understand-
ing, that seeing they see and perceive not,
because a veile is over their harts. Job.
12. 39. 40. Aft. 18. 26. 27. 2. Cor. 3. 14. 15.

make their loynes to shake] bow down their
backs, sayth the Apostle, Rom. 11. 10. and this meazmeth bondage and miserie; as appre-
hendeth by the contrarie blessing of going ry-
ght, which God once vouchred safe unto
that people, Levit. 26. 13.

26 V. 36. *their castel*] or their towne pallace,
habitation fayre and orderly builded. Genet.
21. 15. Num. 32. 10. Song. 8. 9. This which
David spaketh of all Christis enemies. Pe-
ter applyeth it to Iudas that betrayed him.
Let his habitation be deserte, Act. 1. 29, but
Christ threatneth the like to them all.
Mat. 13. 38. Castel here is for Castels, or pal-
laces; as barret, for barrets, Psal. 68. 13.

- 27 V. 27. whom thou hast smitten] Christ, the Shepherd, who was smitten of God, and wounded for our sins, Eze. 13. 4. 5. Mat. 26. 35.
they tell, of the sorrow] that is, tell one another vauntingly, of the sorrow; (saint or pain) of thy wounded, thy servants who are wounded for thy sake; or they preach hereof; see the like phrase, Psal. 2. 7. Or, they tell, to the sorrow; that is, add unto and increase it; as the Greek turneth it.
- 28 V. 28. Give them iniquity &c.] that is, Add sin unto their sin, give them over to a reprobate mind, which was Gods heavy judgment first on the Gentiles, Rom. 1. 14. 28. afterward on the Jewes, who fulfilled their synos, when wrath came on them to the utmost, 1. Thessal. 2. 16. Rom. 1. 8. Math. 13. 32. Or by iniquity, may be understood punishment for it, as Ps. 31. 11.
not come into thy justice] that is, not believe thy gospel, and so come to the justice of God, which is by faith; as the scriptures shew, Rom. 10. 3. &c. Phil. 3. 9. Job. 12. 39. 40. The Chaldee expounds it, Let them not enter into the church of thy just ones.
- 29 V. 29. book of the living] or, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as Ezek. 13. 2. Rom. 11. 20. Phil. 3. 2. 3. Psal. 87. 6.
- 30 V. 30. lift me up] or, set me in a high place, that is, safely defend mee.
- 31 V. 31. better to] that is, more pleasing & acceptable. a young bull] so the Greek explaineth the Hebrew phrase a bull a bullock, that is, a bull which is but young, or a bullock. So Inde. 6. 25. where the order is changed, take the bullock of the bull; that is the young bull, or bullock. Some understand it here of two, better than bull, or bullock, that hath horns] Hebr. cornu, that is, bring forth or beareth horns, and parteth the boos: for such were fittest for sacrifice: but confession and thanks are more pleasing to God, specially Christs obedience; see Psal. 10. 4. 5. 14. 15. &c. 40. 7.
- 32 V. 32. the seekers] or ye seekers of God,
- to weet, shall see it, and your heart shall live; ye shall have inward life, joy and consolation. See Psal. 22. 27.
- 33 V. 34. his prisoners] such as are persecuted, & bound in prisons for his truth: Thus Paul calleth himself the prisoner of Christ, Ephe. 3. 1.
- 34 V. 35. heavens] the Chaldee sayth, the angels of heaven, and the inhabitants of the earth.
- 35 V. 36. save Zion] that is, his Church, figured out by Zion, and Iudah, see Psal. 1. 6. and this building of Iudahs cities, is by preaching of the gospel; 1. Cor. 3. 9. 10. a figure of this work, was done by Ichoshaphat, 1 Chron. 17. 9. 12. 13. and Isaiah prophesieth the like, Isa. 44. 26.
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- PSALM 70.
- David prayeth for speedy help, to the scorne of the wicked, and joy of the godly.
- To the master of the music; a psalm of David for to record.
- O God for to deliver me: Ichovah, to mine help make-haste. Let them be abashed and ashamed, that seek my soule: let them be turned backward and blush, that delaye mine evill. Let them turn-back for a reward of their shame: that say, aha aha. Let all that seek thee, be joyful & rejoice in thee: and let them say continually, magnified be God; they that love, thy salvation. And I, poor-afflicted and needie, & God make-haste to me: thou art mine help and my deliverer, Ichovah, delay not..
-
- Annotations.
- T O record] or to cause remembrance; see Psalm. 38. 1.
- V. 1. to deliver] or to rid me free; understand, make-haste, or vouchsafe, as is expressed in Psalm. 40. 14. for this Psalme, is the same in substance, and almost in words.

words, with the end of that psalm : see the annotations there.

V. 3. *that seek my soule*] to make an end of it, as Psalm. 40. 14.

V. 4. *in-a-back*] defolate or wasted, as Psalm. 40. 16.

V. 5. *be God*] in Psalm. 40. 17. it is written, *be Ichovah*. V. 6. *& God make base to me*] for this, in Psalm. 40. 18. is, *the Lord thinketh on me*. [Ichovah] in Psalm. 40. 18. *my God*.

PSALM 71.

The Psalmist in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soule. 4. He promiseth constancie, 17. praizeth for perseverance, 19. praizeth God, and promiseth to die it cheerfully.

IN thee Ichovah doe I hope for safetie : let me not be abashed for ever. In thy justice, ridd thou me and deliver me: incline thine ear unto me, and save me. Be thou to me, for a rock of habitation, to enter, continually; thou hast comanded to save me: for thou art my rock, and my munition. My God ; deliver me, out of the hand of the wicked : out of the palm, of the evil-doer & the levened. For thou art mine expectation: Lord Ichovah , my confidence from my childhood. By thee, have I been holden-up from the womb: from my mothers bowels, thou tookest me: of thee is my praise continually. As a wonder, I am unto many: but thou, art my strong hope. Let my mouth be filled, with thy praise: all the day, with thy glorie. Cast me not away, at the time of old age: when mine able strength faileth, forsake not thou me. For misericordies speak of me: and

they that obserue my soule, consult together. Saying, God hath forsaken him: perfise and take him, for there is none to reskile. O God, be not thou farre-away from me: my God, make-haste to mine help. Let them be abashed and confounded, that are aduersaries of my soule: let them be covered with reproch and dishonour; that seek mine evil. And I, wil patiently-wait continually: and add, unto all thy praise. My mouth shall tel thy justice, all the day thy saluation: though I know not the numbers. I wil enter, in the powers of the Lord Ichovah: I wil record, thy justice thine only. O God, thou hast learned me from my childhood: and hitherto, have I shewed thy marvelous works. And also unto old-age and hoarynes, ô God forsake me not : until I shew thine arme to this generation; thy power, to every-one that shall come. And thy justice ô God, which art on high: which hast done great-things; ô God, who art like thee? Which didst make me to see, distresses many, and evil: didst return and quicken me; and from the deeps of the earth, didst return and bring me up. Thou didst much-increase my greatness, & didst turn-about and comfort me. Also I, wil confess thee, with the instrument of psalmerie, even thy faulchion, my God: I will sing-psalm to thee with harp, ô holy one of Israel. My lips shall shewt; when I sing-psalm unto thee: and my soule, which thou hast redeemed. Also my tongue, shall talk of thy justice, all the day: for they are abashed for they are ashamed; that seek mine evil.

Annotations.

1 **[Nether]** Chal. In the Word of the Lord.

1 This Psalm which hath no title in the Hebrew, is in Greek thus intituled: Of David, a Psalm of the Sons of Jonathan, & of them that were first captives.

2 V. 1. deliver] or, make me to escape safe.

3 V. 3. of habitation] or of mansion: a rock wherto I may flee and there dwelt safe. God is often called a Rock, Psal. 12. 1. and a mansion (or habitation) to his people, Psal. 90. 1. The Greek here makes it plain that, he is to me for a God protector. **[hast comanded]** to weet, Abine Angels, as Psal. 91. 11. or, hast effectually appointed. See Psal. 44. 5.

4 V. 4. evill doer] or injurious, wrong doer. the leviathan] that is, the malicious: for malice and wickedness is likened to leviathan, 1 Cor. 15. 39. The Hebrew Chayen properly signifies that which is leviathan or fierce, Exod. 12. 39. here used for the malicious or violent cruel man, as the Greek turneth it, the injuriant: or Chayen may be used for Chayos, the violent.

5 V. 5. forbiddist] or God: for it hath the vowels of Abomination: so after, ver. 13. See Psal. 62. 21.

6 V. 6. tookest me] or didst rid me, to weet from danger. Compare this with Psalm. 22. 10. 11. **[of thee]** or in thee: but in, is often used for of, as Psal. 53. 7. &c. 87. 3. See the notes there.

7 V. 7. a wonder, to many] or, a wonder to the mightier sign whereto the many (or mighty) doe gaze upon, speake of, and shew to others, & wonder at. A wonder and a sign, are sometimes used as one: 1 Chron. 32. 24. with 2 Kings. 10. 8. 9. So, Christ and his disciples were a signe and wonder in Israel, Isa. 8. 18. Heb. 2. 13. Ichonos & his followers, were monstrous persons, Zach. 2. 8. the Apostles, a grecian stock to the world, 1 Cor. 4. 9. **[hope]** or refuge, a place wher one hopeith for salutie.

8 V. 8. with thy glorie] or glorie of thee: that is, with glorifying thee; honouring; beautifying and commanding thy injurie.

9 V. 10. speak of] or say of me, that God

hath forsaken me; **[ver. 11. or, they shake against me.]** observe] that is lay: way: for it is meant here, for evil: as is the observing of the peper, Psal. 16. 7. but often this phrase is used for good, to keep, regard, & preserve the soule or life. Psal. 97. 10. &c. 11. Prov. 22. 5.

10 V. 14. add unto all thy praise] that is, increase it; I wil prayse thee more then I have done; or, more then others doe: as 1 Chron. 10. 13. **[I will add unto your yoke,** that is, increase it.

11 V. 15. though I know not] or, for I know not the numbers, to weet, of them. Gods justice and salvation is innumerable wayes administered: which are to be celebrated, but cannot be reckned. Psal. 40. 5.

12 V. 15. I will enter] to weet, into this work of praying God, in his power, nor mine own: or, I will enter, that is, begin with his powerful works, to praise them: or, I will enter, that is goe in hand, or goe forward with my busines, through his power.

13 V. 18. unto old age] or while old age is upon me: as ver. 9. So elsewhere God saith, that he had born Israel from the womb and birth, and would breue them still unto old age and sic heavy byernes. Isa. 46. 3. 4. **[these arm]** that is, strength, help, salvation. So Psal. 97. 16. Isa. 52. 5. &c. 13. 1. Deut. 33. 27. **[this generation]** the men of the age. The word this (or present) is understood by that which followeth. See also Psal. 45. 4.

14 V. 19. And thy justice o' God, which is to-on-high] that is, which reacheth up to heaven, viz. I will bewe it. Thus the Greek word: standeth it. Wee may also translate, For thy justice is unto the high place that is to heaven, incomprehensible: as Psal. 36. 6. 7. And, may be intituled of For, as Psal. 60. 13: and the high place, is by the Chaldee expounded the high heavens, so Psalms. 93. 4. Mat. 22. 7.

15 V. 20. didst smite me] or in set: scorne: command: &c. for the Hebrew hath a double reading, meaning David in respect of other Gods people with him: so after, ie is read in the margin, smitten me, being

me up. (as also the Greek hath it,), but written in the line, quicken us, bring us up. By making *sae*, is also meant experience & feeling: as Psalm. 49. 10. *and evill or evill, that is calamities.* *didst return]* that is, didst *egayn quicken;* or, *wilt egayn quicken me.* So after. But the Greek turneth it in the time past. *deep] abysses of the earth:* gulfs of affliction and death, elsewhere called the *lowest parts,* Psal. 88. 7. such Christ in his humanitie, sorrowes & death went down unto; & returned, Eph. 4. 9. Rom. 10. 7.

V. 21. *my greatness*] or magnificence, majestie, honour. For Christ after afflictions, entered into his glorie, Isa. 44. 26. 1 Pet. 1. 13. Phil. 1. 8. 9. and the godly most suffer with him that they may also be glorified with him. Rom. 8. 17.

V. 22. *psalterie*] or Liris. See Psalm. 39. 3. *even thy faults*] or, for thy faithful tribulation. *holy one*] or saint of Israel: God is so called, both for that he is holynesse it self, and sanctifieth his people, Levit. 20. 8. 16. and agayn is sanctified that is holly praised and honoured of them. Isa. 8. 13. So Psal. 78. 41. & 89. 19.

V. 24. *take of*] or, meditate, that is speake advisedly & after due meditation See Psalm. 1. 2. *far they*] or when they are abfested; that is, destroyed: See Psalm. 6. 1 F.

PSALM 72.

David praying for Solomon, sheweth the goodness and glorie of him, in type; and in truth, of Christ's kingdom. 18. He blesseth God.

For Solomon; O God, give thy judgments to the king: and thy justice to the kings son. That he may judge thy people with justice: & thy poor-afflicted ones with judgement. The mountaynes shall bring-forth peace to the people: and the hills, with justice. He shall judge, the poor-

afflicted of the people; he shall save, the sonnes of the needy: and shall break-down the fraudulent-opprefour. They shall fear thee with the sun: and before the moon; to generation of generations. He shall comedown, like the rayn upō the mow-en-grasse: as the showres, the dispersed moisture of the earth. In his dayes shall the just man flourish: and multitude of peace, until the moon is not. And he shall have dominion, from sea unto sea: and from the river, unto the ends of the land. They that dwell in dry-places shall kneel before him: and his enemies, shall lick the dust. The kings of Tharsish and of the yles, shall render an oblation: the kings of Sheba and Seba, shall offer a present. And all kings shall worship him: all nations, shall serve him. For he shall deliver, the needy that crieth-out: and the poor afflicted, and him that hath no helper. He shall mercifully-spare, the poor and needy: and shall save the soules of the needy. He shall redeeme their soule, from straide & violent-wrong: and precious shall their blood be, in his eyes. And he shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually; shall bless him; all the day. Ther shalbe a parcel of corn, in the land, in the top of the mountains: the fruit therof shall shake like Lebanon: & flourish shall they of the citie, as the herb out of the earth. His name shalbe; for ever; his name shallbe continued, before the sun: & they shall bless themselves in him; all nations shall call him blessed. Blessed be Iehovah God, the God of Israel;

which doeth marvelous things him-
self alone. And blessed be the name of
his glorie, for ever : and let all the
earth, be fylled with his glorie; Amen,
and Amen.

20 Ended are the prayers, of Da-
vid, son of Iesse.

Annotations.

For Solomon] the Greek addeth, *a Psalm of David for Solomon*; and the last ver. he sheweth it to be made by David, and it concerneth Christ and his kingdom, signified by Solomon, Song. 3.13. and therefore called by his name, as else where he is called David; Hos. 3.5. Such also is the title of the 127. Psalm. King son to whom the right of the kingdom belongeth by birth and inheritance. So Christ was King Davids son, and born King of the Jewes, Mark. 11.10. Mat. 2.2. &c. 21.42. to him the Father gave all judgement: Iohn 5.22. The Chaldee expoundeth the King to be Christ: and the Kings son, to be King Davids son.

V. 1. That he may] Or, Let him judge, that is governed thy people in justice, that is justly: wherfore he is named Melchi zedek, that is King of justice, Heb. 7.2. of whom it was prophetyed, behold a King shall reign in justice, Isa. 32.1.

V. 3. The mountayns shall bring forth] or shall bear, to weet, at their frum: for so this phrase importeth, Job 45.14. This, and the rest that follow, may also be read prayerwise, let the mountayns bear &c. The Chaldee paraphraesth, The dwellers on the mountaine, shall bring peace to the people of the house of Israel. peace] that is prop-
spective, plenty of fruits, which should be enjoyed with peace; as all Solomous dayes, Israel dwelt without fear, every man under his vine and figtree, 1 Keng. 4.25. And under Christ, the work and effect of justice, is peace, quietnes, and assurance for ever. Iisa. 32.17. Rom. 1.1. the mountayns drop down new grime, and the hills flow with milk. Joel. 3.18. Amos 9.13. hills, with justice] that is,

the hills also shall bear peace, with justice; both peace and justice; as these two are said to kyph ech other; Psalm. 85. 11. and Christ is King both of justice and peace, Heb. 7.2. his kingdome is justice, peace, and joy; Rom. 14.17. It may also be read for justice.

V. 4. shall judge} that is, shall deliver: see the notes on Psalm. 45.1. save the spoues of the needy} that is the needy person: in Chaldee, shall redeem the soues of miserie; that is, such as are in wretched case. the frauduler oppressor] whom the Greek here calleth sycophant, which word is used for injuring by forged cavillation, Luk. 19. 2. & 3.14. See before in Psalm. 82.12.

V. 5. They shall fear] men shall reverence, that is, worship and serve thee. So fear is used for worship, Isa. 19.13. Mat. 15.9.

with the sun] or before the sun, as is often expressed ver. 17. and as the Hebrew ghamim, with, is elsewhere used for before, Eslb. 7.8. and before the sun and moon, meaneth continually, so long as they shone on the earth, which is so long as the world endureth, Gen. 8.22. Psal. 89. 37.38. The Chaldee interpreth it, with the rising of the sun, and in the light of the moon, that is, at morning and evening; day and night: as the twelve tribes are laid so instantly to serve, Alt. 6.7.

V. 6. the women graff] the mowen, which being mowen in the beginning of summer, craveth rain that it may grow again. The original word signifieth also a flou-
flece of wool; which sense some keepe here, and refert it to the deaw that fel on Gedeons flece, when the land was drye, & againe on the land, when the flece was drye; Judg. 6. 37--40. Solomon and Christ are here sayd to come down as rays, in respect of the doctrine and administration of judgement by them. So Moses sayd, My doctrine shall drop as the rays &c. Deut. 32.2. and Job sayd they rayed for mee as for the rays &c. Job.23.23. and, the Lord shall come unto us as the rays &c. Hos. 6.3. the dispersed multitude] vnderstand, which are the myghties, that is, which shewes doe myghten the earth. Zaraph the Hebrew word used onely in this place, hath the signification

signification of dispersing myslers or mays, as is by shewres, God having divided powers for the reyn, whereby it is strowed abroad upon the earth, Job. 38. 21. Wherfore the former word shewres, implieth reyn that jacheth with manifold (or millions of) droppes, as Psal. 65. 11.

V. 7. multitude of peace] to weet shallbe, or shall florish: and this Shalem, peace, may respect the name of Shelemon or Solomon, which signifieth peaceable, as was promised to David, Behold a son is born to thee, which shallbe a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon, and I will send to Salem) peace and quietnes upon Israel in his dayes. 1. Chron. 22. 9. moon be set] or taken away, as the Greek explynneth it: that is, at the worlds end: as before, ver. 5.

V. 8. from sea to sea] from the salt sea, (the lake of Sodom, Gen. 14. 3.) to the seys sea. See Num. 34. 3.-6. &c. where the limits of the land are described. from the river] the great river Euphrates, Gen. 25. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river, to the land of the Philistines, and to the border of Egypt, 1. King. 4. 21. in Christ, when all nations were brought into his subjection by the gospel, as Math. 28. 18. 19. Act. 1. 8. Col. 1. 5. 6. Rev. 22. 15.

V. 9. in dry places] or, in deserts, which the Greek explynneth, the Ethiopians. The Hebreue Tisra, signifieth here & Psal. 74. 14. people that dwell in drye deserte places: sometime it is used for wild beasts that haunt such deserts, as Isa. 34. 14. & 13. 21. Isa. 50. 32. like the dust] like a serpent, as is expressed in Mic. 7. 16. noting hereby greatest fear and subjection; testifid by bowing down their faces to the ground; as is the manner in the Eastern countries. In Isa. 49. 23. a like propositio is made to the church of Christ.

V. 10. of Tharsib] or of the Ocean, that dwell by the myn sea. See the note on Psal. 48. 8. Sheba and Seba] that is, of Ethiopia and Arabia, first southern countries, inhabited by the posterity of

Sheba and Seba the nephew and son of Cysb the son of Chan the son of Noah, Gen. 10. 7. The Queen of Sheba (or of the South) came from the utmost parts of the earth, to hear the wisdom of Solomon, & gave him much gold, sweet odours, and precious stones: 1. King. 10. 1.-10. Mat. 12. 42.

V. 12. hath no helper] or, is without no helper. See the like by Job, Job 29. 12.

V. 14. precious shall their blood be] that is, when dead; meaning, that he regardeth their life, and will not easily suffer them to be kyld; for that it is precious and dear unto him: as on the contrary Paul sayd, his life was not dear unto himself, when he was willing and ready to loole it for Christs cause, Act. 20. 24. See Psal. 116. 15.

V. 15. he shall give] meaning man in general, or ecb one, brought in subjection; as the Greek sayth, to him shall be given; meaning to Solomon. gold of Sheba] the Greek sayth, of Arabia: see ver. 10. alibe day] or daily.

V. 16. There shall be a parcl &c.] where a handful of corn shallbe sown, on the top of the mountes (the most barren places) there shallbe such increase that the fruit shall shake & make a noyse like the trees of Lebanon. Sheke] or syn with noyse; rustle. Lebanon] that is, trees of Lebanon, as the earth, for the inhabitants of the earth, Psalm. 66. 1. of this mount, see the note on Psalm. 29. 6.. they of the city,] that is, the citizens; as, they of the world, are worldlings, Psal. 17. 24. ye of the heavens, Psal. 148. 1. &c. the inhabitants there. The Chaldee addeth, of the city Jerusalem. Compare herewith, Isa. 27. 6.

V. 17. continued] to weet, as a son continueth his fathers name: for the original nation (or pple) cont eth of Nis, which is a Son: the Greek also turneth it, by same contexture: and Christ's name is continued in us that believe in him, called Christians, Act. 21. 26. and his children. Heb. 2. 13. 14.

before the sun] that is, so long as it endureth; as ver. 15. So Psalm. 102. 23.

they shall bless] to weet, men of all nations, shall count and speak of their bles- sednes

19 sednes in him. So Gen. 12. 12. call him blessed; or, happy, shall beautify him.

V. 19. name of his glory] that is, his glorious (or honourable) name. So Lord of glorie, Lam. 2. 1. for, glorious Lord. filled with his glorie] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2.

Amen] So be it. This second book of Psalms is concluded with twice Amen, as was the former, see Psal. 41. 14.

V. 20. Ended] or Complete are meaning that this Psalm was the last of Davids prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christi Kingdom, is the last thing wherof David prophesied, and for which he prayed: 21; Pet. 1. 10. 11. Jesse] or Jissai, as the Hebrew soundeth it; and sonnire. Jissai, 1 Chron. 1. 12. 13. which name signifieth strength & meabode, as David, available.

The third Book.

PSALM 73.

The Prophet preuying in a temptation sheweth the occasion therof, the prosperity of the wicked. 13. The wound given therby, diffidence. 15. The vailour overie knowledge of Gods purpose, in destroying of the wicked, and susteyning the righteous.

A Psalm, of Asaph:

Y Et-surely God, is good to Israel; to them that are pure in hart. And I, my feet almost swarved aside: my steps had wel-nigh slipped-out. For I envied, at vainglorious fools: who I saw, the peace of the wicked. For there are no bands in their death; and Justice is their strength. They are hot in the molestation of sorry-men: & with earthly-man, they are not plagued. Therefore, pride compasseth them about as a chaine: violence covereth

them, as a garment. Their eyes standeth-out with fames: they pass the imaginations of the hart. They doe corrupt, and speak with maliciousnesse of oppression: they speake from a lost. They set their mouth against the heavens: and their taunge, walketh through the earth. Therfore, his people turneth hicher: and waters of a ful exp, are wrung-out to them. And they say; How doth God know: and is there knowledge in the melt-hye. Lo these are the wicked: and in tranquilltie ever; they encrease wealth-power. Surely as vayn, have I clesned mine hart: and washed my hands in innocencie. And am plagued, all the day: and my rebuke, is in the mornings. If I say, I wil tel thus: loe, I unfaithfully-wrong the generation of thy sons. And i thought, to know this: but it was a painful-thing in mine eyes. Until I entred, into the sanctuaries of God: did prudently-attend, to their last-end. Surely thou dost set them, in slippery-places: dost make them fall, to desolations. How are they brought to wondrous-desolation as is a moment! are they at an end, are they consumed, with troublous-frights! As a dream after one waketh: O Lord, when thou raylest up, thou wilt despise their image. Surely, mine hart was leavened: & I was pricked, in my reines. And I was brutish, and knew not: as the beasts, was I with thee: Yet I, continually was with thee: thou hast holden me fast, by my right-hand. Thou wilt guide me with thy couisel: and after, wilt receive me to glorie. Whome have I in the heavens? and with thee, I delite not

26 not any in earth . Wholly consumed
is my flesh , & my hart: the Rock of
my hart and my portion , is God for
ever. For loe they that are gone farr
from thee shall perish: thou suppress-
est every one that goeth a whoring
from thee. And I , to draw nigh to
God, is good for mee: I have set my
hope for safetie in the Lord Ichovih:
for to tell, all thy works.

Annotations.

THe third Book] to weet , of Psalms.
See the note on Psal. 42.

V. 1. of Asaph] or , to Asaph: who was both a prophet , and a singer: see Psal. 50.1. The like title is of the 10. Psalms following. These are for the most part , complaints and meditations of the troubles of Gods people.

V. 2. alassest] or , every little lacked but my feet had fauoured: so after , well nigh ; or , almost nothing lacked but my stepps had been flipt: noting hereby his great danger to have fallen through his infirmitie, had not faith in God susteyned him. fauoured] or turned, declined. This, and the next word flipt, have a double reading in the Hebrew; by the vowels, they had fauoured, they had flipt: by the consonants, it had fauoured, it had flipt; meaning, each of his feet, and every of his stepps , to his utter ruine.

flipt - ows] or , been poured out , to weet , as water; and so I had been lost.

V. 3. envied] or was jealous , had envious eye. See Psal. 37.1.

V. 4. bonds] or knots , that is payns , forces , disasters etc . in their death] or til their death; meaning that they live long in pleasure, and dye at ease; as is explayned Job 22.13. They spend their dayes in wealth , and suddenly they goe down to the grave. The Chaldee sayth , For they are not terrified or troubled for the day of their death . but lusty] or , and fat is their ferititude; (their fayre strength of body :) as Job sayth , one dyeth to his fat strength , being in all case and prosperi-

tie; his breastes are ful of milk , and his bones roun-
ful of marrow. Job 21.23. 24.

V. 5. molestation of sor - man] that is , such trouyle as other miserable men indite. See the like phrase in 3 Sam. 7.14. Enos and Adam are here the names of all unteach- ed mankind. See Psal. 8.5. The Chaldee expoundeth it , They laboure not in the labours of men that study in the Law: and with just men etc .

V. 6. compasseth etc .] or , is a chaine to them , and to him , that is , every of them , as a collar that is hanged for an ornament about the neck . And of this word Anch , to hang a chaine , that giant Anch had his name , whose children were called Anchimis , men great of stature , proud , and cruel. See Num. 13.23.34. Is. 15.13.14.

a garment] a set , habut , or ornament , finely fittid to the body ; such was the habut habut , Prok. 7.10.

V. 7. eyes blancketh] that is , Ech eye flancketh , or flatteth out of the hole for fater. In Chaldee; The similitude of their faces is chan ged for fateres. So in Job 14.27. he bath cover ed his face with his fateres . they pass the imaginations etc .] that is , they exceed in prosperity above that they could imagine or think : or , they surpass in wickednes above that which mens hart can think; according to that which here followeth; and as in Isr.5.18. it is sayd , they are wiser far and shewing they doe pass the wredits (or deuds) of the wicked .

V. 8. They doe corrupt] or consume , dif-
fute or make diffidate , by their wicked
speeches , and by their oppression of men . It may be understood of corrupting or ma-
king rotte with syn , themselves or others ;
or consuming and wasting with oppression .

with maliciousnes] or in evil , that is , me-
licious , or malignantly . fadofis] that
is , losily . Of of the Adost - hye , that is of God
as in the next verse ; but the Chaldee ex-
poundeth it of the bignes of their hart .

V. 9. against bravens] that is , against
God and his sanctis , whom they blasphem e
as it is written , he opened his mouth unto
blasphemic against God , to blasphem his name ,
and

and his tabernacle, and them that dwell in heaven: Rev. 13. 6. So elsewhere beavers, are used for God, Dan. 4. 23. Luk. 15. 18.

V. 10. *his people*] God's own people are by this afflicted. Therefore the Greek sayth *my people*; the Psalmist speaking of his brethren, as after of himself, verse 12.

haber] to these thoughts and temptations, which follow in the next verses.

a fist] the word *cup* or *basca*, is here to be understood; as strong, for strong-powers. Psal. 10. 9. See the note there. By *matters of a ful cup*, are meant abundance of tears, which they must drink; that is of afflictions and temptation which they suffer; as in Psal. 20. 6. So the Chaldee explaineth it, and *tears as many waters shall flow from them*.

wrong-out to them] or drunk, (fucked up) by them; as in Psal. 75. 9.

V. 12. *in tranquillitie*] or quiet, safe, wealthy, at ease. Compare herewith Iere. 12. 1. 2. *wealthy-power*] abun^dant by riches; see Psal. 45. 7.

V. 13. *denied*] that is, laboured to cleare and purge, by faith and continual sanctification. Act. 21. 9. 1. Iob. 3. 3. otherwise, who can say, I have made mine heart clean? Pro. 10. 9. *conscience*] or cleanness: see Psal. 26. 6. Or 24. 4.

V. 14. *am plagued*] or touched with afflictions, punished, which the wicked are not, verse 5. *my rebuke*] or blame, to weet, I bear: the chaffisement for my synns. *in the morning*] that is, every morning, or early: the like phrase is Psal. 101. 8. Iob. 7. 18. Lam. 3. 2. 3. Psal. 33. 3.

V. 15. *I will tell that*] that is, if these temptations prevayl against mee: so that I should tell and declare for truth these my carnall thoughts. Telling is often used for publishing and preaching to others: See Ps. 3. 7. *unfaithfully-wrong*] or fablessly-transf'res against the generation of thy sons, (of God;) that is, of thy people called the sons of God, Deut. 14. 1. & Job. 3. 1.

V. 17. *prudently-attend to*] or, consider their latter-end. A like speech Moses meth, Deut. 32. 19.

V. 18. *slippery places*] where they ind-

denly fall to perdition. The Chaldee saith, in dark places.

V. 19. *wondrous desolation*] such as afflicceth the beholders: Such fiddayn strange desolation God brought on Babylon of old. Jer. 41. 37. 41. and will againe, Rev. 18. 10. 17.

V. 20. *As a dream*] to weet, so they are, or, so verisibeth their prosperity; which when one awakech, is gone; as is plainly set forth in Psal. 29. 7. 8. So elsewhere it is sayd, hee shall see away as a dream, ey not be found, and shall pass away as a vision of the night, the eye which saw him, shall doe so no more. Ecc. Job. 20. 8. 9. The Chaldee explaineth it, as the dream of a drunken man.

they rayself up] to weet, thy self, that is rysest up to punnish them, as Psal. 35. 23. or rayself up to weet them, at the last day of judgement. So the Chaldee paraphrafft turneth it, saying, in the day of the great judgment they shall rise up out of the house of the grave, in wrath they wil despise their image. The Greek sayth, in thy city thou wilt despise their image: the Hebrew word *bagbasir* being ambiguous. In this sense, compare herewith Eccl. 8. 10.

despise their image] or their shadow; that is, destroy their traistoric estate; for, man walketh in a image, Psal. 39. 7. Or, referring it to the last judgement, their image may meane their corrupt sinfull state, Gen. 5. 3. &c. the despising of it, is their utter rejection; for then they shall rise to shame or contempt carnall. Deut. 12. 2.

V. 21. *was vexed*] or leuened it self, that is, was vexed, grieved, swelked; was sowne as lewin, with my fretting grief and anger.

I was pricked] or, sharpned (pricked) my self; that is, fel sharp paynes, to weet, with my fretting thoughts and desires.

V. 22. *bruisish*] that is, foolish, sensual like a brute beast, not having the understanding of a man: mee: as is explained Prov. 30. 2. See also Psal. 49. 18. *as the beast*] that is, as one of them, Or a great beast; Hebr. Beboeweth; which is used for the vast Elephants, Job 40. 10. The Greek here turneth it Beastial; or, bruisish.

V. 24. *to glory*] or with glory; that is gloriously:

gloriousely: honorably. See 1 Tim. 3. 16. Pbd. 3. 2. Heb. 2. 10. 1 Pet. 5. 1. 4. The Chaldee paraphraseth, Thou wilt guide me with thy counsel in the world; and after that the glory is accomplished, which thou hast said thou will bring upon me, thou will receive me.

V. 25. whom have I] or who is for me, but thee to trust in, or call upon. define us] or take no pleasure, in any person, or thing.

V. 26. the Rock] that is the strength & hope: the Greek sayth, the God of my hart.

V. 27. gone far;] that is, the wicked who are here sayd to be far from God; and in Psalm. 119. 150, are far from his Law, and therfore salvation is far from them, Psalm. 119. 111. as here they perish: wheras the righteous are a people near God, Psalm. 148. 14.

that goeth a whoring, from thine] that is, goeth after idols, departing from the true God, as Hos. 1. 2. for idolatry or bread of Gods conuenient, is often called whoredom or fornication. Isa. 3. 9. 10. Ezek. 13. 3. 5. 7. &c. Psalm. 106. 39.

V. 28. to draw nigh] so both the Greek and Chaldee doe explyne the Hebrewe phrase the drawing-near of God: and thus it is also used in Isa. 5. 2. and is doon by the faith of the Golpet, Heb. 7. 19. Febo-vib] or God: see Psal. 63. 2. The Chaldee sayth, in the Word of God. to tell] that I may tel, or declare; as the Greek explyneth ic.

PSALM 74.

The Prophet compleyneth of the desolation of the Sanctuarie. 10. He serveth God to help in confederacion of his power, 18. of his reprochful enemies, of his children, and of his Covenant.

An instructing psalm, of Asaph:

Verily before & God, hast thou cast us off to perpetuite: shall thine anger smoke, against the sheep of thy pasture? Remember thy congregation, which thou hast purchased, of old; the rod of thine inheritance,

rice, which thou hast redeemed: this mount Sion, wherin thou hast dwelt. Lift-up thy feet, to the desolations of perpetuite: the enemie, hath doen-evil to all things, in the sanctuarie. Thy distresors roar in the mids of thy synagogues: they have set, their signes, for signes. He was knownen, as he lifted on hys axes, against the thicket of the wood. And now, the carved-works, therof all together: they have batt-down, with beetle and mallets. They have cast into the fyre, thy sanctuaries: to the earth, they have profaned the dwelling-place of thy name. They sayd in their hart, let us make-spoyle of them altogether: they have burned, all the synagogues of God in the land. We see not, our signes: ther is not any prophet more; nor any with us, that knoweth how long. How long o God, shall the distresor reproch? shall the enemie blasphem thy name to perpetuite? Wherfore turnest thou away thine hand, even thy right-hand? draw & out of the mids of thy bosome, make-a ful-end. For God, is my King from antiquitez: he worketh salvations, in the mids of the earth. Thou didst break-asunder the sea by thy strength: didst-break-in-peeces the heads of the dragons, in the waters. Thou didst quite-burst the heads of Livjathan: didst give him for meat, to the people that dwell in drye-deserts. Thou didst cleave, the fountayn and the stream: thou didst drye-up, the rivers of strength. The day is thine, the night also is thine: thou hast prepared, the light and the sun. Then hast constituted, all the borders of the

the earth: the sommer & the winter,
them hast thou formed. Remember
this, the enemy reprocheth Jehovah:
and the foolish people, blaspheme thy
name. Give not the soule of thy tur-
tle-dove, to the wild-companies: the
companie of thy poor-afflicted, for-
get not to perpetuitie. Have respect
unto the covenant: for ful are the
darknesses of the earth, of the habita-
tions of violent-wrong. Let not the
oppressed return ashamed: let the
poor-afflicted and needy, praise thy
name. Rise-up O God, plead thou
thy plea: remember thy reproch from
the fool, all the day. Forget not, the
voice of thy distressers: the tumultuous-noise of them that rise up against
thee, ascendeth continually.

Annotations.

Of Asaph] or, is Asaph: in Chaldee,
by the hands of Asaph: see Psal. 53.1.

If Asaph (who lived in Davids
dayes) made this Psalm, it was a prophetic
of troubles to come. If some other
prophete made it when calamities were on
Israel; then was it committed to Asaphs
posterny the fingers, called by their fathers
name; as Aarons posterny, are called Aa-
rons. 1 Chron. 21.27. thine anger smoke] or,
thy nose smoke, that is, burn: as was
threatened, Deut. 19.20. A manifestation of
fors displeasure: see Psal. 18.9. &c. 20.5.

sheep] or flock, that is, us thy people,
as Psal. 79.23. The flock comprehendeth
sheep and goats. Levit. 1.10.

V. 2. purchased of old] or bought of yore;
when thou broughtest them out of Egypce,
Exod. 1.9. 16. or understand, that thou
hast purchased it, hast redeemed &c.

the rod of thine inheritance] that is, Israell,
Isr. 10.16. called elsewhere the line of Gods
inheritance, Deut. 32.9. which he meured
out for himself as land is meted with a

rod or line. It may also be read the scepter, or
the tribe of thine inheritance, as Eze. 43.17. for
the Hebrew Shebet, which properly is a
rod or staff, is sometime a scepter, Psal. 45.7.
sometime a tribe, Psal. 72.5.

V. 3. Lift up thy feet] or thy banners,
that is, thy strokes, to stomp or beat down
the enemy unto perpetual defolations.
Thus the feet are used to tread down with,
Isa. 16.6. and so the Greek taketh it here,
changing the metaphor, and translating
it, thy hands, which are also instruments
to strike down with. Or lift up thy feet,
that is, Come quickly to see the perpetual
defolations which the enemy hath made;

bath done evil that is, broken, robbed,
burned, wasted all things. As did Nebu-
chadnezzar in the temple, 1 Kings. 24.13.
& 25.9.13.14. &c.

V. 4. thy synagogues] or assemblies, ey-
ther the courts & places about the temple,
where the people assembled, or the other
synagoges in Ierusalem as after in verse 9.
he speaks of all the synagogues in the land,
places wher prayers and lectures of the
law were used: Act. 16.13. & 19.21. The
assembly of Christians is called also by this
name synagogue, Jam. 2.2. their signs] or banners; which are signes of victory or
of idolatrie. See after ver. 9.

V. 5. He was known] He, that is A man,
or every one of the enemies was known,
that is measured, or famous, as having done
some notable act: as he lifted an hyc] or,
as he that bringeth aloft: that is, as a man
brings the axe aloft over his head, to fell
down the thick wood with might and
mays. They cur down the wood of the
temple, as men doe trees in a forest.

thicks of the wood] that is, the thick
wood or tree, whose boughes are wrapped
one in another: or, (if we understand it
of the wood worke in the temple,) she-
infolded greater wood: which he that did
most eagerly cut down, was most renoun-
med.

V. 6. And now] or, And then; at the
same time. So Psal. 37.6. carved-
work] gravings, or (as the Hebrew phrase

3

4

5

6

is) openings: used for groves or carved works: Exod. 28. 11. The Greeks here turneth it dores; which also have their name of *openings*.

V. 7. *thy sanctuaries*] the temple, (which had divers holy plates) was burned by Nebuzar-adan, 2 King. 25. 9. *to the earth*] to wee burning or rising down to the ground.

V. 8. *Let us make spoil*] or, *wee will appreſt. prey upon them*. Of this Hebrew root, the Dove hath Her name in that tongue, as being ſubject to the prey and ſpoil of Hawks &c: wherefore in verſe 19. he calleth the Church a turtle-dove.

V. 9. *caw ſigues*] the testimonies of Gods presence and favour; extraordina-
rī, or ordinary; as the ſacrifices &c. Deut. 11. 31. So Circumciſion, the Paſſover, the Sabbath &c: were for ſigues to Israel; Gen. 17. 11. Exod. 12. 13. &c 31. 13. or, as the Chaldee expoundeth it, *the ſigues which the prophets gave us*. *any Prophet*] that could fee and foretell by the ſpirit, an end of these troubles: Lam. 2. 9. A Prophet (*Nabi*) is one that from the inward counſel of God, utereth oracles. In old time he was called a Seer, & Sam. 9. 9. Amos 7. 12.

how long] to wee, the affliction ſhall in-
dure. The like ſpeech is in Psal. 6. 4.

V. 11. *draw it* &c.] this word, or ſome ſuch, ſeemeth here to be understood, as often in the Hebrew: ſee Psal. 45. 11. The drawing the hand out of the boſom, de-
noteth a performance of the work with-
out slacknes; as we may fee by the con-
trary, Prov. 26. 15. *uttered*] by con-
ſuming our enemies, and accompliſhing
our deliverance.

V. 13. *the ſea*] in Chaldee, the waters of the red ſea. *of the dragons*] or whales, meaning the noble men of Egypt, who purſuing the Israelites were drowned in the red ſea, Exod. 14. 18. For great perſons are likened to Dragons or whaleſhifs: as Eze. 29. 3.

V. 14. *the beads*] that is the bead, as the Greek: tranſlate it, called beads for the excellencie and principaliſtie.

of Linjerian] or of the whale, meaning

Pharaoh King of Egypt, who was drown-
ed with his Princes, Psal. 136. 11. Linje-
rian is the name of the great whaleſhif: or
sea Dragon, ſo called of the ſad joyning to-
gether of his ſeaks; as he is described Job.
40. 10. & 41. 6. &c. and is used to reſem-
ble great tyrants; here and in Isa. 27. 3. So
the Chaldee expoundeth it, *the heads of*
Pharaoh mighters were. *in drye deserts*] that is, *to the wild beasts of the wilderness*, which might devour the Egyptians af-
ter they were drowned, and cast upon the ſhore, Exod. 14. 30. The beasts may be
called a people, as Cœwes, Pijwires, Locufis,
&c. are called peoples and nations, Proverbs 30.
15. 16. Job. 1. 5. See also the notes on Psal.
72. 9: unless by theſe dwelleys in drye places,
wee understand the Israelites in the wil-
dernes; to whome the ſpoile of the Egyp-
tians was as meat; as elſewhere they
ſayd of the Canaanites; *they are bread for*
us, Num. 14. 9. This the Chaldee favou-
reth.

V. 15. *didſt cleave the ſtauntry*] bring-
ing a wet and stream of water to thy peo-
ple out of the rocks, Exod. 17. 6. Num. 20.
12. Isa. 48. 11. Psal. 105. 41. *rivers of*
ſtrength] that is ſtrong, rough, or vehement
rivers, as the waters of Iarden were dried
up, that Israel might goe through, Job. 3.
14. -17. The Chaldee paraphraſt addeth
also the rivers Arnon and Jabbok; wheroft
ſee Num. 21. 14. Deut. 2. 17.

V. 16. *the light*] The Hebrew *Mor* is
properly a lightſome-body, as is the Sun,
moon, ſtarre &c. Gen. 1. 14. 15. and here may
be meant of the Moon. as the Chaldee
tranſlate it: for the Sun next followeth.
For thicke, God is ellwhere also celebra-
ted: Psal. 136. 7. 8. 9.

V. 19. *ſoul of thy turtle-dove*] that is,
the life of thy Church called a turtle-dove,
for their danger to be preyed upon by
the wicked, as before, verſe 8. being of
themselves weak, mournful, and timorous;
alſo for their faith and loialtie to-
wards God, and innocencie of life. In
these respects are doves mentioned, Hes.
11. 11. Eze. 7. 16. Isa. 38. 8. & 59. 11. Song.
Y 3 . 4. 1. &c

4.1. *or* 6.8. *Mat. 10.16.* So the Chaldees explayneth it, Give not the foyles of them that teach thy law, to the people which are like wild beasts. *wild-company*] or wild-beasts, as the Greek translath: it, meating the cruel people like wild beasts, as the Chaldee saith. The same word straightway followeth for the Church or lively-flock of Christ. See the notes on *Psal. 68.11.31.*

V. 10. *the covenant*] which thou didst make with our fathers, (as the Chaldee addeth to explayne it:) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal. 105.8.9.10.* or, which was made with Noah, that the world shold no more be drowned, as once it was, when it was full of cruelty, *Gen. 6.13.17.18.* *or* 8.21.22. which covenant the Prophets apply to the Church after, *Esa. 54.9.* *the darknesses*] that is, *dark-places*, as in *Psal. 92.7.* *or* 143.3. he meaneth, that the base obscure places were full of violence, even solds or habitations of cruelty, no cottage being free from the rapine of the enemies. *Dark places*, may be put for *base* or *areas*: as in *Prov. 22.29.* *dark or obscure persons*, are the *base* sort. The Greek here also translath it *dark persons*, meaining the vile graces enemies.

V. 22. *plead thy plea*] defend thine own cause: see *Psal. 35.1.* *from the fool*] understand, which thou suffrest from the fool, or impious, *Nabal*, which word was also before, verse 18. wherof see *Psal. 14.1.* The Chaldee paraphrasth *from the foolish king*.

V. 23. *ascendeth*] that is, cometh up unto thee, it is so great; as *Gen. 1.1.* or, *increaseth*: as the battel is sayd to ascend, whe it increased. *1 King. 22.35.*

PSALM 75.

A confession to God, and promise to judge uprightly. 1. A rebuke of the proud, by consideration of Gods providence.

To the master of the music. Cac-

rupt not: a Psalm of Asaph, a song.

VEE confess, to thee, ô God; wee confess, and neer is thy name: they tel, thy wondrous-works. When I shall receive the appointment: I, will judge righteousnesses. Dissolved is the earth and all the inhabitants therof: I, have set-sure, the pillars therof Selah. I sayd to the vainglorious-fools, be not vaingloriously-footish: and to the wicked, lift not up the horn. Lift not up your horn to on hys: we speak, with a stiff neck, For not from the East, or from the West: neyther from the desert ~~comes~~ promotion. But God is the judge: he abaseth one, & exalteth another. For a cup is in the hand of Ichowah, and the wine is red, it is full of mixture; and he poureth out of the same: but the dregs therof, wring-out and drink shal, all the wicked of the earth. And I, will shew for ever: will sing Psalm, to the God of Iakob. And wil hew-off all the hornes of the wicked: the hornes of the just ~~will~~ shalbe aduanced.

Annotations.

Confess not] or Destroy not: see *Psal. 57.1.* The Chaldee addeth, in the time when David sayd, destroy not the people. *of Asaph*] or to *Asaph*; in Chaldee, by the hand of *Asaph*: see *Psal. 50.1.*

V. 2. *and neer is*] to weet, neer in our mouthes and harts to celebrate it. Thus Gods word is sayd to be neer, *Rom. 10.8.* and, *then art neer in their mouth*, *Ier. 12.1.* In this sense the Greek also explayneth it, *and we will call on thy name*. *they tell*] that is, I and others with mee: so the Greek saith, *I will tell*.

V. 3. *receive th' appointment*] or, take the appointed

appointed thing ; or *time* ; as the Chaldee translateth it ; that is, the office appointed and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10. &c. 11.) in person of Christ; to whome the kingdom of Israel was appointed in due time : whome David was a figure of, in taking and administering the kingdom when it was distractred with troubles. See 1 Sam. 3. 17. 19. &c. 1. 2. 3. 10. &c. 11. that is, most-righteously.

V. 4. *dissolved*] or melted, that is faint, with troubles, fears &c. as Is. 2. 9.

set-sure] or, *well-fyest*, artificially stablish, as by line & measure: that they fall not. *Pillars*] the monstays, which may also mean *governours*; for great personages, are likened to Pillars, Gal. 2. 9.

V. 5. *the horns*] the signe of power and glorie, Psal. 112. 9. & 89. 13. 17. Luk. 1. 69. In 1 Coran. 2. 5. mention is made of prophecies to lift up the horns.

V. 6. *is on high*] that is, aloft or against the High Gnd. *with a stiff neck*] like untaimed oxen shaking off the yoke of obedience. Or, speak not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is arrogantly; or with one neck, that is with joyn't force: as *hart*, in Psalm. 83. 6. is for one hart.

V. 7. *the desert*,] that is, the South or North: for deserts were on both ends of the land of Canaan. *promotion*] or exaltation: or, as the Greek translateth, *desert of the monstays*; that is, *the monstays desert*; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrew Marim is ambiguous, signifying both exaltation, and monstays. The Chaldee maketh this paraphrase; For there is none besides me, from east to west, from the north, the place of the desert; or from the south, the place of the monstays.

V. 8. *abashed me*] Hebr. this man. *another*] Heb. this man. It may also be read, He (this God) abashed, and he advereb.

V. 9. *a cop*] to measure out afflictions; as Psal. 11. 6. a fassitude often used: see

Heb. 2. 16. Exek. 23. 31. 32. Jer. 13. 18. The Chaldee sayth, *a cop of curse*.

wine] that is, *wash* or *indignation*, as is expressed, Jer. 23. 15. Job. 21. 20. Rev. 14. 10. *red*] or *black*, troubled, muddy, noting fierce indignation. The Greek turneth it, *strata*, *strata*, meaning strong wife, not allayed. So in Rev. 14. 10. Where *wife* or *pure wife*, meaneth great afflictions. The Greek there is taken from this Psalm.

of mixture] that is, *of liquor mixed*; ready to be drunk: as *wisdom* is sayd to have *mixed her wine*; Prov. 9. 2. that is, *tempered it ready*. So Rev. 14. 10. The Chaldee addeth, *mixture of bitterness*.

he poureth out] to weet, unto his own people, afflicting them, as is expressed, Jer. 25. 17. 18. 23. 29. *the dreggs*] the most grievous afflictions; as Esa. 51. 17. 22. *wring-out*] or *suck up*, that is, feel and be affected with it. So Ezeck. 33. 34. Esa. 51. 17.

V. 10. *will shew*] to weet, this work of God; his mercie, and judgement. The Chaldee explaineth it, *wil shew thy miracles*. *boves of the wicked*] their power, dominion and pride, whereby they afflict and scatter Gods people. Jer. 48. 25. Lam. 2. 3. Zach. 1. 11. Rev. 17. 12. 13. as by *horns* of the *just man*, is meant his power, dominion, glory. Psal. 131. 17. and 92. 11. & 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, *And I will bumble all kingdoms, the high strength of the wicked*.

PSALM 76.

A declaration of Gods majestie in the Church, against her enemies. 32. An exhortation to serve him reverently.

To the master of the music on Negloch: a psalm of Asaph, a song.

God is known in Iudah: his name is great, in Israel. And in Shalem is his tabernacle: and his dwelling in Sion. There brake he the burning -arrows of the bow: the shield & the sword, & the war. Selah. Bright, wondrous-excellent art thou: more-

more than the mountayns of prey.
 6 The mighty of hart have yielded themselves to the spoile; they have slumbered their sleep: & none of the men
 7 of power have found their hands. At thy rebuke, o God of Iacob: both charret and horse, hath been cast a sleep. Thou, thou art fearfull, & who shall stand before thee; when thou art
 8 angrie. From the heavens, thou canst judgement to be heard: the earth,
 9 feared and was still. When God arose to judgment: to save, all the
 10 neck of the earth Selah. Surely the wrathful heat of men shall confess thee: the remnant of the wrathful
 11 heats thou wilt gyrd. Vow ye and pay, to Iehovah your God: all they
 12 that round about him; let them bring a present, to the PEAR. To
 13 him, that gathereth as grapes, the spirit of the Gouvernours: they are fearful, to the kings of the earth.

Annotations.

ON Neginstb] or, with stringed instruments: see Psalm.4.1. of Aspb] or, to Aspb: see Psalm.50.1.

Ver. 3. Shalem] or Salem, the city of Melchisedek, Gen.14.18. afterwards called Jerusalem; wherof see the notes on Psalm.51.10. The Greek translateth it, in Peace, which is the interpretation of the name Salem, as the Apostle sheweth, Heb.7.2. The Chaldee paraphrase sayth, Ierusalem. *ht iherachy*] or *teni, pavion*, which is both a mean dwelling, and a moveable, Levit.23.42.43. Heb.11.9.10. For both Moses Tabernacle & Solomons Temple, were mean cottages in respect of Gods glory. 1 King.8.27.

V. 4. burning-arrows] or syrie-darts (as the Apostle calleth the temptations of that wicked one, Ephe.6.16.) The Hebrew Rish-

phi, is properly burning-color, Song 8.6. figuratively here the glistering-brass headed arrows, elsewhere the syry-thunderbolts; Ps.78.12. and burning-plague, Deut.32.14. Habak.3.5. likened to arrows, Psal.91.5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, signified by the vanquishing of the Assyrians and other enemies, 2 King.19.31. The Chaldee explaineth it thus: when the host of Israel did his will, he placed his divine majesty among them; there brake he the arrows and bows of people that warred; shield and sword and battle-ray, destroyed he for ever.

and the war] that is, the army of wariors; the battle-array. See Psal.27.3. And thus Shalem or Peace, is mainteyned, by breaking all warlike instruments: as Esa.2.4.

V. 5. Bright] made-light, that is, Glorious; speaking to God, as verfe 7. wonder-excellent] magnificent, see Psal.8.2.

mounts of prey] the mountayns of the Lions and Leopards, Song.4.2. mesmog, the kingdomes of this world, which make prey, and spoile one of an other, like wild beasts, Dan.7.4.5.6.7. Whom the Lamb on mount Sion, excelleth in power & glory, Rev.14.1. & 17.14. Or from the mounts of prey, that is, when thou comest from coquering the enemies, which lye in the mountayns to make prey of thy people.

V. 6. mighty of hart] or first, strobbon hared; a title of the wicked, that are farre from justice, Esa.46.12. called here in Greek, *aristis in hart*. their sleep] their eternal sleep, Ver.51.39.57. the sleep of death, Psal.23.4. So in the next verfe.

none of] Hebre. *all* (or *any*) have not found; that is, *none* found. So 1 Job.3.15. every maneyer bath not, that is, *none* bath life. See also Ps.143.3. men of power] able men, for strength, courage, and riches: in which last sense the Greek taketh it here,) these did not resist, or could not; as Psal.77.5. They were not able (as the Chaldee sayth,) to take their weapons in their hands.

V. 7. thy rebuke] that is, punishment, destruction; see Psal.9.6. charret] that

is, princes & captayns riding on charrets and horses, on which they were wont of old to fight. *Judg. 4. 3. 1 King. 22. 31. 34.* These all by Gods rebuke have been slain, as in the camp of Asshur, *2 King. 19. 36.* and the host of Antichrist. *Rev. 19. 18.-21.*

V. 8. when thou art angry] Hebre. from *eben* (that is, from the time of) thine anger: after thine anger is once kindled.

V. 9. the earth] or, the land; which the Chaldee understandeth thus; *the land of the heathens feared, the land of Israel was quiet.*

V. 11. shall confess thee] that is shall turn to thy praise, when thy people are delivered from the rage of their foes. the remnant] or, the remainder, that is, thy people which remain, and perish not in the rages of the wicked. thou wilt gyrd] to weet with joyfulness, that they shall sing prays to thee; as the Greek explyneth it, shall keep a feast to thee. As in *Joel. 1. 13.* Gird ye, ther is understood with sorrow, or sackcloth: so here seemeth to be understood joy or gladnes, wherewith persons (or things) are sayd to be gyrded. *Psal. 30. 12. v. 6-13.* or thou wilt gird with strength, as *Psal. 18. 40.* Or if we refer it to the hot rage of the wicked, the residue therof thou wilt gyrd, that is bind or restrain; from attempting further evil.

V. 12. *W^e ye]*. men in danger, or delivered frō it, were wont to make rowes unto God, *Gen. 18. 20. Iona 1. 15. Psal. 66. 13. 14.*

round about him] a description of his people, as the twelve tribes pitched round about the Tabernacle, *Num. 2. 1. and the 24.* Elders were round about Gods throne, *Rev. 4. 4.* So the Chaldee expoundeth it, ye that dwel about his Sanctuarie. *to the fear]* that is, the most fearful God, called Fear or Terror, for more reverence and excellencie, unto whome all fear is due, as *Isa. 8. 12. 13. Mal. 1. 6.* So Iakob called God, the Fear of his father Isaac, *Gen. 31. 53.* And this was performed, when after Asshurs overthrow, many brought offerings to the Lord, *2 Chron.*

32. 21. 23.

V. 13. To him that gathereth] so the Greek, *to him that taketh away:* or wee may read, *He gathereth, (or Cutteth off) in vineage;* a similitude from grape-gatherers which cut off the clusters of the vines, applied here to the cutting off the lives of men. The like is in *Rev. 14. 18. 19. 10.* also in *Judg. 20. 45.* The Chaldee explaineth it, *To him that reppresseth the pride of the spirit of governors: God, to be feared above all Kings of the earth.* *Governours* [or] *Princes, Captaynes, that lead and goe before the people.* So Gods Angel destroyed all the valiant men, and princes, and capayns in the camp of the King of Asshur. *2 Chron. 32. 21.*

PSALM 77.

The Psalmist sheweth what fierce combate bee had with disidence. 11. The victorie which bee had by consideration of Gods great and gracious works done of old.

To the mayster of the musik, to Ieduthan; a psalm of Asaph.

My voice was to God, and I cried out: my voice was to God, and he gave-eat unto mee. In day of my distress, I sought the Lord: my hand by night reached out & ceasid not: my soul refused to be comforted. I remembred God, and made a troubled noise: I meditated, and my spirit was overwhelmed. Behold, I thou heldest the watches of mine eyes: I was striken amazed, and could not speak. I recounted the dayes of antiquitie: the yeres of ancient-times. I remembred my melody, in the night: with my hart I meditated; & my spirit searched diligently. Will the Lord cast off, to eternities; and not adde, favourably to accept any more? Is

his mercy ceased to perpetuite: is his word ended, to generation and generation? Hath God forgotten to be gracious: hath hee shut-up in anger, his tender-mercies Selah? And I sayd; doeth this make mee sick: the change, at the right-hand of the most hys? I will record the affions of Iah: surely I wil remember, thy miracle from antiquitie. And I will meditate of all thy work; and will discourse of thy practises. O God, thy way is in the sanctuarie: who is so great a God, as God. Thou art the God that doest a marveilous-work: thou hast made-known thy strength among the peoples. Thou hast redeemed thy people with arme: the sons of Isakub, and of Joseph Selah. The wa-ters, saw thee, o God; the waters saw thee, they trembled: also the deeps were styrred. The clouds, streamed-down waters; the skyes, gave-out a voice: also thine arrowes, walked-a. boar. The voice of thy thonder, was in the round-sier; Lightnings illuminated the world: the earth was styrred, and quaked. Thy way was in the sea; & thy paths in the many waters: and thy footsteps, were not knownen. Thou didst lead thy people like a flock: by the hand of Moses and Ahaba.

Annotations.

V. 1. O zeduban] or, for him: see Psalm. 35. 1. Cf. 62. 1.

V. 2. he gave ear] So the Greek explynneth the Hebrew phrase to give ear: see the like Psalm. 55. 11.

V. 3. sought the Lord] in Chaldee, sought instruction from before the Lord, and the spirit of prophetic rested upon me.

out] or strowed, was poured out, that is, stretched out in prayer: (a vehement figurative speech, like that of pouring out the tart, Psalm. 62. 9.) or, was wet with continual wiping of mine eyes: or by hand may be meant plague or sore (as in Job 23. 2.) which continually ran. The Chaldee expondeith it, by night mine eye dropped teares and ceased not.

V. 4. meditated] or prayed. See Psalm. 55. 3. 18. overwhelmed] or covered it self, that is, fwomed or fainted with sorrow. So Psalm. 142. 4. Cf. 143. 4. Cf. 307. 5. Lam. 2. 12.

V. 5. the watches] or the wards, custodies, (that is as the Chaldee explynneth it, the lidds) of mine eyer; so that I can not sleep.

stricken-anazed] beaten with terrors, as with a hammer: or, as the Greek sayth, troubled. So Dan. 2. 1. 3. Gen. 41. 8. could not speak] so the Hebrew phrase speake not, is sometime to be interpreted: as, who shall judge, & Chrd 1. 10. for which in 1 King. 3. 9. is written, who can (or, is able to) judge. So Psalm. 78. 30.

V. 6. of ancient times] or, of eternities; that is of ages past. This he did according to the commandement, Deut. 32. 7. for former histories, are written for our learning, Rom. 15. 4. 1 Cor. 10. 11.

V. 7. my melodie] or musical play, to weet, how I had before time played and sung songs of praysle for thy benefits; (see Psalm. 33. 3. 3) or I remembred my musik, and took my instrument and thus I sung.

spirit serched] in Chaldee, the knowledge of my spirit serched marvelous things.

V. 11. dooth this make me sick] dooth it greive and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works? The prophet seemeth to check himself for his infirmitie. Or, (taking it not for a question) it maketh me sick: or this is my infirmitie. the charge] or, that charged us: for so the Hebrew phrase to charge may be resolved.

V. 12. wil record] wil remember for myself, and mention to others: The Hebrew implieth

implieh both these, by a double reading.
miracle] that is, miracle or wondrous-
works (as the Greek explyneth it,) all &
every of them, doon of old. So after in
verse 15.

V. 13. *discourse*] or meditate, i. e. of,
both in mind and talk.

V. 14. *in the sanctuarie*.] or in sanctarie,
in the holy place, as the Greek turneth it:
meaning, it is most holy, and secret, hidden
from the eyes of the world: as holy
things were hidden in the sanctuarie, es-
pecially the Ark and Cherubims where
God sate. So as it was not lawful for peo-
ple or priests to see them. Num. 4. 6. 7. 15.
so. Levit. 3. 6. 2. Compare also herewith,
Psalm. 73. 16. 17. The Chaldee translateth,
O God how holy are thy wayes. [as God]
or a mighty one, & Potestate: Hebr. El. So
in the next verse. [as God] in Greek,
as our God: in Chaldee, as the God off-
ract.

V. 15. *marvelous-work*] that is, works:
wonders. This is taken from Exod. 15. 11.

V. 16. *with arm*] that is, with power:
an arm stretched out, as Exod. 6. 6. in Greek,
with thine arm. [of Jacob] that is the
tribes of Israel, born of him. [of Jo-
seph] this may be meant (as the Chaldee
paraphraſt taketh it) of all the Israelites
whom Joseph nourished, Gen. 41. 10. 11.
& 50. 21. called therefore his sons: or in
special, of the tribes of Ephraim and Ma-
nasseſ, the sons of Joseph, noted from the
rest, for more honour. Compare also
herewith Psalm. 80. 2. 3.

V. 17. *The waters*] of the red sea. Exod.
14. 21. Psalm. 114. 3. The Chaldee par-
aphraſt, They saw thy divine-majestic from
the midst of the sea & God. [trembled]
or were payned, as a woman in travayl. So
Psalm. 19. 8. & 97. 4.

V. 18. *streamed*] or gushed with a tem-
pest. These things were when the Lord
looked unto the host of the Egyptians
out of the fyre and cloudy pillar, and so
feared and hindred them with stormy
tempests, that their charret wheels fel off
&c. Exod. 14. 24. 25. And thus, Israel now

baptized in the cloud and in the sea, 1 Cor. 10.
1. 2. [thine arrowes] or stones (as this
word also signifieth, Lam. 3. 16.) meaning
hayſtones. See Psal. 18. 15. Is. 10. 11.

V. 19. *in the round-aire*] in the sphere,
or globe. The aere is ſo called of the round
form; which it (with all the heavens) hath.
Of the thunder in the zier, see Job.
37. 2. - 4. Psal. 29.

V. 20. *Thy way*] wherin thou wentest,
and leddest thy people; confounding thy
foes. Exod. 14. 19. 20. 22. Nehem. 9. 11. So
elſwhere, his way is in the whirlwind, Nahu.
1. 3. [were not knownen] to wee, before
that time; nor after, for the waters returned
to their force, and drowned the Egyptians:
Exod. 14. 27. So his other wayes are past
finding out, Rom. 11. 33. that men must walk
by faith, not by sight, 2 Cor. 5. 7.

V. 21. *lead thy people*] through the ſea;
and after through the wildernes towards Ca-
naan: Moses being their King, and Aaron their
Priest. The memorie of which mercy is
often celebrated. Deut. 8. 2. - 6. 15. & 32.
10. Jer. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psalm.
136. 16. Aſt. 7. 35. 36.

PSALM 78.

An exhortation both to learn and to preach
the Law of God. 9. The story of Gods wrath
against the iurevaldum or disobedient Iſraelites:
67. Ephraim being refuſed, God chose Judah,
Sion, and David.

An instructing psalm, of Asaph:
Give ear my people; to my law:
Incline your ear, to the words of
my mouth. I will open my mouth in
a parable: I will utter hid-things, of
antiquitic. Which wee have heard, &
have knownen them: and our fathers,
have told us. Wee will not hide, fro
their ſons; to the generation after,
telling the prayres of Iehovah: his
power also and his marueil, which hee
hath done. How hee ſtabilized a testi-
mony,

mony, in Iacob; and put a law, in Israel: which he commanded our fathers, to make them known, to their sons. That the generation after, sons who should be born, might know: might rise up, and tell their sons. And they might put their constant-hope, in God: and not forget the acts of God; and taught keep his commandements. And not be, as their fathers; a generation, perverse and rebellious: a generation who prepared-not-aright their hart; and whose spirit was not faithfull, with God. The sonus of Ephraim, armed shooting with bow: cursed-back, in the day of battel. They kept not the covenant of God: and in his Law, they refused to walk. And forgat his actions: and his marvelous works, which he had shewed them. Before their fathers, he had done a miracle: in the land of Egypt, the field of Thoan. He cleft the sea, and made their pass through: and made the waters to stand as an heap. And led them with a clowd by day: & all the night, with a light of syre. He cleave the Rocks in the wilderness: and gave drink, as out of the great deeps. And brought-forth freames out of the rock: and made waters descend, like rivers. And they added yet, to stir against him: to provoke-bitterly the most-high, in the drye desert. And tempted God in their hart: asking meat, for their soule. And they spake, against God they sayd; Can God, furnish a table, in the wilderness? Lo! he smote the Rock, and waters gushed-out, and streams overflowed: can he also give bread, or can he prepare, flesh

for his people? Therefore Ichovah heard, and was exceeding angry: & syre was kindled against Iacob; and also anger, came up against Israel. Because they believed not in God: and trusted not in his salvation. Though he had commanded the skyes from above: and opened the dores of heavens. And rayned upon the Manna to eat: & the wheat of heavens, he gave to thē. Man did eat the bread of the mighties: bee sent them meat, to satietie. He made an East-wind to pass-forth in the heavens: & brought on, a South-wind by his strength. And rayned flesh upon them as dust: & feathered foule, as the sand of the seas. And made it fall, in the mids of his camp: round about his dwelling-places. And they did eat and were filled vehemently: and their desire, he brought unto them. They were not estranged from their desire: their meat was yet in their mouth. When the anger of God, came up against them; and slew of the fat of them: & smote-down the choise-yong-men of Israel. For all this they sinned yet: and believed not, for his marvelous works. And he consumed their dayes in vanitie: & their yeres in hasty-terror. When he flew them, then they sought him: and returned, & sought God early. And remembred, that God was their Rock: and the most-high God, their redemer. But they flatteringly-allured him with their mouth: and with their tongue, they lyed to him. For their hart was not firmly-prepared with him: neyther were they faithfull, in his covenant. And he being compassionate, mercifully

fully-covered iniquitie, and corrupt-ed, not-but multiplied to turn-away his anger; and did not stirr-up, all his wrathful-heat. For he remembered that they were flesh: a wind that goeth, and shall not return. How oft did they bitterly-provoke him in the wilderness: grieve him, in the desert! For they returned, & tempted God: and limited the holy-one of Israel. They remembred not his hand: nor the day, in which hee had redeemed them from the distresser. When hee put his signes in Egypt: & his won-ders, in the field of Iloan. And turned their rivers, into blood: & their steames, that they could not drink. He sent among them a mixed-swarm, which did eat them: & the frog, which corrupted them. And he gave their fruit to the caterpiller: and their la-bour, to the locust. He kylled their vine with hayl: & their wild fig trees, with the blasting haylstone. And he shut-up their cattle to the hayl: and their flocks-of-cattle, to the lightnings. He sent among them, the burn-ing of his anger; exceeding-wrath and indignation, and distress: by the sending, of the executers of evils. He weighed-out a path, to his anger: he withheld not their soul frō death: & their wild-beast, he shut-up to the pestilence. And since all the first-born in Egypt: the beginning of strengths, in the tents of Cham. And he made his people pass-forth as sheep: and led them on as a flock, in the wilderness. And led them in confi-dent-safetie, and they dreaded not: and the sea, covered their enemies. And he broughte them to the border

of his holyness: this mountayn, which his right-hand purchased. And he cast out the heathens, from their ta-cers; and made them fall in the line of possession: and made the tribes of Isra-el, to dwell in their tents. And they tempted and bitterly-provoked, the most-hye God: and kept not, his testimonies. But turned-back & un-faithfully-transgressed, like their fa-thers: they were turned, like a warp-ing bow. And provoked him to anger by their hye-places: and by their graven-idois, they stirrd-him to ge-lousie. God heard, and was exceed-ing-wroth: and vehemently abhorred Israel. And he forsook the dwelling-place of Shilo: the tent he had placed for a dwelling among earthly-men. And gave his strength into captivity: & his bewteous-glorie, into the hand of the distresser. And shut up his peo-ple to the sword: and was exceeding-wroth, with his inheritance. The fyre did eat their choise-yong-men: and their virgins, were not praysed. Their Priests, fell by the sword: and their widowes, wept not. And the Lord awaked, as one out of sleep: as a mighty-one, shouting after wine. And smote his distressers behind: hee gave them, eternall reproch. And he refused the tent of Ioseph: and chose not, the tribe of Ephraim. But hee chose the tribe of Iudah: the mount Sion, which he loved. And builded his sanctuarie, like hye-places: like the earth, which hee founded for ever. And he chose David his servant: and took him, from the folds of sheep. Frō after the ~~over~~-with-yōg, brought he him: to feed Iakob his people; & Israel;

72 Israel, his possession. And he fed them, according to the perfection of his heart: and by the discretions of his hands, led he them.

Annotations.

1 M Y Law] or doctrine; for of it the Law hath the name in Hebrew; see Psalm. 19. 8. Christ speaketh in this Psalme, to his people, as the next verse sheweth. So Is. 51. 4.

2 V. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. Mat. 13. 34. 35. All these things spake Jesus to the multitude in parables etc., that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables etc. Here the narration & applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1 Cor. 10. 11. What a parable meaneth; see Psalm. 49. 5.

wil utter] or well-out; as from a spring or fountayn. bidd-things] so the holy Ghost expoundeth it in Greek, Mat. 13. 35. the Hebrew word signifying sharp or oblique speeches, or riddles; see Psalm. 49. 5.

of antiquitie] understand, which are of antiquitie, that is, ancient things since the foundation of the world. Mat. 13. 35.

5 V. 3. stablished] or reared-up. testimonies] or witness, meaning the Covenant; see Psalm. 29. 8. in Jakob] among the Israelites, the children of Jakob. to their sons] all their posteritic, as Deut. 4. 9. teach them thy sons, and thy sons sons. So Deut. 6. 6. 7. 11.

8 V. 8. perverse] or forward, stubborn. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

9 V. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sins, fell before their enemies. 1 King. 17. Hos. 10. 11. 14. Some understand it of that slaughter of Ephraims sons mentioned, 1 Chron. 7. 21. 22. 23. which was while their

father lived in Egypt.

V. 10. refused to walk] as 2 King. 17. 14. 15. they would not obey, but hardened their necks etc.; and refused his statutes and his covenant, which he made with their fathers etc.

V. 11. a miracle] that is, miracles, marvels, as in verse 2. parable is for parables,

of Tsoar] or of Tanis, as the Greek and Chaldee calleth it. It was a chief citie in Egypt, and the Kings Court or pallace; and a place of great antiquite, Is. 30. 3. 4. Num. 13. 23. And the field of Tsoar, is the country or territories of that citie, as the field of Edam, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num. 21. 29. So after, verse 43.

V. 13. left the sea] the red sea, where the Israelites were baptised, Exod. 14. 1. Cor. 10. 2.

V. 14. a dove] to shadow them from the sun; and to guide them in their journeys; a figure of Gods protection over his Church, and guidance of the same. Exod. 13. 21. &c. 40. 38. Num. 9. 17. -- 22. Nehem. 9. 19. Is. 4. 5.

V. 15. the Rock] once at Horeb, Exod. 17. 6. and agayn at Cades, Num. 20. 1. 11. The Rock was spiritually Christ, 1 Cor. 10. 4. great deeps] that is, the great deep, as the Greek turneth it; the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie: or, for every of the great deeps. Or wee may turn it, as in deeps very much, to weet drise.

V. 17. to provoke-bitterly] by rebellion, exasperating and causing wrath and bitterness; as both the Hebrew and Greek words signify. Psal. 5. 11. Heb. 3. 16.

V. 18. for their soule] that is, their lust, their appetite; see Psal. 27. 12.

V. 20. bread] that is generally, food, Psal. 136. 25. and in special flesh, as after is explained, and the Hebrew lechem sometime signifieth, Levit. 3. 11. Num. 28. 2. Of this their lusting, see Num. 11. 4. &c.

can be prepared] The word can, is agayn to be repeated from the former sentence. See also the note on Psal. 77. 5.

V. 21. ascended] that is, burned: for fyre

24 five mounteth upward : so ver. 31.
 V. 14. *Manna*] or as in Hebrew, *Mim*, a small round thing like *Corsader* seed, coloured like *Bodkin*, (that is like wane, and clear, but white,) hard, to be ground in mills, or pounded; of it cakes were made, whose tall was like the best fresh oil, and like wafers made with honey. When the dew fel on the host by night, the Manna fel with it, when the dew was ascended, the Manna appeared like the hoar frost on the earth ; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers ; when they saw it, they sayd *It is Manna* (that is, *a ready meat*, or *What is this?*) for they wist not what it was : and Moses sayd, *This is the bread which the Lord hath given you to eat.* Num. 11.7.8. 9. Exod. 16. 14. 15. 31. Deut. 8. 3. Of this they had to eat fourye yeres in the wilderness, til they came into Canaan. Exod. 16. 35. Ios. 5. 12. It was a figure of Christ, and his spiritual graces, John 6. 31. 32. 33. Rev. 2. 17.

V. 15. *men did eat*] or *Every one did eat*. *bread of the Mighty*] that is, *of the Angels*, (as the Chaldee and Greek explaineth it,) which are mighty in strength, Psalm. 133. 20. *and Manna is called their bread*, either because by their ministry God sent it, or because it came from heaven the habitation of Angels, as the Chaldee paraphrasiseth : or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1 Cor. 13. 1. is the most sweet and excellent tongue : Or by *mighties*, we may understand the *mightyie heavens*. *meat*] The Hebrew *ischedah* properly signifyeth *venison*, that is, *meat caught with hunting*: but generally is used for all food. So Psal. 133. 15.

to satiate] or enough : for every man had an Omer full (that is, the tenth part of an Ephah or Bushel) of Manna for a day. Exod. 16. 16. 36. and of *flish*, they had store, til it came out at their nostrills, and was loathsome unto them, Numb. 11. 19. 20.

V. 26. *brought on*] fed or drove forward, as Numb. 11. 31. *Totis there went forth a wind from the Lord*, ; and brought quails from the sea side.

V. 27. *fleſh as duff*] that is, quailles in great abundance, so that he that gathered least, gathered ten Homers ful, (that is, an hundred Ephahs or Bushels;) for one Homer conteyned ten Ephahs, Numb. 11. 31. Exod. 16. 17.

V. 28. *made it fall*] the flesh, the quailles, being fat and hevie foule, and by the moist south-east wind made more heavy, fel upon the camp, a dayes journey on each side, round about the host, and they were about two cubits above the earth. Num. 11. 31.

his camp] the Lords, because he dwelt among them, Numb. 5. 3. called elsewhere the *hosts of the Lord*; Exod. 13. 4. 1. or *his*, that is, *Israels*: so verse 53. 64.

V. 30. *They were not estranged*] that is, (as the Greek explyneth it) they were not deprived, their desired meat was not taken away from them : as it is written, *the flesh was yet between their teeth*, it was not yet cutt off: (that is, taken from them, as Joel 1. 5.) and the wrath of the Lord was kindled against the people. Num. 11. 33. Or it may be understood, of their affections and lust not yet changed.

V. 31. *ascended*] that is *burned*; as ver. 21. This is meant of the plague wherwith God smote the people, Num. 11. 33. 34.

fatt] that is, the chief, and strongest, as Psal. 3. 29. So weak poor or base men are called *scar or thin*, Psal. 41. 2. *Fat*, (or *fattenesse*,) is here figuratively put for fat persons. See the notes on Psal. 36. 12. &c. 106. 15.

choice-yong-men] young men are called *choise*, because they are selected for warre & other serviceable affayres when ancient men are let rest. Num. 1. 3. Ex. 8. 24. 25. 26. Exod. 24. 5.

V. 33. *hasty terror*] or, *a sudden plague*, as was threatened, Exod. 16. 16.

V. 35. *flattering-allured*] or *deceived*, that is, went about to deceive, by persuading flattering words.

V. 39. *fairly-prepared*] a right-sailed ready and able, as is the way of the godly, Psal.

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- 38** **Psal. 112. 7. &c. 17. 8.**
V. 38. mercifully covered] made expiation, and forgave; to Psal. 65. 4. &c. 79. 9. corrupted] that is, destroyed utterly: so Deut. 4. 31. multiplied to turn] that is, much and often turned away his anger.
- 39** V. 39. feeble] that is, weak, and corrupt. See Psalm. 16. 5. a wind] mans life is a vapour that appeareth for a little time, and afterward vanisheth away: Lam. 4. 14.
- 40** V. 40. How oft] ten times (as the Lord said, Num. 14. 22.) this people tempted him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians; Exod. 14. 11. 12. 2. At Marah, where they wanted drink; Exod. 15. 13. 14. 3. In the wilderness of Sin, where they wanted meat; Exod. 16. 1. 4. In keeping Manna till the morrow, which God had forbidden, Exo. 16. 20. 5. In going out for Manna, on the Sabbath day; Exod. 16. 27. 28. 6. At Rephidim, murmuring for lack of water, Exod. 17. 1. 13. 7. At Horeb, where they make the golden calf, Exod. 32. 8. In Taberah, murmuring for tediousnes of their way, Num. 11. 1. 9. At Kibroth haatrah, where they lusted for flesh; Num. 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, Num. 14. 1. 2. &c. And after this they lynned seven times; as 1. In pressing to goe fight, when God forbade them, Num. 14. 4. 5. &c. 2. In the rebellion of Korah, Dathan, and Abiram, Num. 16. 1. &c. 3. In the murmuring for the death of Korah, and his company, Num. 16. 41. &c. 4. At Meribah, murmuring for lack of water, Num. 20. 2. 3. &c. 5. For grief of their way, murmuring and loathing Manoa, Num. 21. 4. 5. &c. 6. At Shittim, committing whoredom with the daughters of Moab; 7. and in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. Num. 25. 1. 2. 3. &c.
- 41** V. 41. returned and tempted] that is, offsoores, again and again tempted; contrary to the law, Deut. 6. 16. limited) prescribed limits, bounds, or marks; as before, v. 10.
- 44** Y. 44. to blood] The first of the ten plagues, wherwith God smote the Egyptians, which had drowned his children in their rivers. Exod. 7. 19. 20. 21. &c. 1. 2. whereunto agreeeth the third vial of wrath poured out on Antichrists kingdom, spiritually called Egypt, Rev. 15. 4. 6. &c. 1. 8. 45. V. 45. a mixed swarm] a mixture, sundry sorts of flies, vermine, or hurtful beasts; by the Greek they were flies; by the Chaldee mixtures of wild beasts. It was the fourth plague of Egypt; see Exod. 8. 24. the fog] that is, frogs, (as afterward caterpillar, locust, for locusts, &c.) The second plague of Egypt, Exod. 8. 6. figures of unclean spirits, which gather the Kings of the world to the battle of the great day of God. Rev. 16. 13. 14. corrupted] that is, marred and destroyed.
- V. 46. their frost] hell that growes out of the earth. caterpillar] a worm that consumeth and spoileth grass and fruits. Job. 1. 4. Locust] or greshopper, (which have their name of their multitude, for they flye many together. Prov. 30. 17. Nahum 3. 15. Judg. 6. 5.) Locusts in those countries, flye in the aier, multitudes together; and where-soever they fall, they devour every green thing. This was the eighth plague of Egypt, wherby all herbes and fruits were consumed, Exod. 10. 14. 11. Figures of Antichrists ministers, Rev. 9. 3. 4. &c.
- 47** V. 47. blasting - baylstone] a word nowhere found but in this place. The leventh plague of Egypt was grievous bayl mixed with fyre, that kylled men, beasts, herbs and trees, Exod. 9. 24. 25. So in Revol. 16. 21. bayl of talents weight, falleth on blasphemers.
- 48** V. 48. he shal - sp] that is, gave: see Ps. 31. 6. so verse 50. lightnings] or, the flying fyre - cales, thunderbolts: see this word Psal. 76. 4. The Greek here turneth it, fyre.
- 49** V. 49. messenger] or, Angels of evill; or as the Greek sayth, evill Angels: such in deed God useth to punish men by, Job. 1. 12. 16. &c. The Chaldee also translatheth, sent by the hand of them that doe evill. But hereby may be meant Moses and Aaron, whom the Lord sent to denounce these plagues before they came, & by their hand brought them

them on Egypt. Exod. 7.1.2. 19. Cf. 8.1.
2.5.16.21. Cf. 9.14.15. &c.

V. 50. He weighed] to weet, making his punishments proportionable to their sins and obstinacy: for as men increase sin, so doth God judgment. Levit. 26.21. 2.3.24.27.28. wild-beast] that is, beasts, which have their name of livelynes (as is noted Psalm. 58.11.) therfore some turn it here, life; but the Greek plainly sayth carniel. The last plague of Egypt, was the pest or morayn of all beasts and carniel, Exod. 9.3.

V. 51. the first born] the tenth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; Exod. 11.27. 29.30. The first born usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also, he did execution. Num. 33.4. but spared the first born of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minister in their stead. Num. 3.40.41.45. Cf. 8.16.--19.

beginning of strength] or chiefeſt of painful nights: so the eldest child is named: Gen. 49.3. Deut. 21.17. Therfore were they to be given to the Lord. ^{inſt of} Chan] the dwellings of the Egyptians, which were the posterite of Chan, the son of Noah; Gen. 10.6. See the note on Psal. 68.32.

V. 52. his people pass forth] the Israelites took their journeys from Ramelet, Exod. 11.37. See Psal. 77.22.

V. 54. border of his holyness] his holy border, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as Num. 34.1.3.-12. Or, border of his sanctuary.

this mountayns] that is, mountany countrie Canaan; called a land of mountayns and vallies, Deut. 11.11. So Exod. 13.17. Or in special he may mean, mount Sion: whereof after, in verſe 68.

V. 55. the bearens] the seven mighty nations of Canaan, where Joshua and Israel kylled one and thirty kings: Deut.

7.2. Iſh 11.7.--24. made them fall, in the line] that is, made their country fall our by line and meſure, to be the inheritance of Israel. Iſh.15. Cf. 16. Cf. 17. chapters. tribes] the poſterite of the twelve ſons of Israel, called tribes, after the Ro- mane name where at firſt, the whole mu- litude was divided into three parts, ca- led therof tribes: but the Hebrew name fig- nifieth ſtaues or rods, as growing out of one ſtock or tree: and theſe were twelf. Num. 13.3.4.--16.

V. 56. And they tempted] The Israe- liites notwithstanding all former mercies, tempted God & ſynned in Canaan their poſſeſſion, as is ma niſtred in the book of Judges.

V. 57. like their fathers] whose karkeſſes fel in the wildernes. For of six hun- dred thouſand men that came out of Egyp- te, not any one came into Canaan, ſave Caleb and Iſhua. Exod. 38.26. Num. 14.19.30. Cf. 26.64.65. a warping bow] or, bow of deceipt, that ſhooteth awry, and ſo deceiveth. So Hof. 7.16.

V. 58. bye-places] Temples, Chappels & confeſſed places on mountayns, where the nations used to ſacrifice, and Israel imitated them. Num. 33.52. Deut. 12.1. 2. King. 11.7. Cf. 12.31.32. Cf. 14.23:

so gealousie] to gealous anger, for which, a man wil not ſpare in the day of vengeance, nor can bear the ſight of any ransom, Pro. 6.34. 35. unto this, God is mo ved by idolatrie, which is ſpiritual fornication, Exod. 20.4.5. Deut. 31.16.17. Cf. 32.21.

V. 59. abhorred] or refuſed, with loath- ſomenes and contempt. So aſter, verſe 67.

V. 60. the dwelling-place] the taberna- cle ſet in Shilo, 1 Sam. 1.3. There God dwelt among men, Exod. 29.44.45.46.

V. 61. his strengib] the Ark of his co- venant, (called the Ark of his strength, Psal. 132.8.) this was captured by the Philistines, 1 Sam. 4.11. The Chaldee tranſlate it, his Law. between-glories] or fayres; magnificence; meaning the Ark foremen- tioned, as Phineas wife ſayd, the glory is de- parted from it; for the Ark of God is taken.

- 62 1. Sam. 4. 20. 22.
 V. 62. [but up] that is, delivered his people to the sword of the Philistines, who killed thirtie thousand Israelites. 1. Sam. 4. 10.
- 63 V. 63. The fyre] that is, Gods wrath, by the sword of the Philistines; as ver. 21. So in Ez. k. 30. 8. a fyre in Egypt, signifieth (as the Chaldee there expoundeth it) a people strong like fyre. [were not prayfed] by hymnes, and songs, as was the wont at their espowals and mariages; that is, they were not maried.
- 64 V. 64. Their Priests] Hopnbi and Phiarus, 1. Sam. 4. 11. The Hebrew is singularly, His Priests, and so before and after, his choise young men, &c. meaning Israels, who is spoken of, as of one man. But the scripture useth these phrases indifferently; as All Edom was servants, 1. Sam. 8. 14. for which in 1 Chron. 18. 13. is written, All Edom were servants. Of this name Priests; see Psal. 99. 6. [wept not] that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1. Sam. 4. 19. 20.
- 65 V. 65. awaked] styrred up himself to punish the Philistines, whereas before he seemed to sleep; as Psal. 44. 34. [after wine] or, by reason of wine: that is, when he bath drunk wine, which cheareth and encourageth the hart; so did God behave himself.
- 66 V. 66. behind] that is, in the hinder secret parts; (as the Chaldee addeth, with emerods in their hinder parts;) for so God smote the Philistines with pites or hemorroids for abusing his Ark; 1. Sam. 5. 1. 6. 9. 12. eternal reproch] by the punishment, and the monuments therof; for the Philistines were forced to make similitudes of their hemorroids and secret parts, of gold, and send with the Ark home to Israel; as an oblation for their sins. 1. Sam. 6. 4. 5. 11. 15. 17.
- 67 V. 67. he refused] or abhorred, despised; as verse 59. [the tent of Joseph] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjeirum, cities of Judah. 1. Sam. 6. 12. & 7. 1. 2. Wherefore Shab is used after for an example of judgement, Jer. 7. 12. 14. & 26. 6. 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captivated by the Assirians. 2. King. 17.
- 68 V. 68. builded his sanctuary] the glorious temple, by Solomon Son of David. 1. King. 6. 1. 1. 3. &c. [like hye-places] Kings pallaces or towres. The Greek and Chaldee turneth it Unicorn, whose horns are hye, Psal. 92. 11. For Ramim, hye places, they read Kemin, Unicorns.
- 69 V. 70. from the fold of sheep] that is, his base estate. For David keeping his fathers sheep, was by Samuel anoynted King over Israel. 1. Sam. 16. 11. 13. 2. Sam. 7. 8. So Amos 7. 14. 15.
- 70 V. 71. to feed Jakob] so the Greek well explaineth the Hebrew phrase, to feed in Jakob; where in is to be omitted in English, as the like phrase sheweth, 1. Sam. 16. 11. & 17. 34. and the Hebrew it self often omitteith it, as 2. Sam. 5. 1. & 7. 7. So here in the former verse, he chose is David, that is, he chose David. Kings are layd to feed their people; because their office is like to the good shepherds; in guiding & governing. See Psal. 23. 1. And Pastours are Princes, Jer. 6. 3. & 12. 10.
- 71 V. 72. discretions of his hands] or Prudencies of his palms, that is, with most prudent and discreet administration, managed he them; figuring Christ herein, who is called David, and the great and good Pastour of his flock. Ezek. 34. 13. Job. 10. 11. Heb. 12. 20.
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- P S A L M E . 79.
- The Psalmist complaineth of the desolation of Jerusalem, 2. He prayeth for deliverance, 13. and promiseth thankfulness.
- A Psalm, of Asaph;
- O God, the heathens are come, into thine inheritance; they have defiled the Palace of thine Holynes: they have layd Jerusalem on heaps. They

2 They have given , the karkels of thy
servants ; for meat , to the fowle of the
heavens : the flesh of thy gracious-
saints , to the wild-beast of the earth .
3 They have shed their blood , like wa-
ters , round-about Jerusalem ; & there
was none to bury them . Wee are a re-
proch , to our neighbours : a scoff &
a scorn , to them who are round about
us . How long Iehovah , wilt thou be
angry to perpetuity : shall thy gealousy ,
burn as fyre ? Pour out thy wrath-
ful-heat , upon the heathens , which
know thee not : and upon the king-
doms ; which call not , on thy name .
7 For , he hath eaten-up Iakob : and his
habitation , they have wondrously de-
foliated . Remember not against us ,
former iniquities : make hast , let thy
tender-mercies prevent us ; for , wee
9 are brought very low . Help us , O
God of our salvation ; because of the
glorie of thy name : and ridd-us-free
and mercifully . cover our synns , for
thy names sake . Why shall the hea-
thens say , where is their God ? known
be among the heathens before our
eyes ; the vengeance , of the blood of
thy servants that is shed . Let the figh-
ing of the prisoner , come before thy
face : according to the greatness of
thine arm , reserve thou , the sons of
death . And render , to our neigh-
bours seven-fold , into their bosome :
their reproach , wherewith they have
reproached thee & Lord . And wee thy
people , and sheep of thy pasture , will
confess to thee , for ever : to genera-
tion and generation ; wee will tell , thy
praise .

Annotations .

1
v. 2. karkels] or to him : see Psal. 10. 1.
thine tributary] or , prifesse ; the
land of Canaan invaded by the Ge-
tites . Exo. 15. 17. & Sam. 25. 19. Jer. 50. 10. 15.
Lam. 1. 10. bears] that is , tares , Amic.
1. 6. &c. 1. 12.

2
V. 2. karkels] for karkeffir ; as after-
beef , for beasts : and prifesse , verle 1. 1. for
prifenes : see Psal. 34. 8.

3
V. 3. none to bury] which is a thing
most dishonourable : Eccles. 6. 3. Compare
herewith Rev. 11. 2. 9.

4
V. 5. gealousy] that is but wrath bare , as
Psal. 89. 47. So Ezek. 36. 5. elsewhere , it is
laid to waste , Deut. 29. 19. this fyre is the
flame of lab , Song. 8. 6.

5
V. 6. which call not &c.] a note of
prophatiences , Psal. 14. 4. This sentence
Ieremie useth , Jer. 10. 25.

6
V. 8. former iniquities) iniquities of former
times (or persons ;) done by us , or our fa-
thers , as Psal. 25. 7. both are joyned tog-
ether , Lev. 16. 40. Læ. 5. 7. Former , & iniquities ,
differ in gender ; yet many times such are
coupled , the sense being regarded more
then strict form of words ; which the He-
breue text sometime manifesteth ; as iabs ,
& Sam. 8. 5. for which in 1 Chron. 18. 4. is
jabo : laken , & Chron. 18. 16. laken , 1 King. 22.
17. So agayn in this Psalm , verle 10.

7
brought low] or , weakened , emptied , im-
poverished . See this word , Psal. 41. 2. &
116. 6.

8
V. 10. known be] to weet the vengeance ;
let it be open and manifest . The Chaldee
translateth , Let him be revealed among the
peoples , that we may see the vengeance of thy
servants blood that is shed . Here agayn the
words differ in gender , (as was noted be-
fore , verle 8.) whereto some turn it , let
him (that is God) be known , by the vengeance
&c. Compare herewith Deut. 32. 42. 43.
Jer. 51. 36. 37.

9
V. 11. the fighing] or the groaning mourn-
fulness ; to Psal. 102. 21. reserve] or ,
make to remain , that is , keep alive from
destruction ; which if God had not done ,
they had been as Gomorrah , Isa. 1. 9. And
this God promised to doe ; Ex. 6. 1. 2. &
A. 2. 3.

10
11

12. 16. *souls of death*] that is, persons appoyanted to dye, or worthy of death; in Chaldee, delivered to death: as 1 Sam. 10. 31. Deut. 31. 2. So Psa. 102. 21. and, *Sons of perdition*, 2 Thes. 2. 3.

13. V. 12. *given fold*] that is, fully and abundantly. See Psa. 12. 7. *into their bosom*] that is, largely, and that it may affect, and cleave unto them, so Isa. 65. 3. Jer. 32. 15. See also Luk. 6. 38.

PSALM 80.

The Psalmist complaineth of the miseries of the church. 9. Gods former favours are turned into judgments. 15. He prayeth for deliverance.

1. To the master of the music on Shoshanna: Eduth, a Psalm of Asaph.

2. O Thou that feedest Israel, give ear; thou that leadest Joseph as a flock: thou that sittest on the Cherubims, shine-bright. Before Ephraim, and Benjamin, and Manasseh; stirr-up thy strength: and come, for salvation to us. O God return us: and cause thy face to shine; and we shall be saved,

5. Iehovah God of hosts: how long wilt thou smoke, against the prayer of thy people? Thou makest them eat, the bread of teares: and makest them drink, of tears a great measure. Thou pourest us a strife to our neighbours: and our enemies, mock among themselves. O God of hosts return us: & cause thy face to shine; and we shall be saved.

9. Thou removedst a Vine out of Egypt: thou drovest out the heathens, and plantedst it. Thou preparedst the way before it: and rootedst in the roots of it; and it filled the land. The mountains were covered with the sha-

dow of it: and the boughes of it, were like the Cedars of God. It sent-out the branches therof unto the sea: and the sucking-spriggs therof, unto the river. Why, hast thou burst-down the hedges of it: so that all which pass by the way, have plucked it? The boar out of the wood hath wrooted it up: and the flore-of-beasts of the field, have fed it up. O God of hosts, return & now: behold from heavens & see, and visit this vine. And the stock, which thy right-hand planted: and the son, whom thou madest strong for thy self. It is burned with fyre, it is cut-down: at the rebuke of thy face, they perish. Let thy hand be, upon the man of thy right-hand: upon the son of Adam, whom thou madest strong for thy self. And we wil not goe-back from thee: quicken thou us, and we wil call on thy name. Iehovah, God of hosts return us: cause thy face to shine; and we shall be saved.

Annotations.

Shosanna] that is, six stringed instrument, or Lilies: see Psa. 45. 1. **Eduth**] that is, a Testimoni, or Ormatus. An excellent testimonial, of the faith of Gods people in afflictions. The Chaldee applieth it to them that sat in the Synedriion that studied in the testimonie of the Law. See also Psalm. 60. 1.

V. 2. *feedest Israel*] & God, Pastor of the Israelites. See Psa. 23. 1. *Joseph*] the posterity of Joseph, and with them, the other tribes. Joseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 Chron. 5. 12. So Psalm. 97. 16. 21. *on the Cherubims*] which were upon the Ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they sought

fought unto him. Exod. 25.22. Num. 7.89.
1 Sam. 4.4. 2 Sam. 6. 2. 2 Kings. 19. 15. Of
these Cherubs, see the note on Psalm. 18.
12. . . [shin-bright] that is, shew thy glorie,
and thy favour to us, as Psalm. 50.2. &c. Job.
10. 3. where Shining, is favour. This is ta-
ken from Deut. 33.2. So after in Psal. 94.1.

3 V. 3. Ephraim, Benjamin, and Manasseb] that is, the tribes or posterity of these three Pa-
triarchs; which were all joyned together in one quarter, on the west side of Gods
tabernacle; and when it removed, they
went next after it. Num. 2.17. 18. 20. 22. &
10. 21. 22. 23. 24. After the captivity of Ba-
bylon also, the remanants of these tribes,
dwelled in Ierusalem, for which they
were thanked by the people, 2 Chron. 5.3.
Nehem. 11. 1. . . [saluation] or ful salva-
tion, and deliverance. By adding a letter,
the signification is increased; as in Psal.
3. 3.

4 V. 4. restore us] or restore us, to weet,
from sorow, to joy; from captivitie, to
libertie &c. Psal. 51. 1. & 23. 3. So the
Chaldee sayth, return us from our captivity.

face to shine] or, to be lighte, that is, chear-
ful, comfortable. See Psal. 4.7. & 31. 17. &
67. 3. Dan. 9. 17. . . and we shall] or that
we may be saved: as Psal. 43. 4. so verse 9,
and 10.

5 V. 5. smoke] be very angry, against the
prayer, that is, not hear, but that it ouer, as
Habak. 1. 2. Lam. 3. 8. So the Chaldee ex-
poundeth it, wile thou not receive the prayer.
See smoke for anger, Psal. 74. 1.

6 V. 6. bread of tears] bread steeped in tears,
as the Chaldee sayth; or tears in stead of
bread, as Psal. 42. 4. meaning great afflictions.

a great-measure] The Hebreue Sibah is
the name of a measure, so called of three,
as conteyning a third part of the greatest me-
sure, sower times as big; as the usual cup to
drink in.

7 V. 7. a strife] contention, or contradiction;
that our neighbours contend & speak a-
gainst us; or strive who shall vanquish &
possess us. among themselves] for their
pleasure: or, work at them, (as Psalm. 2. 4.)
that is, at thy people, as verse 6. that is, at us,

as the Greek translatheth it. This may be
the meaning, though we went before; for
the Hebreue sometime changeth person,
though it meane the same; as Deut. 5. 10.
that love me, and keep bis (that is, my) com-
mandments. See alio Psalm. 19. 10. & 65.
7. & 115. 9.

8 V. 8. and wee shall] or, that wee may be
saved: This verie is the same with the
fourth, save that there was only God; here
is added, God of hosts; and in verse 16,
(where it is the third time repeated,) is
added, Jehovah God of hosts; thus increas-
ing faith and earnestnes in their prayers.

V. 9. removedst a Vine] that is, a Charch,
the common wealth of Iffrael; as it is written,
she Vineyard of the Lord of hosts is the house of
Iffrael, and the men of Iudea, are his pleasant
plant. Isa. 5. 7. Jer. 3. 21. So the Chaldee pa-
raphratheth, the house of Iffrael, which is like-
ned to a Vine. And removing or translating, is
the word so often used in Num. 33. where
all the journeys of Israel are rehearsed.

the heathens] the seven nations of Canaan.
See Psal. 78. 55.

V. 10. preparedst] or madest ready: so
this word is translated in Greek, Mat. 3. 3.
from Isa. 40. 3. & Mat. 11. 10. from Mat. 3. 1.
where the word way is expressed; and here
also the Greek sayth, thou madest way; pro-
perly it signifieth to take away all impedi-
ments, that the plow way may appear. The
Chaldee explaineth it, thou removedst the
Canaanites from before it. rootedst in] that is, madest to take deep root;

9 V. 11. Cedars of God] that is, the great
and goodly Cedars, as Psalm. 36. 7. or, Cedars
planted of God, as Psalm. 104. 16. These the
Chaldee expoundeth to be Teachers (of
the Law) likened to strong Cedars.

V. 12. the river] Euphrates; see the
notes on Psal. 71. 8.

V. 13. the hedges] the fences; wherup-
on the spoile of it followeth, as Isa. 1. 1.
So after Psal. 89. 41. 42.

V. 14. baer] beastly tyrants, like swine;
as the Assyrians, Babylonians, &c. which
wasted the land of Canaan. 2 Kings. 17. 6.
& 18. 1. &c. port-of-beasts] as Psal.

15 v. 11. So the law threatened, I will send wild beasts upon you, which shall feed you, &c. Levit. 16. 22. But here beasts, are wicked people.

v. 16. the stock] or vine-yard; the bese or place which beareth up the vine branches. and the son] or branch: understand agayn, visit him, or look upon him. By the son, may be meant Christ, as the Chaldee paraphraast plainly sayth, the King Messias: (called in verse 18. the son of man, and so here also in the Greek version;) who is the true Vine; his Father, the high-endman; his disciples, the branches; John 15. 1. who taketh part with the afflictions of his people, was himself called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him. Act. 9. 4. Otherwise, by the son, may be understood a young Vine, or branch; as elsewhere daughters are called daughters; Gen. 49. 22. And so by the son, he meant Israel, as Exo. 4. 22. the Lords plant, Isa. 5. 7.

v. 18. man of thy right hand] whom thou lovest, honourest, and powerfully helpest. So Iacob called the son whom he loved, Benjamin, that is, the Son of the right hand. Gen. 35. 18. Hereby also is meant Christ; called the Son of Gods love, Colof. 1. 13. and the Church his body, translated into his Kingdom. The Chaldee exponendeth it, the man to whence thou hast sworn by thy right hand.

PSALM 81.

An exhortation to a solemn praising of God. 1. God challengeth that duty by reason of his benefits. 9. Exhorting to obedience, he complayneth of their disobedience, which turneth to their own hurt.

To the master of the music upon Gittith, a psalm of Asaph.

Showt joyfully, unto God our strength: showt magnificently, unto the God of Iacob. Take up a psalm, and give the timbrel: the psalat harp, with the psalterie. Blow

up the trumpet in the new-moon: in the appointed-time, at the day of our feast. For it is a statute to Israel: a judgement due, to the God of Iacob. He put it, in Joseph for a testimony; when he went forth from the land of Egypt: where I heard a language; that I knew not. I removed his shoulder from the burden: his hands passed from the basket. Thou calldest in distress, & I released thee: I answered thee in the secret place of thondre: I prooved thee, at the waters of Meribah Selah. Hear ô my people, and I will testify unto thee: ô Israel, if thou wilt hearken to mee. If there shall not be in thee a forrey God: neyther thou bow-down thy self, to a strange God. I, am Iehovah, thy God, which brought thee up, out of the land of Egypt: open-wide thy mouth, and I will fill it.

But my people hearkned not to my voice: and Israel, was not well-affected to mee. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels. O that my people, had been obedient to mee: that Israel, had walked in my wayes. Even soon, would I have humbled their enemies: and turned my hand, upon their distressers. The haters of Iehovah, should have falsly-denied to him: and their time, should have been for ever. And he would have fed him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

Annotations.

Guit] see the note on Psalm 1.
 V. 3. Take up] to weet, in your
 members, or lift up your voice with
 psalm or song. So in Exod. 12. 2. to lift up, is
 meant the voice. give] that is, bring the
 timbrel &c. of these instruments [see Psalm
 68. 26. &c. 33. 2.]

V. 4. Blow the trumpet] or, the Cornet, (wherof see Psal. 98. 6.) this was done, both to proclaim the solemnities unto men, and to be a memorial for them before God. Levit. 23. 4. Numb. 10. 10. for in their publick worship, the Israelites used trumpets with other musical instruments; 1 Chron. 15. 12. 13. &c. 39. 27. the new moon] when a solemn feast, with special worship was appointed of God, Num. 10. 11. 14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 1 Kings. 4. 23. Ex. k. 46. 3. Exo. 66. 23. these feasts were a shadow of things to come, but the body is in Christ, Colos. 2. 16. 17. the appointed time] or, the solemnities, solemn feast, which was thrice in the year, 1. at the Passover, 2. at Pentecost, and 3. at the feast of Tabernacles. Deut. 16. 16. of which last, some understand this festivitie, Cestib, as having the name of covering in booches; others, of the covering, that is, the change of the moon, when it is hid by the sun. feast] or dancce; see Psal. 41. c. This may be meant of all feasts; or in special, of the feast of blowing trumpets, in the first day of the seventh moneth, Levit. 23. 24. or of the passover, as after, verse. 6.

V. 5. a judgement] that is, a rule, or ordinance; made by God, and a date to be performed to him. So judgement, is for sure, Deut. 18. 3.

V. 6. in Joseph] among the posterities of Joseph, and the other tribes of Israel. Joseph is named, as principal, having the birthright. 1 Chron. 5. 1. 2. So Psal. 80. 2. from the land] so the Greek turneth it; the Hebrew ghab, being here for argab, the same that min, sum, as 1 Chron. 33. 8. with 1 Kings. 1. 8. Zech. 4. 3. At their going out of Egypt, the staff of the Passover was ap-

pointed, Exod. 12. after, in the wilderness, the other feasts. Levit. 23. or we may read it, against the land, viz. to destroy it, and the first born. Exod. 13. 4. 5. The Chaldee appliceth this to Joseph, when he went out of prison, and ruled over the land of Egypt.

I heard a language] Hebr. a lip, used for the speech or language, as Gen. 11. 1.

V. 7. from the burden] that is, burdens, wherwith they were vexed in Egypt, making bricks, building cities &c. Exo. 1. 11. &c. 4. 5. 7. 8. basket] or pot; such vessels as wherin they carried straw, mortar, brick &c.

V. 8. Then called] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraide and cried to the Lord, Exod. 14. 10. 15. secret place of thunder] out of the black cloud, wherwith God guided and protected Israel, but with thunder, ravin &c. dismayed th. Egyptians; Exod. 14. 19. 20. 24. 25. See also Psal. 77. 18. 19. of Meribah] that is, of strife, so named because Israel there strove with Me. ses, and almost stoned him. Exod. 17. 1. 2. 3. 4. -7. There God proved the, to know what was in their heart, whether they would keep his commandments or no, Deut. 8. 1. Exod. 15. 25. and there they proved God, Psal. 95. 9.

V. 9. testify] or protest, take to witness, namely the heavens & earth &c. as Deut. 32. 18. &c. 31. 1. 46. &c. 30. 19. and deeply charge thee. Compare herewith Exo. 19. 3. 4. 1. &c. &c. 20. 22. 23. Jer. 21. 7. 8.

V. 11. open wide] that is, speak and ask freely. This sentence our Saviour repeateth thus, If ye abide in me, and my words abide in you; ask what ye will, and it shall be done to you, Joh. 15. 7. and th' Apostle thus, whatsoever we ask of God, we receive of him, because we keep his commandments &c. 1 Joh. 3. 22. The Chaldee expoundeth it, Open thy mouth to the words of the Law, &c. i. wifly & with all good.

V. 12. set wel affected] had no will, or good inclination; which they shewed prettily after the giving of the Law, by making themselves gods of gold, and by their

their continual rebellions afterward. Exod. 32. 1.—31.

V. 13. perverse-intendement] ac., sub-bona-opinio, writing and oblique intentio, which they looked after in their extraneous hart. This word is taken frō Deut. 29. 19. and after often objected to them by Ieremias; Ier. 3. 17. & 7. 24. & 9. 14. & 11. 8. And this is noted for a judgment of God, when he suffereth people to walk in their own wayes. Am. 3. 14.—16.

V. 15. bumble] and so have given them rest from their enemies, as in 1 Chron. 17. 10. compared with 2 Sam. 7. 11.

V. 16. falsy-denied] or feignedly-sub-sisted: see Psal. 18. 45. & 66. 3. their time] if this be referred to the enemies, it is meant their time of distress: as Psalm 10. 1. and 31. 16. So time is used, Ier. 27. 7. Isa. 13. 12. if to Gods people, it meaneth their continued settled state: which the Chaldee translateth, their strength.

V. 17. fed him] that is, his people, verse 14. *fat of wheat*] the principal, or flower of corn: so Deut. 32. 14. Psal. 147. 14.

out of the rock] out of which God had made his people suck honey & oil. Deut. 32. 13. Spiritually, the Rock is Christ, 1 Cor. 10. 4. the honey is the gracious words that flow from him; *strengths to the fule*, and *health to the boore*; Prov. 1. 6. 14. Psal. 13. 11. Song. 4. 11.

PSALM 82.

An exhortation to the judges, and reproof of their negligence.

A Psalm, of Asaph.

God standeth in the assemblee of God the judgeth, in the midft of the Gods. How long wil ye judge injurious-evil: and accept, the faces of the wicked, Selah? Judge ye the poor-weaking & the fatherless: justifie, the afflicted and the poor. Deli-
ver the poor-weaking & the needy;

ridd-free out of the hand of the wicked. They know not; neyther will they understand; they will walk-on in darkness: moved shall be, all the foundations of the earth. I have sayd, ye are Gods: and ye all are sons, of the most-high. But surely, ye shall dye as men: and as one of the Princes, shall ye fall. Rise-up o God, judge thou the earth: for thou shalt inherit, in all nations,

Annotations.

THe assembly of God] that is, the office (or session) of Magistrates, whose office is the ordinance of God, Rē. 13. 1. 2. Deut. 16. 18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement: 2 Chron. 19. 6. Deut. 1. 17. *in the midds of the Gods*] that is, among the judges, (as the Chaldee translateth) of Magistrates, (verse 6.) who in the Law are called Gods, Exod. 21. 8. & 33. because the word of God was given to them, Job. 10. 34. 35.

V. 2. *How long &c.*] Thus God by his Prophet judgeth and reproveth the Gods or judges, for unrighteous judgement. The Chaldee addeth *How long ye wicked wil ye judge &c.* *accept the faces*] reflect the persons, lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poore, Deut. 1. 17. & 16. 19. Lev. 19. 15. Prov. 13. 5. Lam. 2. 1.—3.

V. 3. *Judge ye*] that is, defend, deliver; see Psal. 43. 1. Ier. 1. 17. *justifie*] that is, do justice, as 1 Sam. 15. 4. and acquit, or absolve him, his cause being right. Deuter. 21. 1. Jer. 22. 3.

V. 5. *They know not*] The judges are ignorant of their dutie, Mic. 3. 1. Ier. 10. 21. Proverb. 29. 7. The Chaldee paraphrasteth, They are not wise to doe good, and they understand not like Law. *they wil walk on*] that is, continue wilfully ignorant, and synful in perverting justice: Amos. 3. 9. To walk in darkness,

dothes, is to live in syn. 1. Job. 1. 6. Ezeb. 4:17. 18. *mooves* [shide] to weet, therefore mooved as the Chaldee expalineth it; or though mooved be all the foudaines; though all lawes and orders be violated, all estates diſturbed, and strong-ell helps come to ruine. Ezei. 24. 14. 19.

V. 6. *[sons of the most high]* the Chaldees paraphaleteth, *as the Angels of the High*. And Magistrates should be as *Angels* for wiſdom, 2 Sam. 14. 20.

V. 7. *as earthly-men* [as Adam]; that is, as any other mortal man: so after, *as one of the Princes*, that is, of the other Princes of the world: see the like in Judg. 14. 7. 11. 17. Genj. 3. 16. for this Psalm was spoken to the Magistrates of Israel; for whatsoever the law sayth, is faith it to them that are under the law Rom. 3. 19.

V. 8. *inherit* [that is, have sovereignty &c. dominion]. So this word meaneth, Lest. 15. 41. 45. Jer. 49. 2. And Christ is called beys, (that is Lord) of all. Heb. 1. 1. See Psal. 1. 9.

PSALM 83.

*A complaint to God, of the enemies confi-
rme. 10. A prayer against them that oppre-
ss the church.*

A song, a psalme of Alaph.

O God keep not thou silence: Cease not as-deaf, and be not full of God. For loe thine enemies, make a tumultuous-noise: and thy haters, lift up the head. Against thy people, they have craftily taken secret conseil: and consulted, against thine hidden-ones. They have sayd, Come and let us cut them off from being a nation: that the name of Israel, may be remembred no more. For they have consulted in hart together: against thee, they have striken a covenant. The tents of Edom, and the Israelite; Moab and the Hagarens. Gebal and Ammon, and Amalek: the

Philistines, with them that dwel in Tyrus. Also Ashur, is joyned with them: they have been an arm, to the sons of Lot Selah. Doe thou to them as to Midian: as to Sisera, as to Iabin at the brook of Kishon. Which were abolished in En-dor: they became dowing for the earth. Put them even their nobles, as Oreb & Zeeb: and as Zebach and as Salmonnah, all their authorized *princes*. Who sayd, Let us posseſſ to ourſelves the habitations of God. My God, set them as a rolling-thing: as stubble before the wind. As the fyre burneth a wood: and as the flame, scareth the mountains. So, purſoe them with thy tempeſt: and ſuddainly-trouble them with thy ſtorm. Fyll their faces with shame: that they may ſeek, thy name Ichovah. Let them be abashed, and ſuddenly-troubled unto perdition; and let them be ashamed and perish. That they may know, that thou whose name is I H O V A H, onely thou: *as the most bye*, over all the earth.

Annotations.

K *Keep not silence &c.*] Hebr. *let not silence* (or ſilence) be to thee: that is, ſir not ſil, but ſtir up thy ſelf, to help, and avenge us on our enemies. So ſilence is used for ſwing ſtill, Indg. 18. 9.

V. 3. *lift up the head*] iuſolently and boldly, vaunting themſelves, and warring againſt us. So Indg. 8. 18. On the contraſty, Gods people ſhall *lift up their heads*, that is, be of good comfort and courage, when their redemption draweth neare, Luk. 21. 28.

V. 4. *thine hidden ones*] that is, as the Greek expalineth it, *thy ſaints*; which are

hidden of God in his tabernacle in the day of evil, from the strife of tongues, Psal. 27. 5. and 31. 21. whose life is hid with Christ in God, Colos. 3. 3.

V. 5. from being] or, that they be no more in action; Moab and others consult thus against Israel; after, the like is against Moab, and effected, Jer. 43. 2.

V. 6. in her together] this noteeth their earnestnes, craftynes, and joynt consent in evil.

V. 7. The tents] that is, *comes* with their Kings and capaines. Judg. 7. 13. 14. & King. 7. 7. 10. Jer. 6. 3. Hab. 3. 7.

Edom] the Edomites, or Idumeans, which were the sons of Esau, named Edom: the brother of Israel; see the notes on Psal. 60. 10. *the Israelite*] children of Israel, the son of Abraham, who was (with the bondwoman Hagar his mother,) cast out of his fathers house for persecuting his brother Isaac; in whose evil wayes his children here walk. Gen. 16. 1. 15. and 21. 9. 10. 14. Gal. 4. 22. 19. 30. *Moab*,] the Moabites, the posterity of Lot; see Psalm. 60. 10. *the Hagarites*] the Chaldee paraphraſt calleth them Hagarites: They were the posterity of Zetur, Mephib, and other like children of Ishmael, son of Hagar, of whome came twelve Princes of their nations, Gen. 25. 12. 13. 15. some of which were called by their fathers name, *Israelite*, (as before,) some by their grandmothers name *Hagarite*, and dwelt in Arabia, eastward from Gilead, neer to the Israelite. 1 Chron. 5. 10. 19. The word *Hagarites*, signifieth fugitives, or strangers, (as the Greek turneth them *paroikos*, 1 Chron. 5. 10.) they were after called *Saracens*, which in the Arabick tongue is sheeres.

V. 8. *Gebel*] that is, the Gebelites or Giblites, that dwelt in the Province or City Gebel (or Gibal) in Phoenicia neer Sidon, whence Solomon had Masons, or stone-hewers; 1 Kieg. 5. 12. Ezek. 27. 9.

Aman] the Ammonites, that came of Lot, as did the Moabites, Gen. 19. 37. 38. These nations which were nearely allied unto Israel, and whome God would not

suffer the Israelite to molest, when they came out of Egypt, Deut. 2. 4. 5. 9. 19. combine here together against Israel to cast them out of Gods inheritance, so evill did they reward them, as King Ichoshayah has complayned, 1 Chron. 20. 10. 11. 12.

Amalek] the Amalekites, which were of Eliphaz the son of Esau, the brother of Israel; Gen. 25. 12. 16. they dwelt in the south country neer Caanan, Num. 13. 30. were the first that fought against Israel, Exod. 17. 8. &c. for which God would have had their remembrance put out fro under heaven, Deut. 25. 17. 18. 19. and K. Saul was sent to perform it, but did it not fully, 1 Sam. 15. 3. 3. 9. &c. 38. 18. and was himself slayn by an Amalekite. 1 Sam. 1. 8. 9. 10. *the Philistines*] or *Palestines*, see the note on Psal. 60. 10. *Tyrus*] the Tyrians, which remembred not the brotherly covenant that had been between them and Israel, Amos 1. 9. See the note on Psal. 45. 13.

V. 9. *Ashur*] the *Affirians*, the posterie of Shem the son of Noah, Gen. 10. 23. This nation was the rod of Gods wrath against Israel, who in the end captived ten tribes, Esai. 10. 5. 6. & King. 11. 19. & 18. 9. 21. 13. &c. The Chaldee paraphraſt, *Senacherib also the King of Affur* &c.

an arm] that is, *an help* (as the Greek sayth,) and *a strength* to Lots sonns, the Moabites & Ammonites. Thus were here ten peoples, confederates against God and his people. So in Genes. 15. 19. 20. 21. there are ten wicked nations, whose land is given upō conquest to Abrahams seed.

V. 10. *to Adidian*] the Adidians, the posterie of Abraham, by his concubine Keturah, 1 Chron. 1. 32. who being turned Idolaters, drew Israel to syn in the wilderness, for which Moses revenged the Israelite of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoile, Num. 31. 1. 7. 8. 16. 32. &c. but after that recovering and oppressing Israel in their own land, were by Gideon and 300 men, vanquished, when they lay in the vally like *graſhoppers* in multitude, Judg. 6. 2. & 7. 7. 12. 22. &c. and

and to this victory hath the Psalmist here reference. *as to Sisera*] the Captayn in the host of Iabin, King of the Canaanites; he had nine hundred charrets of yron, and vexed Israel sore, but by Deobrah a prophetess, and Barak a Capayn of Naphtali, the Lord destroyed Sisera, with all his host and charrets, there was not a man left; and Sisera flying, was kylled by Jael, Hebers wife; who drove a nail into the temples of his head. *Judg. 4. 2. 3. - 21.* *Iabin*] the King of Canaan, who upon the death of his captayn Sisera, forementione, was subdued and destroyed before the Israelites, *Judg. 4. 23. 24.*

at the brook] or in the bourn, that is, the vally of Kishon, the Hebreue Nachal (as our English bourn,) signifieth both a vally and a river running in it. Kishon was a river at the foot of mount Carmel, by it, Sisera & the Kings of Canaan fought, and were vanquished; and the boar Kishon swept them away. *Judg. 4. 13. & 5. 19. 21.* *Ender*] a citie by Kishon, neer unto Taacob and Megiddo where the Canaanites perished, *Jos. 17. 11. Judg. 5. 19.* *dung for the earth*] that is, lay rotting above ground, unburied; as is explyned, *Jer. 8. 2. & 16. 4.*

V. 12. *Put them*] or hem; that is every one of their nobies, and all joynlyt. See the notes on *Psal. 2. 3.* *Oreb and Zeeb*] two Princes of the Madianites, whome Gedeon slew, *Judg. 7. 25.* *Zebach and Salmonach*] two Kings of the Madianites, whoon Gedeon also pursued, and kylled, *Judg. 8. 12. 21.* *adherized*] or, assynted, that is, Prisew, as the Greek exprefseth, and the Chaldee translatereth them Kings. See the notes on *Psal. 2. 6.*

V. 14. *a roving-thing*] or wheet but here is meant a lyte theng, as chaff or straw, that rowleth or turneth round before the whirlwind; as the next words shew, and a like speech in *Isa. 17. 13.* plainly manif. st. Elsewhere the word signifieth also a wheet, *Isa. 28. 28.* and the sybare or round orb of the aier, *Psal. 77. 19.*

V. 15. *for*] or bens xp. See the like similitudes, *Deut. 32. 32.*

Vers. 17. *with shewe*] or disborow, contemp: the Hebreue word properly signifieth *shewe*; as the contrary *benev*, is so called of weightnes: *Psal. 3. 4.* *that they may seek*] or, *and let them seek*: it may be meant of the exiles for mentioned, forced to seek and call on God, as *Psal. 18. 42.* or indefinitely, *that men may seek*. So after in verse 19.

V. 19. *Yehovah*] This is the chiefest name of the Eternal & most blessed God, so called of his *Essence*, being, or existence, which is simply one, *Deut. 6. 4.* The force of this name the holy Ghost openeth by *He that is, that was, and that will be, or, is to come*, *Rev. 1. 4. 8. & 4. 8. & 11. 17. and 16. 5.* and the form of the Hebreue name, implieth so much: *he*, being a signe of the time to come, *Yehovah, he will be*; *he*, of the time preuent, *Yehovah, he that is*; and *he*, of the time past, *Yehovah, he was*. It importeth that God *is*, and hath his *being* of himself from before all worlds, *Isa. 44. 6.* that he giveth *being* or *existence* vnto all things, and in him all are and consist, *Act. 17. 25.* that he giveth *being* unto his word, effecting whatsoever he hath spoken, whiche promises, *Exod. 6. 3. Isa. 45. 2. 3. or threatenings, Ezek. 5. 17. and 7. 27.* It is in effect the same that *Ebjeb*, *he will be*, or *he is*, as God calleth himself, *Exod. 3. 14.* Of this the Gentiles named the greatest God, *Zeus*, and *ju-piter*, that is *Zeus* father, (of the shorter name *Zeab*, mentioned *Psal. 68. 5.*) and *Yoro* the lernardeft of the Romanes, thought *Zeus* to be the God of the Iewes, *August. l. 2. de confus. evan. c. 23.* Hereof also in Greek writers he is called *Zeus*, *Diodor. Sicul. l. 1. c. 5. Clem. Alex. Strom. l. 5. Macrobi. l. 1. Senniel. c. 18.* But in the Greek tongue the name *Yehovah* cannot rightly be pronounced; and for it the Greek Bibles have *Lord*, which the new Testament foloweth, as *Mark. 12. 19.* from *Deut. 6. 4.* and elsewhere ussually; and the Hebreue text sometime putteth *Adonai*, *Lord*, or *Moloch* God, for *Yehovah*, as *Psal. 57. 10.* compared with *Psal. 108. 4. & Chro. 21. 24.* with *Ezeg. 14. 14.* When *Adonai*, *Lord*,

Lord, it joyed with it, it is written Iebo-vib, as Psalm. 68. 1. then the Jewes read it Alobim, God, as at other times they read it Adonai Lord; and pronounce not Iebo-vab at all at this day; though in ancient dayes it appeareth to be otherwise. The Greek historie of Biruch, seemeth to use in stead of it, Aionios, that is, the Eternal, or Everlasting. Bar. 4. 10. 14. 20. 22. 24. 33. &c. 1. 2. See the annotations on Gen. 2. 4.

[only thou] or, ouely being, that is, which onely hath Iehovah for thy name, for the true God, hath onely being; and Idols are nothing in the world, 1 Cor. 8. 4. and Angels, and Magistrates are called Elohim Gods, Ps. 8. and 81: but Iebo-vab is peculiar to very God alone. And this is that name (I suppose) which the authour of the book of Wisdom, calleth incommunicable, IV. j. 2. 1. Yet this is the name of Christ, called Iebo-vab our justice, I. v. 23. 6. for Gods name is in him, Exod. 23. 21. and he is very God, and Eternal life, 1 Job. 5. 20.

PSALM 84.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9. He prayeth to be restored unto it.

To the mayster of the musik upon Gittith: a Psalme to the sons of Korach.

How amiable are thy dwelling-places, o Iehovah of hosts! My soule longeth and also fainteth, for the courts of Iehovah: my hart and my flesh, doe shrowt, unto the living God. Yea the sparrow findeth a house, and the swallow, a nest for her, where shee layeth her young: thine altars, Iehovah of hosts; my King, & my God. O blessed are they that abide in thine house: still, they shall praise thee Selah. O blessed is the man, whose strength is in thee: they in whose hart, are the hys-wayes.

They that passing thorow the vale of Baca, put him for a wel-spring: also with blessings, the rayn covereth. They shall goe from power to power: hee shall appear, unto God in Sion. Iehovah, God of hosts, hear thou my prayer: give-car, o God of Iacob Selah. See thou o God, our shield: and look-upon, the face of thine Anoynted. For better is a day in thy courts, than a thousand: I have chosen, to sit-at-the-threshold, in the house of my God; rather then to remain in the tents of wickednes. For Iehovah God, is a Sun, and a shield: Iehovah will give grace and glorie: he wil not withhold good, from them that walk in perfection. Iehovah of hosts: o blessed is the man, that trusteth in thee.

Annotations.

G. habib [see Psal. g. v.]

V. 1. dwelling-places] or habitacles; see the notes on Psal. 43. 3.

V. 3. for the court] that I may come into them: for the Priests onely went into the Temple, the people stood in the court yards, which were two: 2 Kng. 11. 5. See Psal. 61. 5. shrowt] to weet, for desire to come unto God.

V. 4: the sparrow] or bird, in Chaldee, the dove: the Hebrew sippor is generally any bird. Psal. 11. 1. Gen. 7. 14. specially the sparrow; when other birds are named; as here and Psal. 102. 8. for such haunt mens houses. swallow] or fee-bird, called in Hebrew dore, of liberie which this bird seemeth to have above others, flying boldly and nestling about houses: so Proverb. 26. 2. The Greek takes it here for the Thrush dove; (which is not in Hebrew an other name, Psal. 94. 19.) so also doeth the Chaldee, adding this reason, because her young are lawful to be offred as thine share.

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thine altars] to weet, are the places where the birds nestle near unto them, in houses, or trees, which sometime were by Gods tabernacle, *Jos. 24.26.* or understand as before, (*I long for*) thine altars.

6 V. 6. *the hye-wyes*] or *cawyses*; namely, which lead to thy house: that is, they which affect hartily, long after and de-lyte to goe up to thy house. Spiritually these wyes or paths are made by preaching of the gospel; *Esa. 40. 3. &c. 35.8. &c. 41.16.*

7 V. 7. *They that paffing*] or, of them that pass. *of Baca*] that is, of mulberie trees; which use to grow in dry places. The Greek sayth, *valle of tears*. Both mean, that through wants and afflictions wee must come into the kingdome of God. This valley was near unto Jerusalem, as may be gathered by *1 Sam. 5.22.23. 9.6.15.8.*

put him] or *set him*, that is, God; making him by faith a well of life unto them; for he is the fountain of living waters, *Jere. 2.13.* Or, *set it*, that is, the vally, making it a fountayn, by digging wells therin. And this may be an allusion to that well digged by the Princes and Captayns of Israel, *Nam. 21.16.18* also with bles-
fings &c.] that is, bountifully and abundantly, the rayn shall cover them. *Rayn* figureth our the doctrine of the gospel; *Deut. 32.2. Isa. 45.8. Ios. 1.23. Rev. 11.6.* the rayn of blessings, is a bountiful abundant rayn, *Ezek. 34.26.* (as to few with bles-
fings, *2 Cor. 9.6.* is to sow abundantly, or liberally; and blessing, is liberality, *2 Cor. 9.5. Prov. 11.25.*) So God would cause a boun-
tiful rayn of grace and comfort, to cover them that goe up to his house in Jerusa-
lem; as ell where he is sayd to refresh his inheritance, with the rayn of liberalities showered upon it, *Psal. 68. 10.* wheras on
the contrary, who so wil not goe up to Jerusa-
lem, to worship the King the Lord of hosts, up-
on them shall come no rayn, *Zach. 14.17.* The
Greek turned this sentence thus, the
Languis (or Teacher) shall give blessings; the
original Moreb being ambiguous, some-
time signifying a Teacher, *Iob. 36. 22.* som-

time rays, *Iod. 2.13. Isa. 30.20.* so that from the Hebrew it may alio be interpreted, with blessings, the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom wee are blessed with all spiritual blessings in heavenly things, *Eph. 1.3.* The Chaldee expounds it, with blessings be w^t cover them that continue in the doctrine of his Law. Some understand braoch, blessings, to be here as braoch, pools digged and tylded with rayn. Both mean one thing.

8 V. 8. *from power to power*] that is, increasing their power (or strength) dayly more and more; as the Apostle sayth, we are changed into Gods image, *from glory to glory*; *2 Cor. 3.18.* and Gods justice is re-
veled *from faith to faith*, *Rom. 1.17.* our faith and glory increasing more and more, *Prov. 4.18.* Or *from army to army*, (*from troop to troop*) respecting the troops of Israel which went all the males thrice every yere, to appear before the Lord, *Exod. 23. 14.-17.* The Hebrew Chajil, power, is used somt. for an army of men, *Psal. 33.16.* and sometime for riches, *Psal. 49.7.* which also may be implied here. *he shall ap-
pear*] or, till he, that is, every one of them, appears, according to the law, *Exod. 34.23. Zach. 8.15.*

V. 10. *of thine Anoynted*] or *Messiah*; our Lord Christ, in whom God respect-
eth us; or David, his figure and father in the flesh, called also Gods anoynted, *1 Sam. 23.1.*

V. 11. *then a liberaſe]* to weet, in any other place. *at the treforſe*] that is; be in the lowest roome, and basest es-
tate; as the Greek sayth, *be cast down*; (or as abject); And by Gods house, may be meant his tabernacle; as *Luk. 11.51.* With *Abut. 23.35.* *to remayn*], or abide my whole life long.

V. 12. *is a Sun*] or, wilbe a Sun, that is a light, *Isa. 60.19. Rev. 21.23.* under-
standing hereby all blessings and comforts,
by Christ the Sun of rightvices. *Mal.
4.2.*

PSALM 85.

The Psalmist out of the experience of former mercies, praieith for the continuance therof. 9. He promiseth to wayt therew, out of confidence of Gods goodness.

To the mayster of the myslk,
A psalme to the sons
of Korach.

1 Thou hast been favourable to thy
2 land, o Jehovah : thou hast re-
3 turned, the captivity of Iakob, Thou
4 hast forgiven, the iniquity of thy peo-
5 ple ; thou hast covered, all their syn-
6 cleah. Thou hast gathered-away all
7 thine exceeding anger: thou hast tur-
8 ned, from the fervencie of thine an-
9 ger. Turn thou us, o God of our sal-
10 vation; and cause, thine indignation
11 against us to cease. Wilt thou be an-
12 gry with us for ever? wilt thou draw-
13 out thine anger, to generation and
14 generation? Wilt not thou turn and
 revive us : that thy people, may re-
 joyce in thee? Shew us Jehovah, thy
 mercie: and give us, thy salvation. I
 will heare, what God Jehovah will
 speak: for hee will speake peace, unto
 his people and unto his gracious-
 fainete: and let them not return to
 unconstant-folly. Surely his salva-
 tion is next to them that fear him: that
 glorie, may dwell in our land. Mer-
 cy and trueth are mett: justice, and
 peace have kyssed: Faithfulness, sprin-
 geth out of the earth: and justice,
 looketh down from heaven. Also Je-
 hovah, will give the good: and our
 land, shall give her fruit. Justice shall
 goe before his face: and hee will por,
 her foot-stepps in the way.

Annotations.

TO [the four.] or, of them. See Psal.

V. 2. h[ad] been favourable to] or,
h[ad] favourably-accepte, been wel-pleasid; to
weet, in times past. This also respecteth
the promise, Levit.26.46. captivity] that is, the company of captives, or prisoners;
as Psal.68.19. See also Psal.14.7.

V. 4. gathered-away] that is, withdrew,
crest, or eswaged; as the Greek interpre-
teth it. So in Isai.2.10. the stars gather-a-
way, (that is, withdraw) their shining.

V. 5. Turn us] to our former estate.
caste to sea] or dissipate; as Psal.33.10.

V. 6. Wit thou draw] that is erasure;
See Psal.36.11.

V. 7. wil not thou turn and revive] that
is, agayne revive us. See Psal.71.10. The
Greek sayth, O God, shou turning talk revive
us. For hale, they read ba-al: the letters
transplaced.

V. 8. Show us] or Let us se, that is, in-
joy. So Psal.50.13.

V. 9. the God] or the Almighty: Isai.
and let them not} or, that they turn not to
folly: that is, to syn: see Psal.115.3. The
Greek sayth, and to them that turn the heat to
big.

V. 10. that glory may dwele] or, glory
shat dwel; meaning that glory of God, which
we are desirous of by syne, Rom.3.23. shall
be restored by grace in Christ, and God
wil dwel among men, and communicate
with them his glory, Rev.21.3.11. Isai.60.1.
and they ar changed into the same image,
from glory to glory, as by the spirit of the
Lord. 2 Cor.3.18. Or, by glory is meant,
Christ, the salvation of God, who dwelt in our
land, when the word was made flesh, and
open law the glory therof, as the glory of
the onely begotten of the Father, ful of
grace and truth, John 1.14.

V. 11. 47 ment] that is come together,
which before seemed asunder; and they
have munal societie; (so meeting import-
ed, Prov.32.3. Isai.34.14.) The truth of
Gods promises, are in Christ fulfilled.
Luk.1.68.69. Cor.4.13.13.33.

have kyssed] as friends doe when they
meet,

meet, Exod. 4. 27. & 18. 7. 2 signe of concord, love and joy. So Christ is King of justice and of peace, Heb. 7. 1. and the work of justice by him, is peace, Isa. 32. 17. for, being justified by faith, men have peace towards God. Rom. 5. 1. Luk. 1. 14.

V. 12. Faithfulness springeth] or Truth biddeth out of the earth [or land] that is, the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figuring the minds of men, Heb. 6. 7. 8. which by faith apprehend Gods mercy in Christ. from heaven] the justice of God through faith, not our own justice which is of the Law. Philip 3. 9.

V. 13. the good] or good things; that is the good gift of the body Ghost, to sanctify his people: as Luk. 11. 13. compared with Mat. 7. 11. See also the note on Psal. 67. 5. our land] our earthly nature sanctified, brings forth good fruits in Christ. Mat. 13. 23. See Psal. 67. 7.

V. 14. Justice shall goe] or, He will cause justice to goe before him. But put his footsteps] or, walke [her] in the way, of his footsteps: which leaveth to me a settled course of walking in virtue. Or, when he shall put his footsteps into the way.

PSALM 86.

David strengtheneth his prayer by the confidence of his religion, 5. by the goodness and power of God. 11. He desirith the continuance of forever grace. 14. Complaining of the proud, he craveith some token of Gods goodness.

A Prayer, of Davids

Bow down thine ear Jehovah answer mee: for I am poor, afflicted and needy. Keep my soule, for I am merciful: thou my God, save thy servant; that trusteth unto thee. Be gracious unto mee Jehovah: for unto thee doe I call, all the day. Rejoyce, the soule of thy servant: for unto thee Lord, lift I up my soule. For thou Jehovah, art good and mercifully-

pardonest: and much of mercie, to all that call upon thee. Give ear Jehovah, to my prayer: and attend, to the voice of my supplications-for grace. In the day of my distress, will I call unto thee, for thou wilt answer mee. There is none like thee, among the gods: & Lord, and none like thy works. All nations, whom thou hast made; shall come and bow down themselves before thee o Lord: and shall glorifie thy name. For great art thou, and doest marvelous-things: thou, art God thy self alone. Teach mee, o Jehovah, thy way; I will walk in thy truth: unite my hart, for to fear thy name. I will coufesse thee, o Lord my God; with all my hart: and will glorify thy name forever. For thy mercy, is great toward mee: and thou hast delivered my soule from the lowest hell. O God, the proud are risen-up against mee; and the assembly of violent men, seek my soule: and they have not set thee before them. But thou Lord, art a God pitiful and gracious: long suffering, & much of mercie and truthe. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant: and save, the son of thine handmayd.

Doe with mee a signe, for good: and let my haters see and be abashed: because thou Jehovah, hast helpen mee and comforted mee.

Annotations.

A Prayer, if the like title is of Psalm 17. To Christ may this Psalme fully be applied.

V. 1. merciful] or, gracious-kind: plen, holy. See Psalm. 4. 4. This title God taketh to himself, Jer. 3. 12.

V. 4. Lift up] see the notes on Psal.

25. 1. The Chaldee sayth, lift up my soul in prayer.

5 V. 1. mercifully pardonest] or art propitious, a forgiver: the Chaldee addeth, of them which turne to the Law. See Psal. 14. 1.

8 V. 8. among the gods] Though there be that are called Gods, whether in heaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God &c. 1 Cor. 8. 5. 6. all the gods of the peoples, are idols; Psal. 96. 5. Or, by gods, may be meant Angels, as the Chaldee here explayneth it; & the Princes of the world. [and none] to weet, can doe works like thine; or, no works are like thy works. Psal. 136. 4.

11 V. 11. Vuite my heart] apply and knie it to thy fear onely, and that with simplicitie.

13 V. 13. hell] or grave; the state of death; see Psal. 16. 10.

14 V. 14. the proud] Compare this with Psal. 54. 5.

15 V. 15. pitiful] or, full of ruth, mercy & tender love. When Gods name was proclaimed before Moses, this title with other, was in it, Exod. 34. 1. 6. long suffering] Hebr. long of nofilit; that is, of anger; long ere thou be angry. The nose & anger, have one name in Hebrew, see Psal. 2. 5.

16 V. 16. son of thine handmayd] that is, born thy servant, of godly parents that were thy servitors. Of Christ this also was true, the son of Marie the Virgin, the handmayd of the Lord. Luk. 1. 43. See the like speech, Psal. 116. 16.

17 V. 17. Due with me a signe] or, Show me what is, So deal with me, in my deliverance and preservation, that I may have my self, and may be to others a signe, for good. Korah and his company were for a signe to the Israelites, Numb. 16. 38. & 26. 10. Jesus, a signe to the Ninevites, and Christ to the lewes, Luk. 11. 30.

To the sons of Korah, a Psalmone a Song:

His foundation among the mountayns of holynes. Jehovah loveth, the gates of Sion; above all the dwelling places of Iakob. Glorious things, spoken is of thee: O City of God Selah. I wil make mention of Rahab and Babel, to them that know me; loc Palestine & Tyrus with Cushi; this man was born there. And of Sion, it shalbe sayd; man and man, was born in her; and he, the Most high shall establish her. Jehovah, will recount, when he wrieth the peoples: this man was born there Selah. And singers as players-on-flutes: all my welsprings in thee.

Annotations.

His foundation] or The foundation therof, Gods groundwork of the Temple which was built upō the mountayns Morijab and Sion. 2 Chron. 3. 1. Psal. 2. 6. Some refer it to the Psalme, the foundation (or argument) wherof, is of the Church of Christ. The Chaldee sayth, By the hands of the sons of Korah the Psalme was sayd, and the Song founded in the mouth of the ancient fathers.

V. 1. gates of Sion] the publick assemblies of the people: see the notes on Psal. 9. 15. The Law was to come out of Sion, Mic. 4. 1. and the sceptre of Christs kingdom; Psal. 110. 2. - dwelling places] there the Chaldee expoundeth, synagogues of the house of Iakob; which were in all the cities of Israel.

V. 3. Spoken is] that is, are particular by spoken; all and every of them of the city of God] that is Jerusalem; so called also Psal. 46. 5. & 48. 2. a figure of the Church. What honourable things are spoken of this City, see Isa. 54. & 60. & 62. & 65. Rev. 21. & 22. chapters. The Hebrew phrase is there,

PSALM 87.

The nature and glory of the Church. 4. The increase, honour and comfort of the members thereof.

that, is rightly turned according to the Greek, of her ex containing her; which many times hath such signification, as Psal. 63.7. &c. 71.6. &c. 119.46. 1 Sam. 19.4; so also in the Greek, as Rom. 11.3.

V. 4. *Rahab*] that is, as the Chaldee paraphraſt ſayth, the Egyptians. So Egypt is called Rahab, in Psal. 89.11. Isa. 51.9. eyther for the strength and pride of Egypt, (which the word Rahab ſignifieth,) or of ſome chief city ſo named; as ell. where Thoan; Psal. 78.12. The calling of Egypt to the fellowship of the Church, is alſo prophetaſied, Isa. 19.19.21.25. And for wel meſtions, the Chaldee tranſlateeth, the Egyptians and Babylonians they ſhall mention thy praifes. *Babel*] the Babylonians, ſee Psal. 137.1. their chief city was Babel. Of a Christian church there, men- tion is made, 1 Pet. 5.13. *to them*] or, among them that know me; to weet my fami- liars. *Paleſtina*] the Philiſtines: ſee Psal. 60.10. *Tyrus*] the Tyrians; ſee Ps. 45.13. Of them were Christian diſcipli- cles, Act. 21.3.4. *Cuſb*] the Ethiopians, as the Greek tranſlateeth; ſee Psal. 68.32.

thi-man] that is, (as the Greek ſayth,) theſe-men; meaning, all before mentioned. So the Hebrew often ſpeaketh of a whole nation, as o' que man. See Psal. 25.22. &c. 130.8. But the Chaldee tranſlateeth it, *where thi King is borne.* *was born there*] in the *city of God*, aforesayd. There, of immortal ſeed by the word and ſpirit of God, are men borne anew. *Act. 1.23. Iam. 1.18.* A thing to come, is here ſet down as already done; ſo in Isa. 9.6. 17.

V. 5. *man and man*] ſo the Greek alſo expreſſeth the Hebraiſme. Hereby ſeem- eth to be meant every man, ſuccelliſively, as Hieſt. 1.8. For Ieruſalem is the mother of us all, Gal. 4.26. (So day and day, is every day; Hieſt. 3.4. Psal. 61.9.) Or, *man and man*, is many men, of this and that nation, of eech estate and degree. *ſtabliſher*] that the gates of hell ſhall ne'er prevail againſt her, Mat. 16.18. Therefore this city lieth four- square ſetted in all changes. *Rev. 21.16. Ezek. 48.16.-20.* It may alſo be read, and

be, wil ſtabliſher on high: and ſo the Chal- dee expoundeth it; and Ieruſalem is ſaid to be above, Gal. 4.36.

V. 6. *writing the peoples*] in the writing of the house of Iſrael, that is the Church, Ezek. 13.9. If. 44.3.

V. 7. *And singers*] or, And ſinging are &c. This may have reference to the ſolemn worship of God, uſed in the Church of Iſrael; where ſingers and players on iſtrument, had in charge continually to laud the Lord, &c. 1 Chron. 9.33. &c. 25.1. 2 &c. and dances were uſed at their holy feaſts, to honour him with, Judg. 21.19.21. So Chriſt the Lamb, hath harpers with him on mount Sion, that ſing as it were a new ſong before the throne, Rev. 14.1. 2.3. Or, it may reſpect that which follow- eth, *all my ſprings in thee* (or of thee) are ſin- ging (that is, doe ſing) as alſo dance, (or as they that dance,) that is, ſhow joyfuſneſſe.

players on flutes] or, dancers, for ſo this word may alſo be taken for dancing, (to weet at the ſound of the flute or pipe;) as Judg. 21.21. Compare here with Isa. 30.29. The Greek here turneth it, *rejoycers*: and it may foretell the joy that ſhould be in the world, for the conveſion of the Gentiles.

my welfraſes] or, ſouneyous; (ſreames of water, as Psal. 104.10.) that is, all gifts and graces: which the iſcripture no- teith by lively ſouneyous of waters, wherwith they are reſrehed that ſerve God in his Temple, day and night, Rev. 7.15.17. and welfraſes of ſalvation, Isa. 12.3. And as Chriſt is called a ſouneyon, ſo is his Church, Song. 4.15.16. *in thee*] for now, unto prin- cipaliſties & powers in heavenly places, it is knownen, by the Church, the manifold wiſdom of God, Eph. 3.10. 1 Pet. 1.12. Or we may read it, as before in the third verſe, *of thee all my ſprings, doe ſing.* &c.

PSALM 88.

A prayer conteyning a grievous complaint of manifold miseries.

A ſong a Pialme, to the ſounds of
C C Korach;

Korach: to the myster of the myster,
 on Machalath leannothe: an instruct-
 ing psalm, of Heman the Ezrachite.
 2 **O** Ichovah, God of my salvation:
 3 before thee. Let my prayer, come be-
 fore thee: bow thine ear, to my shril-
 4 cry. For my soule is fylled with evils:
 5 and my life, draweth neer to hell. I
 am counted, with them that goe-
 down the pit: I am, as a man that hath
 6 no strength. Among the dead, free-
 like the flayn, that lyce is the grave;
 whom thou remembrest no more: &
 they, are cut-away from thine hand.
 7 Thou hast put me, in the pit of the
 lowest-place: in darknesses, in the
 deep-places. Thy wrathful-heare stay-
 eth upon me: & with all thy billowes,
 9 thou afflicteth me Selah. My known-
 acquaintance thou hast put-farr-away,
 from me: hast set me for abominati-
 10 ons to them: few shutt-up, and can-
 not get out. Mine eye languisheth,
 through mine affliction: I call on thee
 Ichovah, all the day: I spread-out my
 11 hands unto thee. Wilt thou doe a
 miraculous-work to the dead: or shall
 the deceased rise up, shall they confess
 thee Selah? Shall thy mercy be told
 in the grave: thy faithfoules, in per-
 13 ditio[n]: Shall thy miraculo[u]s-work be
 knowne, in the darknes: and thy jus-
 14 tice, in the land of oblivion? But I,
 unto thee Ichovah doe I cry-out: &
 15 in the morning, my prayer shall pre-
 vent thee. Wherfore Ichovah, doost
 thou reject my soule: doost thou hide
 thy face frō me? I am poor-afflicted,
 16 and breathing-out-the-ghost frō my
 youth: I bear thine affrightings, I am
 17 doubtfully-troubled. Thy wrathes

pass over me: thy terrors, doe dis-
 may me. They compass me about as
 waters, all the day: they are gone-a-
 bout, against me togither. Thou haft
 put-farr away from me, lover and fel-
 low-freind: my knownen-acquaintance
 are in darknes.

Annotations.

Machalath] a kind of wind-instrument; or, by interpretation, Instrumēte. See *Psal. 43. 1.* leannothe] or, to sing-by-parts, which is, when one part answereth another in singing; it may also be interpreted to afflēt (or humble). This Psalm is the most doleful of all the Bible, full of complaints even to the end. *Heman the Ezrachite*] so the next Psalm is intituled of *Ethan the Ezrachite*; there were two of this name, *Heman* & *Ethan*, sons of Zerach the son of Iudah the Patriarch, *1. Chron. 2. 4-6.* men renowned for their wisdom, *1 King. 4. 31.* also *Heman* & *Ethan* singers and musicians of the posterity of Levi the Patriarch, *1. Chron. 15. 17. 19. & 16. 42.* *Heman* being son of Joel the son of Samuel the Prophet, *1. Sam. 6. 33.* himself being also a *Serv* or Prophet to *K. David's* dayes; *1. Chron. 21. 1.* And of the kingdome promised to *David*, dooth *El-hanin* intreat, *Psal. 89. 4. &c.* Christ's afflictions and kingdome, are in these Psalms foretold; he was the true *David*, *Hos. 3. 5.*

V. 4. draweth neer] or toucheth hell, or the grave. So, to touch (or come neer to) the gates of death, *Psal. 107. 18.*

V. 5. a man] *Hebr. geber*, that is, a strong man, but without abilitie or power to help my self; as the Greek saith helples.

V. 6. free] that is, exquited, or dis-
 charged from the troubles and affayres of
 this life: for in death, the prisoners rest to-
 gether, and the seruants is free from his master.
Job. 3. 18. 19. or free, that is, sequestred, apart
 from others, as *K. Azariel* being leproous
 dwelt in an house of freedom, that is, alone,
 apart.

7 apart from other men, 2 King. 15. 5. from
thine hand; that is, from thy care help guidance
etc. as K. Azariah before said, was cut
off from the house of the Lord, 2 Chron. 26. 24.
or by thine hand; and so understand from the
land of the living, as Isa. 13. 8.

V. 7. pit of the lowest places] the nether-
most pit, as the Greek saith; which the
Chaldee paraphrasteth thus, in captivity,
which is like to the nether pit. darkness] or dark place: so Psalm. 143. 3. deep-
places] or gulfs: see Psal. 69. 8.

V. 8. stayeth] or, is imposed, and lyeth
hard. billows] breaking-waves of the
sea, see Psal. 43. 8.

V. 9. set me abominations] that is, made
me most abominable (or loathsome,) to ev'ryt of
them. can not get out] so Lam. 3. 7. Job.
15. 8. Of this phrase see the note on Psal.
77. 1.

V. 10. languisheth] or pineth away, the
Chaldee saith, droppeth scars. Compare
herewith Levit. 16. 16.

V. 11. the deceased] Hebr. Rephaim,
dead men are so called, as being incorporeal or
unrecoverable to life: so Isa. 14. 9. & 26. 14. 19.
Prov. 2. 18. & 9. 13. & 21. 16. See also Psal.
6. 6. The Chaldee expoundeth, shall the
bodies which are delivered to the dust, rise up?

V. 12. perdition] Hebr. Abaddon, the
grave where bodies perish, and seem to be
lost. So Job. 18. 13. & 26. 6.

V. 13. darkness] that is, the place and
state of the dead; called the land of darkness,
and shadow of death, Job. 10. 21. 22. So Eccles.
6. 4. Note here the sundry titles given to
the state of death. land of oblivion]
where dead men are, (as is before noted,)
which also are forgotten, out of mind, Psalm.
31. 13. Eccles. 8. 10. & 9. 5.

V. 14. breathing out the ghost] that is,
ready to dye, expiring: through continual
miseries. The Greek saith, in labour from
my youth. from the youth] or, for the
shaking-off; that is, the affliction: ^{an}
dubiously troubled] or, distressed. For fear
leaff evils should befall me.

V. 15. dismey] suppress, or entice off.
The Hebrew word is larger then usual, to

increase the signification. The Greek
turneth it, trouble.

V. 19. my knowne acquaintance are in
darknes] that is, withdraw and hide them
from my sight; and (as Job complaineth,)
are strangers unto me. See Job. 19. 13. 14. Or
as the Greek referreth it to the former,
and unknowne friends (to weet, thou hast
put far) from calamite; or for the calamite,
that is upon me. Or, as the Chaldee par-
aphrasteth, and to my knowne friends, dark
am in their sight.

PSALM 89.

The Psalmist praiseth God for his covenant,
6. for his wonderfull power, 16. for the care of
his Church, 10. and for his fauour to the king-
domme of David. 39. He complaineth of contra-
rie events, 47. expostulateth, praiseth & blissteth
God.

An instructing psalm, of Ethan
the Ezrahite.

I Will sing; the mercies of Ichovah,
for ever: to generation and genera-
tion, will I make knowne, thy faith-
fulness with my mouth. For I sayd;
mercie shalbe baile-up, ~~far~~ ever: the
heavens, thou wile stablish thy faith-
fulness in them. I have striken a co-
venant with my chosen: I have sworne,
to David my servant. I will stablish
thy seed unto eternitie: to genera-
tion and generation, wil I boild up
thy thronic Selab. And the heavens,
shall confess thy maruelous-work Ichovah:
also thy faithfulness; in the
Church of the Saints. For who in
the skye, may be compared to Ichovah:
may be likened to Ichovah, am-
ong the sonnes of the mighty? God is daunting-terrible in the secret
of the saints very-much: and fearful,
over all round-about him. Ichovah,
CC 2 God

God of hosts; who is like thee, mightie Iah? and thy faithfulness, is round-about thee. Thou rulest over the swelling of the sea: when the waves thereof rise-hye, thou stillest them. Thou hast beaten-down Rahab as a wounded-man: thou hast scattered thine enemies, with the arm of thy strength. Thine are the heavens, thine also is the earth: the world and plenty thereof, thou hast founded them. The North and the right-side, thou createdst them: Tabor and Hermon, in thy name they shall shewt. Thou hast an arm, with might: strong is thy hand, exalted is thy right-hand. Justice and judgement, are the prepared-place of thy throne: mercy and trueth, goe-before thy face. O blessed are the people, that know the shewing-sound: Ichovah, in the light of thy face they shall walk-on. In thy name, they shall be glad all the day: & in thy justice shall they be exalted. For thou, art the glorie of their strength: and in thy favourable-acception, our horn shall be exalted. For of Ichovah, is our shield: and of the holy-one of Israel, our King. The speakest thou in a vision, to thy gracious-faith & saydest, I have put help, upon a mighty-one: I have exalted, me-chosen out of the people. I have found, David my servant: with oile of mine holines have I anointed him. With whose, my hand shall be established: also mine arm shall strengthen him. The enemy shall not exact upon him: & the son-of injurious-evil, shall not afflict him. And his distressers: I will beat-down from his face: and them that hate him I wil plague. And my faithfulness and my mercie shall be with him: and in my name, shall his horn be exalted. And I wil set his hand in the sea: and his right-hand in the rivers. Hee shall call-on mee, my father thou: my God, and rock of my salvation. I also wil give him to be the first-born: High, above the Kings of the earth. For ever, will I keep for him my mercie: and my covenant, shall be faithful to him. And his seed I will put to perpetuite: and his throne, as the dayes of heavens. If his soans shall leave, my law: and shall not walk, in my judgements. If they shall profane my statutes: & not keep, my commandements. Then will I visit their trespass with the rod: and their iniquite with stripes. But my mercie, I will not make-frustrate frons with him: nor deal-falsly, against my faithfulness. I will not profane my covenant: and that which is gone out of my lips, I will not chage. Once, I have sworn by my holynes: if I lye unto David. His seed, shall be for ever: and his throne, as the Sun before me. As the Moon, it shall be stablished for ever: and a witness in the skye, faidful Selah. But thou hast cast off, and refused: hast been exceeding-wroth with thine Anointed. Hast abolished, the covenant of thy servant: hast prophaneed his crown to the earth. Hast burst down all his hedges: hast put his fortresses a ruine. All that pass by the way, robb him: he is a reproch, to his neighbours. Thou hast exalted, the right-hand of his distressers: hast rejoiced, all his enemies. Also thou hast turned, the edge of his syord: and hast not made him

him to stand, in the battle. Thou hast made his brightness to cease: and his throne, thou hast cast down to the earth. Thou hast shortened, the dayes of his youth: hast enwrapped him, with shame Selah. How long Jehovah, wilt thou hide thy self to perpetuall? shall thy hot-wrath burn like the fyre? Remember how transitorie I am: unto what vanitie, thou hast created all the sons of Adam. What strong-man shall live: and not see death: shall deliver his soule, from the hand of hell Selah? Wherefore thou hast thy former mercies Lord: thou swarest to David, by thy faithfulness? Remember Lord; the reproach of thy servants: that I bear in my bosome, of all great peoples. Wherewith thine enemies, Jehovah, doe reproch: wherewith they doe reproch, the footsteps of thine Anointed. Blessed be Jehovah for ever; Amen; and Amen.

Annotations.

O *Ebas*] see the note on Psal. 82. 1. V. 3. *I say'd*] to weet, by thy spirit: therefore the Greek changeth the person, and translatereth, *thou* (Lord) *sayest*. *built up*] that is *conserved*; propagated, increased continually. *in them*] or *with them*, that so long as the heavens endure, thy faithfulness shall continue, as wryte 30. 37. 38. Psal. 7. 1. &c. 119. 19. or by *heavens* may spiritually be meant the church, called often heaven, and the kingdom of heaven, Esa. 66. 22. Revel. 4. 1. &c. 12. 1. &c. 15. 1. Matb. 3. 2. &c. 23. 24. 31. and the planting of the Church, is called the *planting of the heavens*, Esa. 51. 16.

V. 4. *my chosen*] mine elect people. Therefore the Greek changeth the number; *my chosen ones*: but the Chaldee translatereth, with Abraham my chosen. *David*] the

figure & father of Christ according to the field; who also is called *David*, Exek. 34. 23. Gen. 30. 9. Hes. 3. 5. of him is this and other Psalms chiefly to be understood. &c. 1. 30. &c. 13. 36. &c.

V. 5. *thy seed*] Christ and Christians, the children of Christ, the son of David. Heb. 2. 13. Rev. 22. 16. *thy throne*] the kingdome of Christ, unto whom God gave the throne of his father David, to reign over the house of Jakob for ever, Luk. 1. 32. 33. 69. Jerusalem is this throne, Lev. 3. 17. which is continually builded of God, Psal. 147. 2.

V. 6. *the heaven*] the heavenly creatures, Angels, and godly men; Luk. 2. 13. 14. Phil. 3. 20. Rev. 7. 9. 10. 11. 12. So the Chaldee expoundeth it, *the Angels of heaven*. See also Psal. 50. 6. *in the church*] or in the congregation, to weet, shall be confessed, or celebrated.

V. 7. *souls of the mighty*] or of the Gods, that is, Princes of the world. See Psalm. 29. 1. &c. 8. 1. 6. The Greek sayth, *souls of God*; whereby also Angels may be meant, as Job. 1. 6. and so the Chaldee here paraphraeth.

V. 8. *deceitful scribble*] in Greek, glorified. See Psal. 10. 18. *the secret*] or *mysterie*, or (as the Greek entmeth it) *counsel*: meaning the church or congregation, where the *secrets* or *mysteries* of Gods Kingdom are manifested. Mat. 13. 13. Rom. 16. 25. 1 Cor. 4. 1. Eph. 3. 4. This word is sundry times used for a *Council* or *Congregation*, Psalm. 113. 1. Exek. 13. 9. Iter. 6. 31. &c. 15. 17. or it may here be understood of the company of Angels, as 1 King. 22. 19.

very much] to weet, terrible, or referring it to the later, in the great secret council.

over all] or, above all; see Psal. 76. 12. The Chaldee paraphraeth, *above all the Angels which stand round about him*.

V. 11. *Rabab*] in Greek, the proud; hereby may be meant the Egyptians, as Psal. 87. 4. (and so the Chaldee expounds it of Pharaoh the wicked) or, the proud sea, as Job. 26. 11. both were subdued, when Israel came out of Egypt, Exod. 14. &c. 15. See Isa. 51. 9. The *raging sea*, and *swelling waves*.

tres, doe also signify wicked enemies of God and his people, *Esa. 57. 20.* *Jude 13.* *Psal. 124. 4. i.* *this* [or, to see the earth, to weet, belongeth; See *Psal. 14. 1. 2.*

V. 13. *The North* [which God hath stretched out over the empty-place; *Iob. 26. 7.*

*the right side] that is, the south (as the Chaldee paraphtest explyneth;) so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the *East* is called *Kedem*, before; and the *West*, *achor*, that is, behind; *Iob. 23. 8.* *Esa. 9. 12.* It seemeth that this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshipped there, with their faces to the west; *Exod. 23. 15.* *Exod. 27. Num. 3.* *Tabor* [a goodly mountayn in Galilee, *Josh. 19. 32.* *Judg. 4. 6. 12.* *Hermon* [an other fayr mountayn, eastward, without Iarden, called also *Sion*, See *Psal. 42. 7.* *Ex. 39. 5.* by these are meant the east and west parts, answerable to the former *North* and *South*; as the Chaldee paraphtest saith, *Tabor* is the *west*, and *Chayon* that is in the *east*.*

V. 14. *the prepared-place] establishment, or base, on which the throne is settled; so the word sometime signifieth, as *Exod. 3. 3.* *Psalms. 104. 5.* So *Psal. 97. 1.* *got-before]* or *come before, prevent; as prest and ready at hand.**

V. 15. *the shouting-sound] or the alarme, the shrill clangour-sound of the trumpet, which was blowne at the wars, journeys, assemblies, solemn seals, and over the sacrifices of Israel; *Psalms. 81. 4.* *Ex. 27. 6.* *Num. 10. 3. 9. 10.* *Iob. 2. 1. 15.* or the shouting, the jubilation, to weet of the King that is among his people, as *Num. 23. 21.* who by the sound of his word, as of a trumpet, warmeth, informeth and guideth his people. *Isa. 18. 1.* *Exe. 33. 3. - 7. 3.* *Hos. 8. 1.* *Ier. 6. 17.* *2 Chron. 33. 12. 15.* *Zach. 9. 14.* *Rev. 1. 10.* *Ex. 4. 3.* *light of thy face] the favour of God shining in the gospel and light of the knowledge of the glory of God, in the face of Jesus Christ, *Iob. 13. 35.* *2 Cor. 4. 6.* See also the**

*notes on *Psal. 4. 7.* & *44. 4.**

V. 18. *the glory] or brawny, by whome they conquer, and triumph over their enemies.* *our horn] a signe of honour, Strength, Kingdome, glory and salvation,* *Psal. 112. 9.* *Ex. 91. 13.* *Ex. 148. 14.* *1 Chro. 25. 5.* *Luk. 1. 69.* So after, in verse 25.

V. 19. *of [chorab] ex to him, to weet percymeth.* *my shield] that is our protection; or protestor, meaning David & Christ; see *Psal. 47. 10.**

V. 20. *in a vision] by the spirit of prophesie;* *Isa. 1. 1.* *Lam. 2. 9.* *to thy gracious saint] that is Sancte, (for so the Greek changeth the number,) meaning the prophets *Samuel*, & *Nathan*; the one of which anointed David; the other foretold of the perpetuitie of his kingdom; *1 Sam. 16. 1.* *2 Sam. 7. 4. 5.* *See.* *my help] the Chaldee addeth for my people.* *upon a mighty-one] or a Worthy, a Champion, meaning David, who help Gods people in fighting the battels of the Lord.* *1. Sam. 18. 13. 14. 30.* But chiefly these things are meant of Christ. The Chaldee expoundeth it, *one mighty in the Law.* *chosen] and consequently beloved, as *Math. 12. 18.* from *Esa. 42. 1.***

V. 21. *site of mine holyness] that is, mine holy site, poured on David by Samuel; on Christ by the Holy Ghost.* *1 Sam. 16. 1. 13.* *Luk. 4. 18. 21.* *Iob. 3. 34.*

V. 22. *The enemy shall not exall] or not feare, as a creditor doeth on the debtor. Satan & death prevailed not against Christ, though he became surety for our debts.* *Iob. 14. 30.* *1 Cor. 15. 16.* *Heb. 2. 14.* See this word *Psal. 55. 16.* *son of injurious-civil] that is, the injurious, wicked person: this promise is in *2 Sa. 7. 10.* applied in this phrase to all Gods people. A son of evil, is one addicted and given over to it; *Dent. 13. 13.* So son of death, *Psal. 79. 11.* son of perdition, *2 Thes. 1. 3.**

V. 23. *set his hand] that is, give him power & dominion over them that dwel by the sea & rivers; wherof see the notes on *Psal. 32.**

V. 27. *my father] so God promised, I will*

will be his father, and he shall be my son, 2 Sam. 7.14. The Apostle appliceth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1.4.5.

32 V. 28. *first born*] or *first-begotten*; that is, the principal, as is after explained. For the first born had three prerogatives, a double portion of goods, Deut. 21. 17. the government or *chiefly*, 1 Chron. 21. 3. and the priesthood, Num. 8. 14. 15. 16. 17. Mid. 2. 5. 6. 7. & 3. 3. See the notes on Psal. 78. 51. This honour is peculiar to Christ, who is said to be the *first born* of every creature, and the *first born* of the dead, that in all things he might have the preminence, Col. 1. 15. 18. to be worshiped therefore of all the Angels of God, Heb. 1. 6. and *prince* of the Kings of the earth, Rev. 1. 5. The Chaldee addeth, *the firstborn of the kings of the house of Judah*.

30 V. 10. *his seed*] Christians born of God, are called Christ's seed and children, Isa. 13. 10. Heb. 2. 13. and Christ is called the Ever-living Father, Isa. 5. 6. *his throne*] that is, kingdom; which shall be perpetual, 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14. The accomplishment of these promises can not be found in Solomon, whose seed and throne was overthrown, Jer. 22. 30. Ezek. 21. 25. 26. 27.

31 V. 31. *If his sons err*] This explaineth the promise, *If he syn err*. 2 Sam. 7. 14. 15. for being understood of Christ, he properly synned not, 1 Pet. 2. 22. but was made syn for us, 1 Cor. 5. 21. and the fycers of his sons or people, are counted his, for God layeth on him the iniquities of us all, Isa. 53. 6.

33 V. 33. *with the rod*] the rod of men, 2 Sam. 7. 14. that is, with moderation; corr. & on, and for their profit, that they may be partakers of my holynes, Heb. 12. 6. 10.

34 V. 34. *not make frustrate*] not break off, or cease, (as Psal. 81. 5.) that is, not utterly take; for, the mountayns shall sooner remove, Isa. 14. 10. and no afflictions can separate us from the love of God which is in Christ Jesus our Lord, Rom. 8. 34.—39. See the fulfilling of this touching David, in 1 King. 11. 6. 12. 13. 36. 37.

V. 35. Once for One time: see Psal. 62. 12. by my holynes] by my self; If who am the holy God, Genes. 22. 16. Esa. 5. 16. Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to shew the beines of promise the stableness of his counsel, bindeth himself with an oth, Heb. 6. 13. 17. 18. if I ly] that is, surely I will not ly; for so the Hebrew phrase is sometime explained, as Mat. 8. 12. if a signe be given to this generation, for which in Mat. 16. 4. is written, a signe shall not be given. So, if they shall enter into my rest, Psal. 95. 11. Heb. 3. 11. which the Apostle openeth thus, hee fware that they shold not enter. Heb. 3. 18. An oth usually implyeth an imprecation, which for the most part is couched. See 1 Sam. 14. 44. 1 King. 20. 10.

37 V. 37. *as the sun*] that is, perpetual & glorious, (as the Chaldee explaineth it, shall shine as the sun,) See Psal. 72. 5.

38 V. 38. *it shall be stablished*] or, which is stable, referring it, (as doth the Greek,) to the Moon, which although it somerime waxeth and sometime waneth, and seemeth to be gone; yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwayes one face or appearance in the world; though it be perpetual.

and *a witness*] the moon and perpetuitie of it, with the successive course of night and day, is made a witness of God's faithfulness in his covenants, Jer. 33. 20. 21. Christ also himself is called a faithful witness, Rev. 1. 5. Esa. 59. 4. and faithful, meaneth steadfast, as 2 Sam. 7. 16. compared with 1 Chron. 17. 14 and that lyeth not; Prov. 14. 6.

39 V. 39. *Bat thou*] or, And thou; a word of grief & indignation, as Psal. 2. 6. Ailian complaineth of the miseries of the church, whereby all the former promises, seem to be frustrated.

40 V. 40. *his crown*] or diadem, profaned, by casting to the ground. Next, a separation, is figuratively used for a crown or garland, such as Kings wore, 2 Sam. 1. 10. and bye Priests, Exod. 19. 6. as being a signe of their separation from others in respect of

of some dignity or holyness : and hereof the Nazarites had their name, Num. 6. 1. 5. 7. So Psal. 131. 18.

42 V. 43. *rob*] or rive him, meaning Christ in his members : for that which is done to any one of them, is done unto him. 1 Cor. 9. 4. Matt. 23. 40. 47.

45 V. 44. *his brightness*] or purity, that is, the splendent glorie and dignitie of the kingdom defiled & profaned by the enemies.

46 V. 46. *days of his youth*] of his strength and vigour, halfeing old age and miserie upon him. Hos 1. 9. See the contrary, Psal. 103. 5. Job. 33. 25.

48 V. 48. *how transitory*] or of what worldy-time, of what short durance : see Psal. 39. 6. the Greek turneth it, *what my substance is*. Compare herewith, Job. 10. 9. 10. &c.

49 V. 49. *see death*] that is, dye. So Luke 2. 16. Psal. 16. 10. The Chaldee sayth, *see the Angel of death*. *the hand of hell*] the power of the grave, or, of death : see Psal. 49. 16. 10.

51 V. 51. *of all great peoples*] or, *of all the many (the multitudes of) peoples* ?

52 V. 51. *the footsteps*] or *foot sole* ; that is, the wayes, life, actions, and sufferings. Psal. 56. 7. &c. 49. 6. This referred to Christ, respecteth the oracle, Gen. 3. 15. that the serpent should bruise the footsole of the womans seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, (1 Pet. 2. 21. Rom. 8. 17.) it noteth the scandal of the cross of Christ, to the Jewes a stumbling block, & to the Greeks, foolishnes. 1 Cor. 1. 23. 1 Pet. 4. 13. 14. The Chaldee understandeth it of the slacknes of the footsteps.

53 V. 53. *Bless'd be*] These be words of faith and joy, as finding an issue out of the temptation : and rejoicing in the midds of tribulation, as Rom. 7. 24. 25. 1 Cor. 1. 3. 4. &c. *and Amen.*] Thus is this third book of the Psalms also concluded. See the notes on Psal. 41. 14. &c. 72. 19.

The fourth Book.

PSALM 90.

Moses setting forth Gods providence, 3. complaint of humaine fragilitie, 7. divine chaffisements, 10. and bountie of life. 11. His prayeth for the knowledge and sensible experience of Gods good providence.

A prayer of Moses the man of God.

I Ord, thou hast been to us an habitation in generation and generation. Before the monachayus were born ; and thou hadst brought forth the earth and the world; even from eternite unto eternite, thou art God. Thou turnest sorie-man, unto contrition : & layest, return ye sonnes of Adam, For a thousand yeres, in thine eyes, art as yesterday when it is past: & art as a watch in the night. Thou carriest them-away-with-a-floud, they are as a sleep : in the morning, as the grass that is changed. In the morning, it flourisheth and is changed : at the evening, it is cut down and withereth. For wee are consumed in thine anger : and in thy wrathful-heate, wee are suddainly-troubled. Thou hast set our iniquities before thee : our hidden-syens, to the light of thy face. For all our dayes, doe turn-away in thine exceeding-wrath : wee have consumed our yeres, as a thought. The dayes of our yeres, in them are three score and ten yeres; and if they be in strengths, fourt score yeres; and their pride, & molestation & painful-iniquite: for it is, cut-down speedily, and we flye away. Who knoweth the strength of thine anger: & according to thy

1 to thy fear, thine exceeding wrath? To
2 number our dayes, so make thou us
3 to know: that we may apply the hart
4 to wisdom. Return Ichovah, how
5 long! and let it repent thee, concer-
6 ning thy servants. Satisfie us in the
7 morning with thy mercie: that wee
8 may shewt and rejoice, in all our
9 dayes. Make thou us rejoice, accord-
10 ing to the dayes thou hast afflicted
11 us: the yeres wherein we have seen evil.
12 Let thy work appear unto thy seruants:
13 and thy comly honour, unto their
14 souls. And let the pleasantnes of Ie-
15 hovah our God, be upon vs: and the
16 work of our hands, establish thou up-
17 on us; yea the work of our hands, e-
stablishon it.

Annotations.

1 **T**He was of God] that is, the Prophet,
as Deut 33.1. For a Prophet, & Seer &
a man of God, were all one; 1 Sam.9.6.
8.9.10.11. The Chaldee paraphraſt sheweth
it here, ſaying, A prayer that Moses
the Prophet of the Lord prayed, when the peo-
ple of the house of Israel, were ſynned in the wil-
dernes. This Psalme hath reference to that
historie in Num.14. **an habitation**] or
mansion, in all our travails in this terrible
wildernes. Exo.33.14. Deut 8.15. &c 33.27.

2 V. 2. were born] this and the next word
brought forth, are similitudes taken from
procreation of children, to ſignifie the
creation of the world. Like ſpeeches are
in Job.38.28.29. of the rym, dew, gre and
froſt.

3 V. 3. **were contrition**] till bee be contrit,
or broken; that is, even to death, as the
Chaldee explaſteth it, Thou forrefit man
for his ſyn unto death. **return**] the body
to the earth, Pſal.146.4. and the ſpirit to God,
Eccleſ.12.7.

4 V. 4. **a watch**] a ward or custodie; which
is about three houres ſpace; for the Jewes

divided the day into twelve houres, John.
11.9. and ſo the night: which they ſub-
divided into four watches, Mathew.
14.25. named the evening, midnight, cock-
crowing, and dawning: Mark.13.35. Luk.12.
38.39. Math.24.43. See also Exod.14.24.
1 Sam.11.11.

5 V. 5. **a ſleep**] the Chaldee paraphraſt,
If they turn not, thou will bring death upon
them, which is like a ſleep unto them and in the
world to come they ſhalbe changed, as the grass
which is cut downne.

6 V. 6. **is changed**] or charged, to wee, the
estate therof; that is, ſprouteth or grow-
eth, as the Chaldee explaſteth it. And ſo the
Hebreue (which generally ſignifieth a
change, paſſage, or ſhiftiſg,) is ſometime u-
ſed for the better, to prove, Job.34.7. So
to change the strength, Eſai.40.31. is to ruſh
or increafe it.

7 V. 8. **our bidden ſynns**] or, ſynns of our
youth, as the Chaldee here taketh it. The
Hebreue word will bear both; ſo also the
ſeſſe; for wee have both ſecret ſynns, Pſal.
19.13. & ſynns of our youth, Pſal.25.7. which
God often puniſheth us for, Job.20.11
to the light of thy face] that is, knowing,
remembering, mauiſting, and puniſhing
them. Jer.16.17. Pſal.109.14.15. For
the Lord lighteth thiſings that are hid in dark-
neſs, and maketh the counſels of the haſt mani-
fēſt, 1. Cor.4.5. hee is of pure eyes and cannot
ſee evil, Hab.1.13. therefore David prayeth,
hide thy face from my ſynns, Pſal.51.11.

8 V. 9. **doe turne away**] or, turne the face,
decline, as the day drawing to an end. Jer.
6.4. **a thought**] or as a word, a ſound
that paſſeth out of the mouth; as Job.37.2
as a ſale that is told, for mans life is a
breath or vapour; Pſal.39.6. Luk.4.14. and
ſo the Chaldee tranſlateth it, as the breath
of the mouth is winter. Moses bewayleth
the decaying of the people in the wil-
dernes; for they came out of Egypt, ſix hun-
dred thousand men, Exod.12.37. and had one
feeble among them, Pſal.101.37. and being
mulched at mount Sica: from 20. yeres
old and above, they were 60350. men.
besides the tribe of Levi, Num.3.46.47
but

but for their syn, at Kedeth God sware
their karkesses shalld fal in the wildernes. Num. 14.18.29. which came so to passe.
For being trusted about 38. yeres after,
ther was of all that armie, not left a man
alive, save Caleb and Joshua. Num. 26. 63.
64. 65.

V. 10. if they] (the yeres) be in
strength; that is, most strong and valid;
or, if by reason of great strength. their
pride] or prouesse, that is, the excellencie,
or lufyhed of those yeres, the bravest of
them, is but miserie. painful iniquitie]
pain and miserie, the punishment of syn. In-
iquitie is often put for the punishment of it,
Psal. 32. 5.

V. 11. according to thy fear] or, as thy
fear; that is, who knoweth (or acknowledgeth)
thy wrath, so as thy fear teacheth men to
doe? meaning by fear, eyther Gods law,
as Psal. 19. 10. or his fearfull judgements
upon synners, which shold strike a fear
into mens harts. Deut. 13. 11. Psal. 19. 120
Ion. 1. 16. Or, as thy fear; that is, so as to fear
thee, for thy wrath, and by it to depart
from evil, as Prov. 16. 6. 3 Cor. 1. 30. 11. Or,
even according to thy fear, so is thy wrath. The
Chaldee paraphraseth, who knoweth to turn
away the strength of thy anger; but the just
which fear thee, appeasing thy wrath.

V. 12. may apply] or, may bring, may
make come. to wisdom] or, may get a
hart of wisdom, that is, a wise hart; and so
may bring it to thee, when we shall come
to judgement.

V. 13. how long?] will thou afflict us? as
the Chaldee paraphraseth: or, will thou de-
ferr to help us? see Psal. 6. 4. repent thee]
to weet; of the evill intended or inflicted
upon thy servants, as Deut. 32. 35. Is. 2. 13.
Ion. 3. 10. Jer. 18. 8.

V. 14. in the morning] that is, early; af-
ter the dark night of afflictions; see Psalm
1. 4. Ex. 30. 6.

V. 15. the yeres sec.] that is, as wee
have bene many dayes & yeres afflicted:
so let us have many yeres of comfort.

V. 16. thy comely honor] magnificence,
in releasing us from trouble, and refresh-

ing us with mercie.

V. 17. the pleasures] or bewtie; that is,
the accomplishment of thy covenant &
promise to our fathers, let now be seen
vpon us. So the staff bewtie (or pleasures)
in the Lords hand, signified his covenant
with them, Zech. 11. 7. 13. or generally it
meaneth Gods amiable grace & favour: see
Psal. 27. 4. The Chaldee expounds it, the
pleasures of Paradise. establish] or di-
rect, firm and sure. For the Lord worketh all
our actions for us, Esai. 26. 12. and without
him wee can doe nothing. Job. 15. 5.

PSALM 91.

The flase of the godly. 3. Their safetie,
9. Their habitation. 11. Their keepers. 14.
Their friend; with the effects of them all.

He that fitteth, in the secret of
the most-hye: shall lodge-him-
self in the shadow of the Almighty. I
will say; of Ichovah, my safe-hope &
my fortres: my God, in him will I
trust, For hee will deliver thee, from
the snare of the souler: frō the woe-
ful pestilence. Hee will cover thee,
with his wing; and under his feathers
thou shalt hope-for-safety: his truth,
shalbe a buckler and a shield. Thou
shalt not fear, for the dread of the
night: for the arrow, that flyeth by
day. For the pestilence, that walketh
in the darknes: for the stinging-
plague, that walseth at noon-day.
A thousand, shall fall at thy right-hand: and
ten thousand at thy right-hand: un-
to thee, it shall not come near. One-
ly, with thine eyes shalt thou behold:
& shalt see, the reward of the wicked.
Because thou Ichovah my safe-hope:
the most-hye, thou haft put f'r thy
mansions. There shall not befall unto
thee any evil: and the plague, shall not
come

11 come nigh thy tent. For his Angels,
12 will he command for thee : to keep
thee , in all thy wayes. Upon their
13 h̄ads shall they bear thee up: icst thou
dash thy foot against a stone. Thou
14 shalt tread upon the fierce-Lion and
the Aspe: thou shalt tread-down, the
lurking-Lion and the Dragon. Be-
cause hee cleaveth unto mee , there-
fore will I deliver him : I will set him
15 on byc , because hee knoweth my
name. Hee shall call on mee , & I will
answer him; with him will I be in di-
stress: I will release him, and will ho-
nour him. With length of dayes, wil
I sacrifice him: and will make him to
see, my salvation.

Annotations.

1 **Eret**] in Greek, help. [shall lodge] So, that lodgeth, abideth. [shadow] that
is defense, 25 Num. 14.9. So the Greek
sayth, protection; the Chaldee addeth, sha-
dow of the clouds of the glory of the Almighty.

2 V. 2. **I will say**] or, doe say, namely,
to that man for his further comfort and as-
surance; as verse 3. Sec. Or, in his name; put-
ting my self for an example. The Greek
for more playnes changeth the person,
thus; **Hee shall say to the Lord thou art mine**
helper &c. The Chaldee addeth, David
sayd. **I will say**, Sec. [of Ichovab] or,
to him, that he is my safe hope, (or my shelter.)

3 V. 3. **of the fowler**], 25 P̄alm. 124.7. or
bawler, meaning the devil that hath the
power of death , and seeketh to destroy.
Heb. 2.14. 1 Pet. 5.8. [the woeſul pestilence]
Hebr. the pest of woeful evils, that is, the moſt
woeful, noyſom and congiuous pest.

4 V. 4. the dread of the night: the dreadful
evil, that terrifieth in the night. Proverb. 3.25.
Song 3.8. [arrow] to the pestilence is
called, Deut.32. Ezek. 5.16. The Chaldee
callith it, the arrow of the Angel of death.

5 V. 6. the stinging-plague] the murrain

[or pest] that suddenly pricketh and destroy-
eth. Deut.32.24. Th' Apostle in Greek cal-
leth it a sting or prick , 1 Cor.15.33. from
Hos.13.14. as there the Lxi. turned it. The
Chaldee here expounds it , the company of
Divils. [at noon-day] that is, openly: to
Isr.15.3.

V. 8. **Behold thou beholdest**] or, regard, consider,
as the Greek turneth it.

V. 9. **Because thou Ichovab**] an imper-
fect speech, as in verse 2. understand, Be-
cause thou sayest , thou Ichovab art &c. or,
because thou hast put Ichovab who is my covet:
even the most h̄ye hast thou put for thy mansio:
or dwelling-place.

V. 10. **befall unto thee**] or occasionally-
be-sent, be thrust upon thee, or caused to come
unto thee: so Prov.11.21.

V. 11. **upō their h̄ads**] or, their palms: which
the Chaldee expoundeth , their strength.
This scripture the Devil alleged when he
tempted Christ, to throw down himself
headlong : Mat. 4.6. Luk. 4.10.11. but
some of these words , are there omitted.

lest thou dash] or, that thou dash (or b̄re)
not. The Angels are all ministering spirits sent
forth to minister for their fathers, which shalbe
heires of salvation. Heb.1.14. See also Psal.
34.8. [a stone] the Chaldee interprets
it, evil concupiscence, which is like unto a stone.

V. 13. **the fierce-Lion**] or Libbard , in
Hebrew Shachal. Of Lions there be di-
vers kindes; see Psal.7.1. [a] or, Cock-
atrice, basilisk, as the Greek here turneth
it: see Psal.18.5. under these names , are
meant all other things dangerous or ad-
verse to the life of man, which by faith
are overcome ; as Mark,16.17.18. Heb.1:
33.34.

V. 14. **He cleaveth to mee**] or, is fastned,
that is, affested to me, in faith, hope, love,
delyte &c. The Chaldee expounds it, to
my word. God cleaveth in love to his peo-
ple, Deut.7.7. so they also unio him; The
Greek here turneth it, he h̄oped in mee. Else-
where it is commonly used for fast, love &
pleasure. Gen.34.8. Eſe.38.17. Deut.21.13.
set him on byc] to weet, in a safe deſe-
ſed place, as the word importeth : ther-
fore

fore the Greek sayth, I will protect him. See the notes on Psal.20.2.

V. 15. honour him] give him honour, or glorie: Elsewhere, his people are said to honour or glorify him, Psal.50.15. See 1 Sam. 2.30.

V. 16. satisfy] or give him his fill. So Abraham, Isaac, David, Job &c. are said to be full or satisfied with dayes, Gen.25.8. and 31.42. 1 Chron.23.1. Job.42.17. make him to see] that is, to enjoy; or shew him: see Psal.50.13.

PSALM 92.

The Prophet teacheth how good it is to praise God, 1. for his great works, 7. for his judgments on the wicked, 11. and for his goodness to the godly.

A Psalm a song, for the day of Sabbath.

IT is good, to confess to Jehovah: and to sing-psalm, to thy name & most-hye. To shew-forth thy mercy in the morning; and thy faithfulness, in the nights. Vpon the ten string-instrument, and upon the psalterie; with meditation upon the harp. For thou hast rejoiced mee, o Jehovah, with thy work: in the acts of thy hands, will I shew. How great are thine acts Jehovah! very deep are thy thoughts. A brutish man, knoweth not: and an unconstant fool, understandeth not this. When wicked-wmes spring-up as the grafts; and all that work iniquitie doe flourish: that they shall be abolished unto perpetuitie. But thou art high, for ever Jehovah. For loe thine enemies, Jehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquitie. And my horn shalbe exalted as the Voicorns: mine old-age, shalbe

anointed with fresh oile. And mine eye shall behold, on mine enviers: of evildoers that rise-up against mee, mine eares shall hear. The just, bee shall spring-up as a Palm-tree: as a Cedar in Lebanon, shall bee grow. They that are planted, in the house of Jehovah: in the courts of our God, shall they flourishe. Yet, shall they sprout in grayness: they shalbe fat & green. To shew, that Jehovah is righteous: my Rock, and no injurious-evil is in him.

Annotations.

OF Sabbath] that is, of Ceſſation, or Resting, to weare, from our own works, wills, wayer, and words, Exod.20.10. Exai.18.13. Heb.4.10. Which day was the seventh from the creation, wherin God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, Genſ.2.2.3. Exod.16.2: which was a token of his mercy unto, & ſanctification of his people, Nehem.9.14. Exod.31.13.14. This day was ſanctified by an holy conueration or assembly of the people, Levit.23.3. offering of ſacrifices, Nu.28.9.10. ſinging of Psalms, as this title ſheweth, with a Chroſ.29.26.27. reading & expounding the ſcriptures, Act.13.24. v.16.21. praying, Act.16.13. disputing, confeſſing, meditating of Gods word & works: Act.17.1. & 18.4. and doing works of mercy to them that were in need: Mat.12.1.—7.8.11.12. The Chaldee paraphraſeth thus, As hymne a ſong whib the first man Adam, ſayd for the Sabbath day.

V. 3. in the nights] ſee Psal.134.1.

V. 4. with meditation] or meditated-song; or open Higgaion with the harp. The word ſignifieth meditation, as Psal.9.17. Here ſome think it to be the name of an instrument, or, a ſolame ſound: the Greek turneth it a ſong.

V. 5. with thy work] which is all done well

well and perfectly; Gen. 1. 31. &c. 2. 2. 3. Deut. 32. 4.

10 V. 10. *Shalbe scattered*] or shall despair themselves; The Chaldee paraphrast sayth, shall be separated from the congregation of the just, in the world to come.

11 V. 11. *Shalbe exalted*] or, thou wilt exalt, as the *Vulgaris*, therewith to smite mine enemies; as Deut. 33. 17. The *horn* signifieth kingdom and strength, and glorie; and the Chaldee here translateth it *strength*. See Psal. 74. 4. 13. Psal. 22. 22. *mine old age*] so also the Greek translateth it; or, when I am old. After which seemeth to be understood, shall be anointed, (or, as before, shall be exalted) with oil. Often times words are not expressed, which are understood; as is observed on Psal. 69. 11. & 18. 7. 29. Others, for *mine old age*, doe turn it I shall be anointed. *fresh*] or, green oil.

12 V. 12. *mine eye shall view*] to weet, evil, or destruction, as the Chaldee explaineth: or the reward of my foes. See Psal. 54. 9. & 91. 8. *I shall bear*] the Chaldee addeth, the voice of their breakings.

13 V. 13. *palm-tree*] or date-tree, which groweth not in these cold parts: it is a tree of tall and upright stature; whereto the scripture hath reference, Song. 7. 7. the branches, fays and green, wherwith they made booths at their solemn feasts, Levit. 23. 40. the fruit pleasant to eat; Song. 7. 8. Exod. 15. 17. This tree though loden and pressed, yet indureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signes of victory, Rev. 7. 9. with such graven trees, the walls of Gods house, and other holy things were bewitified, 1 Kings. 6. 19. & 7. 16. Figures of the flourishing estate of the godly wayes, as this Psalme sheweth, with Ezek. 40. 16. 16. 31. & 41. 19. 19. 10. wheras the wickedes prospericie, is wostenly as grass; verse 8.

a Cedar] see the note on Psal. 29. 5.

14 V. 15. *grow*] or grow, waxing in stature, and fruitfulness; through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Unto this, are all Gods people

extorted, Ephes. 4. 15. 16. Colos. 1. 10. The Chaldee paraphrasteth, Yet, as their fathers shall they procreate children. *in grayness* or hoary-age; when natural strength decayeth; God ministreth vigour above nature. See Psal. 71. 9. 18. Esa. 65. 12. Heb. 11. 11. 12.

15 V. 16. *no injurious-evil*] no manner of injurious; for the ch' Hebrew hath a letter more than ordinary to increase the significacion, as Psal. 3. 3. & 115. 3. And thus respecteth Moses speech, Deut. 32. 4. where *injurious-evil*, is opposed to Gods *faithfulness* in his administration.

PSALM 93.

The Majestie, power and holyness of Christ's kingdom.

1 Iehovah reigneth, is clothed with high-majestie: clothed is Iehovah, hath girded himself with strength: the world also is established, it shall not be mooved. Stable is thy throne from then: thou art from eternitie. The flouds have lifted-up, o Iehovah; the flouds have lifted-up their voice: the flouds lift-up their dashing-noise. Than the voices of many waters; the wondrous-strong billowes of thesea: wondrous-strong is Iehovah in the high-place. Thy testimonies, are very faithfull holynes becometh thine house, Iehovah, to length of dayes.

Annotations.

1 *Clothed*] or hath put on, to weet, as an ornament, and in abundant mesure: for so clothe doeth signify, Psal. 65. 14. *Girded himself*] that is, is in a readines, to perform his work. Psal. 8. 9. Luk. 11. 35.

2 V. 3. *from then*] that is, from the time that thou hast been; which is, from eternitie: Or, before them; which the Chaldee expoundeth the beginning; this phrase spoken

ken of God, or Christ, meaneth *eternitie*. *Pro. verb. 8. 21.* in respect of the creatures, it is the beginning of time: *Esa. 44. 8.*

3 V. 3. *The floods* [these are often put for the tumultuous rage or tyranny of peoples, *Psal. 61. 8. &c. 18. 5. Esa. 17. 12. 13.* but here, the Chaldee explaineth it, of their lifting up their voice with song.]

4 V. 4. *wondrous strong* excellent, or magnificent bellowes: this phrase is taken from *Ezod. 15. 10.* See also this word, *Psal. 8. 2.* *the high-place* [or bright, that is heaven. So *Psal. 71. 12.*]

5 V. 5. *faithful* [or, made sure confident. See the note on *Psal. 19. 8.* to length of dayes] that is, for ever. See *Psal. 21. 5. &c. 23. 5.*

PSALM 94.

The Prophet calling for justice, complaint of tyranny and impietie. 1. He teacheth Gods providence. 2. He sheweth the blessednes of chastisement. 3. God is the defender of the afflicted.

1 O God of vengeance Ichovah: O
2 God of vengeance shine thou-
3 clearly. Be thou lifted-up, o judge
4 of the earth: render a reward, unto
5 the proud. How long, shall the wicked,
6 & Ichovah: how long, shall the
7 wicked shew gladnes? Shall they ut-
8 ter, shall they speak a hard-word: shall
9 they boast themselves, all that work
10 iniquite? Thy people Ichovah they
bruise in pieces: and afflict thine her-
itage. They slay the widow and the
stranger: and murder the fatherless.
And say, Iah shall not see: nor Is-
kobs God, understand. Understand
ye brutish among the people: & un-
constant-souls, when will ye be pru-
dent? He that planted the ear, shall
not hee hear: or hee that formed the
eye, shall not hee see? Hee that cha-

stishest the heathens, shall not hee re-
buke? hee that teacheth man know-
ledge? Ichovah, knoweth the
thoughts of man: that they are vani-
tchie. O blessed is the man he whom
thou chastenest o Iah: and teachest
him out of thy law. To give him quiet-
nes, from the dayes of evil: until
a pit-of-corruption, be digged for
the wicked. For Ichovah will not
leave his people, and will not for-
sake his inheritance. But judgment
shall return, unto justice: and after it,
all the upright in hart. Who will rise
up for mee, against evil-doers? who
will stand-up for me, against the wor-
kers of iniquite? Valeis Ichovah, had
been an helpfules unto me: my soule
had almost dwelt in silence. When I
sayd, my foot is mooved: thy mercy
Ichovah, stayed me up. When ma-
ny were my cogitations within mee:
thy consolations, delyred my soule.
Shall the throne of woeful-evils, have
fellowship with thee: which frameth
molestation by a decree? They run-
by-troups, against the soule of the
just: & condemn-as-wicked, the inno-
cent-blood. But Ichovah is to mee
for an hys-refuge: and my God, for
the rock of my safe-hope. And hee
will return upon them, their iniquity;
and in their malice hee will supprese
them: Ichovah our God, will sup-
prese them.

Annotations.

G o! of vengeres: to whom vengeance
belongeth as *Dexter. 32. 35.* and which
punisheth evills. So elsewhere hee is
called the God of recompenses, *Ier. 51. 36.*
Give clearnes to our countours, and our foes
terror. See *Psal. 10. 2. &c. 36. 2.*

V. 3. be lifted up] on thy throne, and in thy just judgement. So Psal. 7. 7. 8.

V. 4. Plots] or talk lawfully, well set at a fountayn; see Psal. 19. 3. Lom. 3. 11. hard-word] hard things; durable reproches; see Psal. 3. 1. 19. boast] or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, Esa. 61. 6.

V. 9. that planted the ear] that is, made, and set it in the body. So in Esa. 51. 16. hee is sayd to plant the bearens.

V. 10. man knowledge] here is to be understood, shall not hee know? Such unperfect speeches through passio of mind, are often in scripture. Psalm. 6. 4. 1 Sam. 1. 8 supplied in 1 Chron. 11. 6. The Chaldee maketh this paraphrase, Is it possible that hee hath given the Law to his people, and they not be rebuked when they sin? Did not God teach the first man knowledge?

V. 11. the thoughts of men] the inward disceptations and reasonings of all men, even the wised. This sentence Paul allegeth against the wisdom of the world, 1 Cor. 3. 10. and as an expositior, in fled of men, he putteth the wise.

V. 12. the man] Hebr. geber, the mighty. chaster [?] or nurturist; instrustest, as this word is Engl shad, Deut. 4. 36. which this place seemeth to have reference unto. For chafisement or restraint is by word, or deed. And here the doctrine of Gods Law, is opposed to all wise mens cogitations.

V. 14. not worthy people] not give them over, or rest them; (as the Greek turneth it;) to war, those whom he hath foreknown and chosen; because it hath pleased the Lord to make them his people; 35. 1. Sam. 12. 23. Rgm. 11. 7. 8 &c.

V. 15. judgement shall returne to j-s-k] That is, severity to mercie: the rigour of the Law, changed to the clemency of the gospel. So judgement is often used for sentence of punishment, as Jer. 52. 9. and justice for grace and merit; see Psal. 24. 5. Or, judgment, which in the affliction of Gods people, & prosperitie of the wicked, seemeth to be

parted from justice, shall returne unto it, when the godly are delivered & the wicked punished. after it] so the Greek turneth it: or, after him, meaning God.

V. 16. who wil rise up] or who standeth up, namely to assist me & meaning, no man doeth.

V. 17. to help judah] that is, a ful help, see Psal. 44. 17. in silence] the place of silence and silence, that is, the grave, as the Greek explaineth it: so Psal. 115. 17. See also Psal. 49. 13.

V. 18. is moved] or slippeth: see Psal. 38. 17.

V. 19. my cogitations] my careful troubled thoughts, perplexed as the branches of a tree, (for so the word properly signifieth,) therfore the Greek turneth it sorowes. So Psal. 139. 23.

V. 20. of woeful evils] or of mischaift; the mischievous tyrannous thone, of the unrighteous judge: shall it have fellowship, (or be joyned) with the(s God) meaning, it shall not: as Shalt thou build? 1. Sam. 7. 1; is Thou shalt not build, 1. Chron. 17. 4. See also Psal. 1. 5. which frameth] or, bee that frameth, & forseth. by a decree] or, for a shature: a law.

V. 21. rised by transjacobimine, and gather together as boded to fight in Greek, they hast for.

V. 22. will turn] Hebr. hath turned, that is, will assuredly turn. in their malice] or, for their evill.

PSALM XCVI.

An adoration to praise God, 3. for his greatness, 6. and for his goodness. 8. A warning not to harren the hart against Gods word, as Israel had done, who therfore ratted not into his rest.

Come, let us shout joyfully to Iehovah: let us shout triumphantlly, to the Rock of our salvation. Let us prevent his face with confession: with Psalmes, let us shout-triumphantly to him. For Iehovah is a great God.

God: & a great King, above all gods.
 4 In whose hand, are the deep places of
 5 the earth: and the strong-heights, of
 6 the mountains, are his. Whose the
 7 sea is for he made it: & the dry land,
 8 his hands have formed. Come, let us
 9 bow-downe our selves, and bend-
 10 downe: let us kneel, before Iehovah
 11 our maker. For, he is our God, and
 wee are the people of his pasture, and
 sleep of his hand: to day, if ye shall
 hear his voice. Harden not your
 hart, as is Meribah, as is the day of
 Maffah, in the wilderness. Where your
 fathers tempted mee: proved me, al-
 so faw my work. Fourtie yeres, I was
 yrked with that generation, and sayd,
 they are a people erring in hart: and
 they know not my wayes. So that
 I sware in mine anger: if they shall
 enter, into my Rest.

Annotations.

Come] or Go to. The holy Ghost by David thus exhorteth Israel to laud the Lord and obey his voice. For he penned this Psalm, Heb. 3.7. &c. 4.7.

the Rock] meaning Christ, as the Apostle sheweth, Heb. 3.5.7. the Greek translatheth it God our saviour.

V. 2. prevent] comfort and speedily.

V. 3. great God] or great Potestate. El. So Christ is also intituled, Tu. 2.13. all gods] angels, Princs, or self gods. Psalm. 8.6. &c. 82.6. &c. 96.4.5.

V. 4. deep-places] or, deep deserts. Hebr. syreibings; that is, deep secret places for which search is made, Job. 28.1.2. &c. and which cannot by mans search be found. Job. 38.4.5.6.18. strong-heights] or, we-ryson-heights, hye morikes, which weary men to clime them: but the word hath also a signification of strong, and not being wearied; Num. 23.12.

V. 7. of his hand] that is, of his guidances;

Psal. 77.21. See also Psal. 100.3. [is day] hereby is meant the whole time wherin Christ speaketh by his gospel, Heb. 3.7.13. 14. and 4.7.8.

V. e. in Meribah] that is in the Contentio (or Provocation as the Greek turneth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among us or not because there was no water for the people to drink. Therefore he called the place Maffah (Tentation) and Meribah (Contention.) Exod. 17. 1.2.—7. Also another place, where again they contended with Moses and with the Lord. Num. 20. 1.3.13. [day of Maffah] that is, of Temptation: by day 2-gaine, we may understand the whole space wherin they tempted God ten times as is sayd, Numb. 14.22. { so the day of salvation, 2 Cor. 6.1. is the time thereof. } Yet there was a special day and place of Temptation named Maffah. Exod. 17.1.7. wherupon Moses warned the people, Ye shall not tempt the Lord your God, as he tempted him in Ades-fab. Deut. 6.16.

V. 9. tempted wee] hereupon the Apostle sayth, they tempted Christ, 1. Cor. 10.9.

my work] that is, works; Heb. 3.9 both in miraculous mercies giving them bread from heaven, and waters out of the rocks &c. Psal. 78.14.—23. &c. and in punishments for their rebellions, Psalm. 78.31.33. &c. Heb. 3.17. For work sometime signifieth reward. Psalm. 103.20. Job. 7.1. Lcv. 19.13.

V. 11. if they shall enter] that is, they shall not enter, Heb. 3.13.18. a part of the oath is not uttered; see Psal. 89.36. This oath was made at Cadish, where the people through unbelief refused to enter the promised land. Numb. 14.21.22.23.30.32. Heb. 3.17.19.

[my rest] the land of Canaan, Deut. 12.9. 1 Chron. 13.25. a figure of a better rest which, wee that have believed the word, doe enter into; Heb. 4.3. for if that land (wherin now they were) had been their rest, David would not have spoken of an other; There remayneth therefore a Rest for the people of God, let vs studie to enter into it. Heb. 4.8.9.11.

An exhortation to praise God, for his greatness. 5. The vanity of Idols. 8. God only is to be served. 9. His reign and judgement is to be shewed to the Gentiles.

1 Sing ye to Ichovah, a new song:
2 Sing ye to Ichovah, all the earth.
3 Sing ye to Ichovah, blesse ye his name: preach the good tidings of his salvation, from day to day. Tell among the nations his glory: among all peoples, his marvellous works. For great is Ichovah and praised vehemently: fearful be he above all Gods.
5 For all the gods of the peoples are vain idols: but Ichovah, made the heavens. Glorious-majestic & comely-honour before him: Strength and bounteous-glory, in his sanctuarie. Give to Ichovah, ye kinreds of the peoples: give to Ichovah, glorie and strength. Give to Ichovah, the glory of his name: take up an oblation, & come into his courts. Bow down your selves to Ichovah, in the comely-honour of the sanctuarie: tremble ye at his face, all the earth. Say ye among the nations, Ichovah reigneth; the world also shall be established, it shall not be mooved: hee will judge the peoples, with righteousnesses. Let the heavens rejoice, & the earth be glad: roar let the sea, and the plenty therof. Let the field shew gladness, and all that therein is: then let all the trees of the wood, shew joysfully. Before Ichovah, for he cometh, for he cometh to judge the earth: he will judge the world with justice; & the peoples, with his faithfulness.

A New song &c.] see Psal. 73. 3. This Psalm is a part of that song where-with God was celebrated, when the Ark of his covenant was brought with joy into Davids citie from Obed-edoms house, 1 Chron. 16. 13. &c. And it conteyneth a prophesie of Christ's kingdom; and of the calling of the Gentiles from idols, to serve and praise the living God.

V. 2. preach-the-good-tidings] or Evangelize: see Psal. 40. 10.

V. 4. praised] and praiseworthy: see Ps. 18. 4.

V. 5. vain-idols] or things of naught: as the Apostle openeth this word, saying, we know that an idol is nothing in the world; 1 Corin. 8. 4. Elim and Eliobim, in Hebrew are Gods; of Strength. Elim, idols; as being Al-Elim not Gods, without strength. So elsewhere they are plainly called la Eliobim, no Gods, 2 Chron. 13. 9. unable to doe good or evil, and inproportable. 2 Cor. 10. 5. Eze. 44. 9. 10. And as the name of God, is joyned with things to shew their excellencie, Psal. 36. 7. so is this contrarywise, to shew their vanity, as of Physicians, Job. 13. 4. of shepherds, Zeb. 31. 17. of false doctrine. 2 Cor. 10. 14. The Greek here turneth it daimonia, devils; by which name idols are called, 1 Cor. 10. 19. 20. Rev. 9. 10. 2 Chron. 11. 15.

V. 6. bounteous-glory] for this in 1. Chron. 16. 27. is written joyfullnes.

V. 7. Give &c.] Compare Psal. 29. 1. 2. The Chaldee expoundeth it, Bring a new song to God.

V. 8. to his courts] to his face, or presence; as 1. Chron. 16. 29.

V. 9. of the sanctuarie] or of sanctities; see Psal. 29. 1. tremble] or be payned, as in travail of childbirth.

V. 10. with righteousnesses] that is, most righteously.

V. 11. Let rejoice] or shall rejoice; and so the rest. So Psal. 98. 7. 8. 9. The Chaldee paraphraseth, Let the hosts of heaven rejoice, and the just of the earth be glad.

V. 13. with justice] or, in justice, that is, justly. So Rev. 19. 11. 18. 17. 31. Psal. 9. 9.

Annotations.

PSALM 97.

The majestic of Gods kingdom. 7. The Church rejoiceth at Gods judgements upon idolaters. 10. An exhortation to godlynes and gladness.

I Ehovah reigneth, let the earth be
I glad: let the many yles, rejoice.
2 Crowd & gloomy-darknes are round-
about him: justice and judgment, are
3 the stable-place of his throne. Fyre,
4 goeth before him: & flameth, round-
about his distressers. His lightnings
5 illuminate the world: the earth, seeth
and trembleth. The mountayns, like
6 waxe, melt at the presence of Ieho-
7 vah: at the presence, of the Lord of
8 all the earth. The heavens declare his
justice: and all peoples, see his glorie.
9 Abashed be al they that serve a grave-
thing, that gloriously-boast themselves
in vayn-idols: bow down your selves
to him all ye Gods. Sion heareth, &
10 rejoiceith, and glad are the daugh-
ters of Iudah: because of thy judge-
ments Iehovah. For thou Iehovah,
11 art high above all the earth: vehe-
mently art thou exalted, above all
Gods. Ye lovers of Iehovah hate e-
vil: hee keepeth, the soules of his
gracious-saints; hee will deliver the
12 from the hand of the wicked. Light,
is sown for the just: and joy for the
right of hart. Rejoyce ye just, in Ie-
hovah: and confess, to the remem-
brance of his holynes.

Annotations:

I. Iehovah] that is Christ, called Iehovah
our justice, Jer.32.14. of him & his reign
is this Psalm, as the 7. verse manifest-
eth. . . the many yles] that is, nations or
gentiles dwelling in the yles. 25, the yles

shall waye for his Law, Esa.42.4. which is
expounded thus, the Gentiles shall trust in his
name. Mat.12.31. So Esa.60.9.

V. 2. gloomy-darknes] see Psal.18.10.
this notech the terror of his doctrine &
administration. Mat.3.2. Mat.3.12. as at
the law giving; Deut.4.11. The Chaldee
sayth, A cloud of glorie and gloomy-darknes.
stable-place] establishment, or baf; see Ps.
89.15.

V. 3. Fyre] severe judgments for Christs
enemies, as Esa.42.25. &c. 15.16. Ps 50.3.

V. 4. illuminate] or have illuminated: as
at the giving of the law, there were thun-
ders, lightnings, voices, earbryakers &c. Ex-
od.19. So the like proceded fro the throne
of Christ, Rev.4.5. trembleth] or is pay-
ed; see Psal.77.17.

V. 5. at the presence] or, from the face.

V. 6. The heavens] heavenly creatures, as
thunder, lightening, tempest &c, or the
Angels, as the Chaldee interpreteth. See
Psal.10.6.

V. 7. vayn-idols] see Psal.96.5. all
ye Gods] that is, as the Greek sayth, all ye
Angels; see Psal.8.6. Unto this th'Apos-
tole seemeth to have reference saying, when
he bringeth in his first begotten son into the
world, he sayth, And let all the Angels of God
worship him. Heb.1.6. Although the very
words of the Apostle are found in the
Greek version of Deut.32.43. but the He-
breue there hath done such. See the fulfil-
ling of this, Luk.2.13.14. Mark.1.13. Rev.
5.11.12.

V. 8. daughters] that is, cities of Iudah,
the Christian Churches: see Psal.48.12.

V. 11. Light & fower] that is, Comfort
and joy is reserved after trouble, as Ebb.
2.16. but hidden for the present, as seed
in the ground; for, we are dead, and our life
is hid with Christ in God, Col.3.3.4. &c it doeth
not yet appear what we shall be. 1. Job.3.2.

V. 12. confess] that is, celebrate it.
See Psal.30.5.

PSALM 98.
The Psalm exhorteth the Jews, 4, the
Gentiles,

Gentiles, &c. and all creatures to praise God, for his salvation by Christ.

A Psalm;

Sing ye to Jehovah, a new song, for he hath done marvelous things: his right-hand hath saved him, and the arm of his holiness. Jehovah hath made known his salvation: to the eyes of the nations, he hath revealed his justice. He hath remembered his mercy, & his faithfulness to the house of Israel: all the ends of the earth have seen, the salvation of our God. Show triumphantly to Jehovah, all the earth: show cheerfulfully, and shout joyfully and sing psalms. Sing psalms to Jehovah with harp: with harp, & voice of a Psalm. With trumpets, & voice of the cornet: shout triumphantly, before the King Jehovah. Let the sea roar, & the plenty therof: the world, & they that sit therin. Let the rivers clap the hands: together let the mountains shout joyfully. Before Jehovah, for he is come to judge the earth: he will judge the world in justice; & the peoples, in righteousness.

Annotations.

A New song] see Psal. 33.3. saved him] or, got him salvation, and victory over all his enemies. See Psal. 19.16. & 63.5.

V. 2. his salvation] the redemption by Christ, as Luk. 1.32.31.32. So his justice, is that which is by faith in Christ, Rom. 10.3.4. &c.10.

V. 3. remembered] and consequently performed his mercy &c. So Luk. 1.54.55.72.73.74. all the ends] that is, the dwellers in the ends of the earth: so Esa. 52.10.

V. 6. voice of the cornet] or, sound of the trumpet: for here are two several words

for trumpets, some of which were made of metal, as silver &c. Num. 10.2. some of horn, Ios. 6.4. and these were used both in wars, and in the worship of God: see Psal. 81.4.

V. 8. clap thy hands] or, clap palms: a signe of joy; as Isa. 55.12. Psal. 47.2.

V. 9. in justice] that is, justly. So Psal. 96.13. in righteousness] that is, most justly. So Psal. 9.9.

PSALM 99.

The Prophet setting forth the kingdom of God in Sion, & rebuketh all, by the example of forefathers, to worship God as his holy mountaine.

Iehovah reigneth, the peoples are stirred: he sitteth on the Cherubims, the earth is moved. Jehovah is great in Sion: and hys he is above all the peoples. Let them confess thy name, great & fearful, holy it is. And the strength of the King loveth judgment: thou hast stablished righteousness; thou hast done in Jacob judgment and justice. Exalt ye Jehovah, our God, & bow down your selves, at the footstool of his feet, holy he is. Moses and Aaron, with his Priests; & Samuel, with them that call on his name: they called upon Jehovah, and he answered them. In the pillar of a cloud, he spake unto them: they kept his testimonies, and the decree he gave them. Jehovah our God, thou answeredst them: a God forgiving, thou wast unto them, & taking vengeance, on their practises. Exalt ye Jehovah, our God, and bow down your selves, at the mountayn of his holynes: for Jehovah our God, is holy.

Annotations.

A Re styrred] or, though they be styrred, to weet, with anger; as the Greek translateth be angry; see Psal. 4. 5. This is opened in Revel. 11. 17. 18. thou (Lord) reignest, and the nations are angry. Thus the wicked are affested; but the godly doe rejoice. Psal. 97. 1. he jesteth joy, even he that sitteth on the Cherubims, reigneth; see Psal. 2. & moored] with indignation; tyred] up to resist, as Act. 17. 13.

V. 4. the strength] this is joyned with Gods wrath, Exr. 8. 22, and here seemeth to have like meaning; that God is strong to puish in judgement the rebellious, & defend his people.

V. 5. at the footstool] or toward it, meaning the Sanctuarie and Ark there. Balaam. 60. 13. & Chron. 18. 2. Lam. 2. 1. Psal. 132. 7. Ezech. 43. 7. bee is] as is expressed, verse 8. or is (the temple) & holy.

V. 6. with his Priests] or among his principall officers; see the like phrase in Psalms. 54. 6. The Hebreue Cohen, which wee call a Priest, or Sacrificer, is the name of the Kings chief officer, as in 1 Sam. 8. 18. Davids sonns were Cobens, (Chief-rulers, Antelarchs as the Greek termeth them,) which is expounded in 1 Chron. 18. 17. to be the first (or Chief) at the Kings hand. It hath the name of ministration, Esai. 61. 6. 10. and was a title specially given to Aaron and his sonns, that ministred unto God in the Sanctuarie. Exod. 28. 3. 4. 41. called] or were calling that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. & 16. 22. 46. 1 Sam. 7. 9. & 11. 19. 23. Hereupon Moses and Samuel were noted for chief-intercessors with God, 1er. 1. 1. So the Chaldee here expounds it, bis Priests which gave their lives for the Lords people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.

V. 7. of a cloud] as Exod. 33. 9. Num. 16. 43. and this noteth Gods favour, but with some obscuritie; and so is inferior to the mediation of Christ, who hath without clouds or shadowes obeyed

eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. Heb. 4. 14. 16. & 7. 25. & 9. 11. 12.

V. 8. & God forgiving] a misbry. God that pardonest or tookest away, to weet, the punishment of their syn; see Psal. 14. 18.

and taking] or though thou tookest vengeance, as their practises] theirs, that is, the peoples, for whom Moses prayed, as Numb. 14. 20. 21. 22. Exod. 32. 14. 34. 31. or theirs, that is, Moses and Aarons hym; which God punished and would not be intreated; as Num. 20. 12. Deut. 3. 23. 24. 25. 26.

PSALM 100.

An exhortation to praise God cheerfully for his grace, goodness, and fidelitie.

A Psalm for confession:
Show ye triumphantly to Iehovah, all the earth. Serve ye Iehovah with gladnes; come before him, with singing-joy. Know ye, that Iehovah he is God: he made us, and not we: his people, and sheep of his pasture. Enter ye his gates, with confession; his courts with praise: confess ye to him, bless ye his name. For Iehovah is good, his mercie is for ever: and his faith, unto generation & generation.

Annotations.

For confession] for the publike praise of God, with thanks for his mercies.

all the earth] that is, as the Chaldee translateth, all inhabitants of the earth;

V. 2. singing] or shrilling, shewing-

V. 3. made us] this word is used both for our first creation in nature, Gen. 1. 26. and for the making of us bye and excellent

lent with graces and blessings; 23 r. San. 12.6. Dms.32.6. Esa.43.7. C. 29.23. Eph. 2.10. and not we] or, and his we are: as the Hebrew in the margin readeth it. Both senses are good: and the Chaldee keepeth this latter, *bu we are*.

sheep] or flock which he feedeth. See Eze.34.30.31. Psal.95.7.

V. 4. *confession*] the sacrifice of thanks was thus named; 1 Chron.29.31. Ier.17.16.

V. 5. *faid*] or, *faithfulness*: truth, in performing his promises.

PSALM CII.

David maketh a profession of godlynes, touching his own person, his house, and the citie of God; in cherishing the good, and suppreſſing the wicked.

A Psalm, of David:

Mercy and judgment I will sing: to thee, Iehovah will I sing psalms. I will doe wisely in the perfect way; when wilt thou come unto mee? I will walk in the perfection of mine hart, in the middest of mine house. I will not let before mine eyes, my word of Belial: I hate the doing of them that turn aside; it shall not cleave unto mee. A froward hart, shall depart from mee: I will know none evil. He that in secret hurteth with tongue his fellow-friend, him will I suppress: the haughty of eyes and large of hart; him, I cannot suffer. Mine eyes shalbe on the faithful of the land, for to sit with mee; hee that walketh, in the perfect way, he shall minister to me. He shall not sit within my house, that doeth deceit: hee that speaketh lies, shall not be established, before mine eyes. In the mornings, I will suppress all the wicked of the land: for to cut off from the citie of Iehovah, all the workers

of iniquitie.

Annotations.

Mercy and judgement] This may be meant of Davids own administration: howbeit the Chaldee understandeth it of Gods: laying, If thou dealst mercifully with me, if thou doest judgment with me; for all, I will sing praise.

V. 1. *doe wisely*] behave my self prudently; as David is said to doe, 1 Sam.18.14.

when wil thou come] namely, to assist me in the performance hereof: or, when thou shalt come, namely, to call me unto an account of my life, &c.

V. 3. of Belial] that is, mischievous (or wicked) word or thing. See Psal.4.9.

V. 4. *know*] or *acknowleſe*, that is regard, or approve; so Psal.1.6.

V. 5. *hurteſt with tongue*] that traduceth, or (as the Hebrew phrase is) berongueſt. Hereupon, a man of tongue, is for a pratter or calumniator, Psal.140.11. The Chaldee paraphrasceth, *He that speaketh with a third (or threefold) tongue, against his neighbour; meaning a backbiter or calumniator, which is layd of the Hebrew doctors to have a threefold tongue, because he hurteſt three therewith; both himself by his syn, & his neighbour whom he backbiteth, and the receiver of his tale, whom he corruptheſt.* Hereupon is that saying of Ben Syrach, *A third tongue hath disgraced many*: Eccles.28.14. and a third tongue hath cast out numerous women, Eccles.28.15. meaning the backbiter or talebearer. See the annotations on Levit.19.16.

large] or wide, broad of hart; meaning proud, as Proverbs.1.14. So, *large of soule*, Proverbs.28.13, proud in minde. *I cannot*] here the word bear, or suffer is to be understood, as is expressed Proverbs.30.21. So Job.31.13. and in Greek, 1. Cor.3.2.

V. 8. *In the mornings*] that is, every morning, orearly: see Psal.73.14.

PSALM CII.

The Prophet in his prayer, complaineth of his miseries.

wiser. 13. *He taketh comfort in the慈愛 and mercie of God.* 19. *The record hereof, is for posterite.* 24. *He susteyneth his weakeſſe,* by the unchangeableſſe of Christ.

A prayer, for the poor-afflicted when he shalbe overwhelmed: & shall pour-forth his meditation, before Iehovah.

Iehovah, hear my prayer: & let my cry come unto thee. Hide not thy face from me, in the day of distreſſe upon mee: incline thine ear unto me, in the day I call, make haſt answer me. For my dayes are conſumed as smoke: & my bones, are burnt as an hearth. Mine hart is smitten as graſs and wi-thered: that I forget, to eat my bread. For the voice of my groaning: my bone cleaveth, to my flesh. I am like, to a pelican of the wildernes: I am, as an owle of the deserts. I watch & am, as a Sparrow, ſolitarie upon the house-roof. All the day mine enemies doe reproch mee: they that rage *against* me, have sworn against me. For I eat ashes, as bread: and mingle my drincks, with weeping. Because of thyne angry-threat and thy fervent-wrath: for thou haſt heaved me up, and cast me down. My dayes *are*, as a shadow decliued: and I am withered as graſs. And thou Iehovah, ſir-vest for ever: & thy memorial, to ge-neration and generation. Thou wilt arife, will have tender-mercy upon Sion: for the time to be gracious unto it for the appointed-time is come. For thy ſervants delyle in the ſtones thereof: and doe pity the dust there-of. And the heathens shall fear, the name of Iehovah: and all the Kings of the earth, thy glory. When Ieho-

vah ſhall build up Sion: ſhall appear, in his glorie. Shall turn, unto the prayer of the lowly: and not diſpife, their prayer. This ſhalbe written, for the generation after: and the people created, ſhall praise Iah. For he hath looked-down from the height of his holynes: Iehovah, from the heavens did behold the earth. To hear, the groaning of the prisoner: to looſe, the ſonns of death. To tell in Sion, the name of Iehovah: and his praise, in Ierusalem. When the peoples ſhalbe gathered together: and the king-domes, to ſerve Iehovah. He hath afflieted my strength in the way, he hath ſhortned my dayes. I laid; & my God, take me not away, in the mids of my dayes: thy yeres *are* through genera-tion of generations. Afore-tyme, thou haſt founded the earth: and the hea-vens, *are* the work of thine hands. They ſhal perif, but thou ſhalt ſtand: and they all, ſhall wax-old as a ga-ment: as a vesture, ſhalt thou change them and they ſhalbe changed. But thou *art* the ſame: and thy yeres, ſhall not be ended. The ſonns of thy ſer-vants ſhall dwel: & their ſeed, ſhalbe established before thee.

Annotations,

For the poor] agreeing to his estate; or, of the poor. overwhelmed]with tears, cares, forrowes &c. see Psal 61.3.
 V. 4-5 smoke] or, with the smoke, vaniſh-ing in the aier; to Ps. 27.10. The Hebrew letters *beth*, with *aleph*, & *lamed*, are one like another, and ſometime put one for another, as in Sa. 5.14. with 1. Chro. 14.15. as brueb] the place wheron fyre burneth. Compare Job 30.30.

- 5 V. 5. *as grass*] or *as the herbs*, scritten with blasting. *Am.4.9.* *to eat my bread*] The Chaldee appliceth this to the bread of the soule, the *Law of God*.
- 6 V. 6. *to my flesh*] that is, *my skin*, as *Iob. 19.20.* *so elsewhere skin is put for flesh*, *Job. 28.13.* See also *Lam.4.3.*
- 7 V. 7. *a Pelican*] a bird living in wild and desolate places, *Zeph.1.14.* *Esa.34.11.* It seemeth to have the name in Hebrew of *vomitting*, and to be that soule which we call the *shovelard*, which swalloweth small fishes; and after vomitteth them to get the fish. It was a bird unclean by the law, *Levit.11.18.* Some think it to be the *bustour*; which maketh a lowd and deafeull noise. Compare *Iob.30.29.*
- 9 V. 9. *rage against me*] or *went against*, or *would make a fool of me*; the Greek sayth, *that praise me*; meaning feignedly. The word signifieth to lift up with praise and glorie; & also ingloriously to vaunt, rage, or be mad; see *Psls.6.8&c 75.5.* The word *against* is here to be understood: as in *Prov.18.35.* *be that farrash against me.* An example of such raging madnes, see *against Christ*, *Luk.6.11.*
- 12 V. 12. *declined*] or *fret-bed-out*; as the shadow of the sun, when it is neer down, which though it seemes longer, yet soon passeth away. So *Psal.109.23.* *Cf. 144.4.*
- 13 V. 13. *sittest*] that is *continuest*, as the Greek explyneth it: for sitting and standing (as after in verse 27.) are often used for *sittre* and *staled abiding*. The Chaldee addeth, *sittest for ever in heauen*. *thy atmosphera*] or *remembrance of thee*; so *Psal.135.13.* from *Exod.3.15.*
- 14 V. 14. *th'appointed time*] promised for restauration of the Church; as *Dan.9.2.14.25.* &c. *Jer.19.10.*
- 15 V. 15. *delight*] or *doe favour the flowers*, though ruinous: as *Nehem.2.13.* *Cf. 4.2.* *Zech.1.12.*
- 18 V. 18. *the lowly*] so the Greek here turneth it, which elsewhere we call *beast*, that groweth in the wilderness, *Jer.17.6.* *Cf. 48.6.* by the name in Hebrew, it seemeth to be some naked *shrub*, and so a fit
- resemblance of Gods afflicted people made low naked and desolate by their enemies. Or we may turn it, *the broken-down*, or ruined: from *Jer.12.5.*
- 19 V. 19. *This shalbe*] or *Let this be written*, to weet, for remembrance to ages after, as *Exo.17.14.* *Deut.31.19.21.* This sheweth these to be prophecies for our times.
- created] that is, restored & made anew, as *Psal.104.30.* *Esa.43.18.* *created in Christ Jesus unto good works*, *Eph.2.10.* So, *a proprie born*, *Psal.22.32.*
- 20 V. 20. *the height of his holyness*] that is, *his holy hye-place*, or, *his high-sanctuarie*; meaning heaven. This is taken from *Deut.26.15.*
- 21 V. 21. *groaning*] or *mournfull-crye*, so *Psal.79.11.* *souls of death*] appointed to dye, as *Psal.79.11.*
- 24 V. 24. *in the way*] in the course of my life; see *Psal.2.12.* He respecteth the affliction of Israel, in the way that God led them through the wildernes, *Deut.8.2.3.*
- 25 V. 25. *take me not away*] or, *make me not ascend*; see *Iob.11.32.* The Chaldee addeth, *take me not away out of this world*, *bring me unto the world that is to come.*
- 26 V. 26. *Afore-time*] that is, *At the beginning*; as *Heb.1.10.* where these things spoken to God, are applied to Christ, to prove his godhead.
- 17 V. 27. *shalbe stand*] that is, *indure or continue*, as the Greek expresseth it; *Heb.1.11.* *change them*] by folding them up, as the Greek explyneth, *Heb.1.12.* for the heavens when they are changed *shalbe* folded like a book, *Esa.34.4.*
- 28 V. 28. *art the same*] or, *art hee*; that is, *unchangeable*, *Mal.3.6.* *Iam.1.17.*
- 39 V. 29. *shall dwel*] to weet, in *Sion*, verbo 14.22. as is also expressed, *Psal.69.36.37.* *before thee*] that is, so long as thou doost dare; meaning for ever as the Greek well explaineth it. So *before the Moon*, & *Sun*, *Psl.72.5.17.* is, so long as the Moon and Sun indure.

his mercies. 6. He remembreth Gods former affi-
ances to his people. 8. his pizir, 9. patience, 10.
douceur, 15. Mans fraylty. 17. Gods confan-
cie in his gracc, for which all are to bles him.

A Psalm of David;

MY soule, blessth thou Ichovah: &
all my inward-parts, the name
of his holynes. My soule, blessth thou
Ichovah: & forget not, al his rewards.
That mercyfully-pardoneth all thine
iniquities: that healeth all thy sick-
nesses. That redēemeth thy life from
the pit-of corruption: that crowneth
thee, with mercie and tender-pitties,
That satiateth thy mouth with good-
things: thy youth is renewed, as at
Eagles. Ichovah doeth justices: and
judgments, to all oppressed. He made
known his wayes to Moses: his ac-
tions, to the soins of Israel. Ichovah
is pittiful and gracious: long suffring,
and much of mercie. He will not
contend to continual-aye: neyther
keep (*his anger*) for ever. He hath
not done to us, according to our
synns: nor rewarded us, according
to our iniquities. But as is
the height of the heavens, above
the earth: so strong is his mercie, o-
ver them that fear him. As farr
remore as the East is from the West:
so farr-haul-he-removed, our trespass-
es from us. As a father hath pity,
on his sonnes Ichovah hath pity, on
them that fear him. For he knoweth
our forming: remembiring that we
are dust, Sorry-man, his dayes are as
grass: as a flour of the field, so flou-
risheth he. For a wind passeth over it
and it is not: & the place therof, shall
not know it any-more. But the mer-
cy of Ichovah, endurath from eternitie

and unto eternitie, upon them that
fear him: and his justice, to the chil-
drens children. To them that keep
his covenant: and that remembret his
precepts, for to doe them. Ichovah
hath firmly-prepared his throne, in
the heavens: and his kingdome, ru-
leth over all. Blessth Ichovah, ye his An-
gels: mightie of strength, doing his
word; hearkning, to the voice of his
word. Blessth Ichovah, all ye his hosts:
his ministers, doing his pleasure.
Blessth Ichovah, all ye his works; in all
places of his domination: my soule,
blessth thou Ichovah.

Annotations.

A El his rewards] that is, *any* of his be-
nefices. All is often used for *any*: Psal.
147. 10. 1 King. 10. 20. Cf rewards, for
benefits: see Psal. 13. 6.

V. 3 *sicknesse*] all diseases griefs & pu-
nishments in soul or body, (and spiritual-
ly synns) are meant by the word *sicknesse*,
Exod. 15. 26, Deut. 28. 59. 61, Esa. 33. 24. See
also Psal. 41. 5. and 147. 3.

V. 4. *pit-of corruption*] death and the
grave, the Chaldee sayd *fi Gebraim*, (or
Hell,) whither men hasten by their synns,
till God by chastisement bringeth them
to reperiance, & then spareth them. See this
at large hadled, Job. 33. 19. 23. 24. 27. 28. 30.

V. 5. *good-things*] Hebr. *the good-thing*:
see the notes on Psal. 65. 1. is renew-
ed] or thou renewest thy self, *as an eagle*, 23 thy
youth, thy flesh being fressher then in child-
hood, thou returning to the dayes of thy
youth, as is sayd, Job. 33. 25. This change is
by the renewing of the mind, Rom. 12. 2.
wrought by the holy Ghost, Tit. 3. 5. The
Chaldee applieth it to renewing *in the world*
to come. *as an eagles*] which casteth her
feathers yereley, and new grow up, where-
by shee seemeth fresh & yong, flyeth hye,
and liveth long. Compare Esa. 40. 31.

V. 6. *justices*] that is, *ali manner justice*,
and

and that which is chiefest. Things are often spoken of plurally, for their excellencie. So *wisdom*, *Prov. 9.1.*

V. 7. *by wayes*] wherin men ought to walk; as *Exod. 18.10.* *Psal. 25.4.5.* or, wherein himself walketh, his administration, his works; as *Psal. 77.10.* *Job. 40.14.* This latter seemeth most meant here, by comparing it with *Exod. 33.13.* & *34.6.7.*

V. 8. *long-suffring*] or *slow-to-anger*; see *Psal. 86.15.*

V. 9. *contend*] or *abide*: compare *Ez. 36.17.18.* *keep*] understand, *his anger*, as both Greek and Chaldee doe explain it: sometime the Hebrew it self manifel-
eth the defect; as *be set*, *1 Chron. 18.6.* that
is, *be set garrisons*, *2 Sam. 8.6.* This phrase
is taken from the law, *Levit. 19.18.* So *Ier.*
3.5. *Nahum. 1.2.* See also *Psal. 50.9.21.*

V. 13. *Iehovah hath pitie*] the Chal-
dee expounds it, *the Word of the Lord hath
pitie*. So in verse 19. for *Iehovah* is *the Word*
of *the Lord*.

V. 14. *our forming*] that is, our formed-
nature and condition; our matter and
form: the original word properly is a for-
med-*west* of earth: applyed to our frail
estate, *Rom. 9.20.4.* sometime this is spo-
ken of our fictions and sinful imaginations,
Gen. 6.5. *Deut. 31.21.* and so the Chaldee
interpreteth it here, *our evil conospicte*,
which carrieth us into errours.

V. 15. *at the graff &c.*] that is, few, &
transitorie, though making a shew.
Compare *Psal. 90.1.5.* *Job. 14.1.2.* *Iam. 1.*
10.11. *1 Pet. 3.24.*

V. 16. *not know it*] or *know him*, that
is, he shall have no more place here. So
Job. 7.10.

V. 18. *to doe shew*] this coterh the one-
ward practise and operation of the law;
whereas *keeping* or *observing* is with the
heart and spirit of man. *Prov. 3.1.3.* & *4.*
4.21. *Psal. 78.8.*

V. 19. *prepared his throne*] or *established*
it, a *Signe* of dominion, and government,
to be administered in heaven, whereby the
Church is figured, *Rev. 4.1.1.* See also *Psal.*
9.5.8.9. & *11.4.*

V. 20. *barking*] or to *hearken*; to *obey*;
and this noteth a willing and ready mind
in the Angels; and our Lord teacheth us
to pray for the like, *Math. 6.30.* The He-
breue phrase *to obey*; may be Englished *ob-
eying*, as the like in *Psal. 104.15.21.* & *105.*
11. See also *Psal. 49.15.* & *51.11.*

V. 21. *be hosts*] or *armies*; *the throns*,
principalities, *powers* &c. that are in the
heavenly places, *Ephes. 3.10.* *Col. 1.16.* for they
are *be hosts*, *1 King. 22.19.* *Gen. 32.2.* and
generally all creatures are *be hosts*, see *Pf.*
14.10. *ministers* [the Angels which mi-
nister unto him, *Psal. 104.4.* *Dan. 7.10.* the
same title is given also to men, *Eze. 6.1.8.*

PSALM 104.

A meditation upon Gods powerful works, and
wonderful providence in creating and governing
the world and creatures therein. 31. Gods glory
is eternall. 33. The Prophet roareth perpetually
to praise him.

MY sonne, bless thou Iehovah: Ie-
bovah my God, thou art ve-
mently great: thou arayest thy self,
with majestic and comly-honour.
Decking himself, with light as with a
garment: stretching-out the heavens,
as a curtaine. Planchering his lots,
in the waters: making the clouds his
charret: walking upon the wings of
the wind. Making his Angels spi-
rits: his ministers, a flaming fyre. He
hath founded the earth, uppon her ba-
ses: it shall not be moved, for ever &
aye. Thou coveredst it with the
deep, as with a rayment: the waters
flood, above the mountains. At thy
rebuke they fled: at the voice of thy
thunder, they hastened-away. The
mountayns they went up, the valleys
they went down: to the place, which
thou foundedst for them. Thou
didst set a bound, they shall not pass:
they

they shall not return , to cover the earth. That sendeth welsprings, in the vallies : they walk, between the mountains. They give-drink, to all the wild-beasts of the field: the wild-asses, break their thirst . By them, the foule of the heaven dwelleth : frō between the branches , they give the voice. That watereth the mountains , from his lofts : the earth is filled, with the fruit of thy works. That maketh graſs to grow, for cattel: and the herb , for the uſe of man: bring- ing forth bread out of the earth. And wine ~~the~~ rejoiceth the hart of fory- man : making the face chearful with oil: & bread, ~~that~~ upholdeſt the hart of fory-man. Filled are, the trees of Ichovah : the Cedars of Lebanon, which he planted. That there, the birds may make-their-nests : the stork, the fyrr-trees ~~are~~ her house. The high mountains, for the wild- goats: the rocks, a shelter for the co- seyes. He made the moon, for ap- pointed-times: the sun, knoweth his going-down: Then putteth darknes, and it is night: in it doe creep-forth, all wild beasts of the wood. The lurk- king-Lions, roaring for the prey: and seeking their meat of God. The sun riseth, they gather-them-away: and couch-down, in their dens. Unto goeth man unto his work: and to his labour, till evening. How many are thy works, Ichovah ! all of them, hast thou done in wisdom: the earth is ful of thy riches. This ſea great, and wide of ſpaces : there ~~are~~ creeping- things even innumerable; ſmal wild- beasts, with great. There, goe the ſhips: Livjathan, whom thou haſt for-

med to play therin. They all, look- attentively unto thee: to give ~~them~~, their food in his time. Thou givest it to them , they gather ~~it~~ : thou open- eth thine hand , they are filled with good. Thou hidest thy face , they are ſuddenly-troubled : thou gather- eth their ſpirit, they breath-out the ghost ; and returne unto their dust. Thou ſedest-forth thy ſpirit, they are created: and thou reneweft, the face of the earth . The glorie of Ichovah be for ever: rejoice let Ichovah, in his deeds. He looketh upon the earth, and it trembleth: he toucheth the mountains, and they ſmoke. I will ſing to Ichovah in my life: I wil-fing- psalms, to my God while I am. Sweet ſhall my meditation be of him: I, will rejoice in Ichovah. Consumed be fynders, out of the earth; and wicked- men ~~be~~ they no more; my ſoule, bless thou Ichovah; Hallelu jah.

Annotations.

A Nd comely-booyor] that is, ſhewest thy ſelf by all thy works, to be God over all, to whom glorie and ho- nour is due. Therefore God challengeth Job (and ſo all men) to doe thus if they can , and they ſhalbe celebrated of him. Job 40.4.5.—9. Of theſe words, ſee Pſ. 8.1.—6.

V.2. Decking] or Clothing , or He do- theth, to weet himſelf with light , dwelling in the light , that none can attayn unto , 1 Tim 6. 16. and at firſt , commanding the light to ſhine out of darkney , wherwith he decked the world , Gen. 1.3. 2 Cor. 4.6. ~~as a~~ curtain] that is, ~~as~~ a canopy, or tent; Song. 1.1. Jer. 4.9.39. when he ſpread out the firmament , by himſelf alone, Gen. 1.6. Eſ. 44.24. Or 51.12. Job. 37.12.

V.3. Planching] He plancheth, or plan- chereth,

above his lofts, (or upper-chambers) that is the clouds aloft, or upper regions of the air, as after in verse 13. [in the waters] among them; or, with waters, which are above in the firmament, Genef. 1.7. Where God bindeth the waters in the clouds, and the cloud is not broken under them, Job. 26.8. making] or putting, that is, dispersing them his chariot, to fit and ride on, as Esa. 19.1. Rev. 14.14. Compare Psal. 13.11.

V. 4. *spirits*] that is, spiritual substances; so differing from Christ, who is no made or created spirit, but the maker of all things, Psal. 102.26. & from men made of flesh and blood, Luk. 24.39. The original word also signifieth winds; and Angels by interpretation are messengers; wherupon some translate he maketh the winds his messengers: but the Holy Ghost in Heb. 1.7. sheweth this to be spoken of Angels properly; who are named also ministering spirits, Heb. 1.14. *flaming fyre*] effectual in their administration: the Angels therefore have appeared like *bourses* or charreis of fyre 1 King. 6.17. & 2.11.

V. 5. *bases*] firm and fit groundseis: see Psal. 14.1. & 78.69. Job. 38.4.6.

V. 6. *the deep*] or depth of waters, which hid all the earth, till God separated them, Gen. 1.2.9.

V. 8. *they went up*] that is, the mounts shewed themselves on hie, when the waters of the deep were gathered into the channels of the sea. Gen. 1.9. & 8.5. &c. Or, They (that is, the waters,) went up the mounts, and down the dales, when they were parted from the dry land; as if that thing were effected by thonder, wind & tempest, called here Gods rebuke driving the waters, verse 7. See Psal. 18.16.

V. 9. *a bound*] or limit, shutting up the sea with doors and bars, saying habens shall thou come, but no further, and here shall it stay thy proud weyer; as Job. 38.8.10.11. So Pj. 14.6.

V. 10. *That foudeth*] or He foudeth: so after. *welvings*] or fountains; meaning rivers flowing from such; as the next words shew. *they walk*, that is, run;

so Psal. 105.41.

V. 11. *break*] that is, stike or quench their thirst. So we say, to break ones fast.

V. 12. *give the voice*] the Chaldee addeth, the voice of singing: that is, sing lowd and chearfully: see Psal. 62.3.4.

V. 13. *his lofts*] or his bye-chambers, the skyes, that give rayn. the fruit] that is, the rayn which God onely giveth, Jer. 14.22. & 10.13. and consequently the corn and herbs that grow after rayn. Compare Job. 38.26.27.28. Deut. 11.14.15.

V. 14. *the use*] or service. *bringing*] or to bring; but this is referred stil to God: so after, to make, that is, making faces &c. see Psal. 103.20. *bread*] that is bread-corn to Esa. 23.18. & 30.23. Job. 18.5. Eccl. 11.1.

V. 15. *cheerfull*] or merry, so the Greek turneth it, so also the Hebrew signifieth, as Ebb. 8.11. or, to shine. *with oile*] wherwith they used to anoint them, Pj. 13.5. or more then ale, that is, wine makes the face seem more cheerfull then if it were ointed. *upboldeth*] that is, comforteth: sa Gen. 18.5.

V. 16. *trees of Lebanon*] this is after expounded, which be planted. So the Chaldee expoundeth, Trees which the Lord created.

V. 17. *the royle*] a bird somewhat like a crane, named in Hebrew Cheshdab, or meric or kindas, which is said to be in this fole that the young will nourish their dames, when they are old.

V. 18. *will gotes*] or roes, named of climbing rocks for they haue bye hills and rocks where they are safe from dogs that hunt them. 1 Sam. 24.3. Job. 39.4. *conys*] commended for wisdom, that being a people not mighty, they make their bousier in the rock, Prov. 30.24.26.

V. 19. *appointed-times*] seasons of the year; as the Chaldee paraphraseth for times to be counted by it: or *times* times, for that the moon is not always seen. *know*. *it*] to weet, by Gods commandement, the time and place for to sit and rise: see Job. 38.12.

V. 21. *for the prey*] or as is see Esa. 31.4. Job. 38.12.

- 23 V. 23. *laboris*] or his toil, service, busyness; as Gen. 1.5.
- 24 V. 24. *riches*] or possessions.
- 25 V. 25. *wide of spaces*] or of heads, that is, broad and spacious, reaching out his arms on every side. Job. 13.9. A like phrase is of other spacious things, Gen. 34.21. Nehem. 7.4. Isa. 33.21.
- 26 V. 26. *Livyathan*] or the whale; or the sea-dragon: see Psal. 74.14. Job. 40.10. &c. to play] or playing in it; as Behemoth and the beasts are said to play on the mountains, Job. 43.25. which word is also used for conflict, or fight, 2 Sam. 2.14.
- 27 V. 27. *Look attentively*] or, ways with hope: so Psal. 145.15. *in his time*] that is, in due season, see Psal. 1.3.
- 28 V. 28. *opines*. &c.] that is, givest freely; 29 Deut. 15.11.
- 29 V. 29. *gatherest*] that is, takest away: see Psal. 30.9. to their dust] their earth, wherof they were made: Gen. 1.24. &c. 3.19. Psal. 146.4. This is taken from Job. 34.24-25.
- 30 V. 30. *renewest*] by causing new creatures, to come in place of the old: Eccles. 1.4. and restoring the estate of things decayed, Ezek. 37.
- 31 V. 31. *we*] or shall be for ever. *rejoice*] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, & destroy them. Esa. 65.19. Genes. 5.1-6.
- 32 V. 32. *they shake*] a sign of fear. Exod. 19.18. so Psal. 144.5.
- 33 V. 33. *in my life*] so long as I live: so Psal. 63.5. &c. 146.2.
- 34 V. 34. *Sweet shall be*] that is, delightful to use: or, be it sweet, that is, acceptable, to God.
- 35 V. 35. *Consumed be sinners*] or, they shall be consumed, by sinners, meaning men given to sin. See Psal. 1.1. *Hallelujah*] that is, Praise ye God, an Hebrew phrase kept in the Greek, Rev. 19.3,6. and in other languages, set sometime in the beginning, sometime in the end of Psalms; but first used in this place, where consuming of sin-

vers is mentioned; as in the new Testament it is first used in Rev. 19. where the destruction of Antichrist the Man of Sin, is foretold.

PSALM 105.

An exhortation to praise God, and to seek out his works. 1. The story of Gods providence over Abraham, 16. over Joseph, 23. over Jacob in Egypt; 26. over Moses delivering the Israelites, 37. Over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

Confess ye to Jehovah, call on His name: make known his actions among the peoples. Sing ye to him, sing-psalm to him: discourse of all his marvelous works. Glorify ye, in the name of his holiness: let the hart of them that seek Jehovah, rejoice. Seek Jehovah & his strength: seek ye, his face continually. Remember, his marvelous works that he hath done: his wonders, & the judgments of his mouth. Seed of Abraham his servant: sons of Jacob his chosen ones. He, & Jehovah our God: his judgments, &c. in all the earth. He remembreth his covenant for ever: the word that he commanded, to the thousand generation. Which he stroke, with Abraham: and his wife, unto Isaac. And stablished it to Jacob for a decree: to Israel, for a covenant of eternitie. Saying; To thee, will I give the land of Canaan: the line, of your inheritance. When they were, men (few) of number: very few, and strangers in it. And walked about, from nation to nation: from one kingdom, to another people. He suffered not any man to do them wrong: but reproved, kings for them.

Touch

15 Touch not mine anointed: & to my
 16 Prophets, do no evil. And he called
 17 a famine, upon the land: he brake all
 18 the staff of bread. He sent before the
 19 a man: Joseph was sold, for a servant:
 20 They afflicted his feet with fetters: his
 21 soule entred, the iron. Until the
 22 time his word came: the saying of Je-
 23 hovah tryed him. The King sent, &
 24 loosed him: the ruler of the people,
 25 and released him. He put him Lord
 26 of his house: and ruler, of all his pos-
 27 session. To bind his Princes to his
 28 soule: & make wise, his Elders. And
 29 Israel came into Egypt: and Iacob,
 30 sojourned in the land of Cham. And
 31 he increased his people greatly:
 32 and made them stronger, than their
 33 distressers. He turned their hart, to
 34 hate his people: to deal craftily, with
 35 his servants. He sent Moses his ser-
 36 vant: Aaron, whom he had chosen.
 37 They put among them, the words of
 38 his signes: and wonders, in the land
 39 of Cham. He sent darknes, and made
 40 it dark: and they turned not, rebellious,
 41 against his word. He turned their
 42 waters to blood: and slew, their fish.
 43 Their land abundantly brought forth
 44 froggs: in the privie-chambers of their
 45 kings. He sayd, and their came a
 mixed-swarm: lice, in all their bor-
 46 der. He gave their flowers to be hay:
 47 fyre, of flames in their land. And
 48 smote their vine, and their figtree: &
 49 brake, the trees of their border. He
 50 sayd, and the grasshopper came: & the
 51 caterpillar, even without number.
 52 And did eat up all the herbs in their
 53 land: and did eat up, the fruit of their
 54 ground. And he smote all the first-
 55 born in their land: the beginning, of

37 all their strength. And he brought
 38 forth them, with silver and gold: and
 39 none, among their tribes was feeble.
 40 Egypt rejoiced whē they went out:
 41 for the dread of them, had fallen up-
 42 on them. He spread a cloud for a
 43 covering: and a fyre, to enlighten the
 44 night. They asked, and he brought
 45 the quayl: and with the bread of hea-
 46vens, he sacrificed them. He opened
 47 the Rock, & the waters flowed out:
 48 they went, in dry-places like a river.
 49 For he remembred, the word of his
 50 holynes: to Abraham his servant.
 51 And brought forth his people with
 52 joy: his chosen, with shouting-joy.
 53 And gave to them, the lands of
 54 the heathens: and they possessed, the
 55 labour of the peoples. That, they
 56 might observe his statutes, and keep
 57 his lawes; Hallelu-jah.

Annotations.

C ^{All on his name] or, proclaims, that is,} preach his name. The first part of this
 psalm, is part of that which David
 appointed to laud the Lord with, when
 his Ark was seated in Jerusalem. 1 Chro.
 16.7.8.—11.

V. 2. discourse] or talk, meditate.

V. 3. Glorie] or Praise your selves: see
Psal. 34.3.

V. 4. his strength] that is, his Ark, frō
 whence God gave his oracles; Num. 7.89.
 See Psal. 78.61. The Chaldee paraphrasteth
 thus, Serk yr the doctrine of the Lord and his
 law. his face] his counsel and oracle: see
 the notes on Psal. 27.8.

V. 5. of Abraham] in 1 Chro. 16.13.
 it is, of Israel. his servants] this is meant
 of the seed as well as of Abraham, as the
 next words shew: therefore the Greek
 turneth it servants.

V. 6. He remembred] therefore also Re-
member

number ye, as it is written, 1. Chron. 16. 15.
the word] or the matter; the conditions
of the covenant: & so the promises, which
for the more certainty are layd to be com-
manded; as in Psal. 133. 3.

V. 11. land of Canaan] the son of Cham
the son of Noah, who was cursed by his
grandfather, and made a servant to his
brethren, Genes. 9. 18. 22. 25. This Canaan
had eleven sons, heads of their families,
Gen. 10. 15. 20. they seated in the lesser Af-
rica, in a goodly country, having the great
sea westward, the river Jordan, Syria, and
Arabia eastward; the wildernes on the
south, and the mounts of Lebanon on the
North. It was the pleasantest of all lands,
and flowed with milk and honey, Ezek. 20.
6. it had store of rivers, and fountayns, of
corne and wine and oile, and mines; of
mountains and vallyes; watered with the
rain of heaven, and cared for of God con-
tinually; Deuteron. 8. 7. 8. 9. &c. 21. 19. 11. 12.
This land God promised Abraham to give
unto his seed. Gen. 12. 6. 7. &c. 13. 15. 17. See
also the notes on Psal. 15. 13. the line] that is,
the portion of your patrimonie,
measured as by line. See Psal. 16. 6.

V. 12. When they were] in 1 Chron. 16. 39.
it is, when ye were, men of number] that
is, a few men soon numbered; so Gen. 34. 30.
Deut. 4. 17. The contrary is, without number,
or innumerable, Psal. 147. 5.

V. 13. from nation to nation] up & down
in the land of Canaan, where were seven
mighty nations, Deut. 7. 1. How there
the Patriarks walked as strangers, see Ge-
nes. 12. 8. 9. 10. &c. 13. 18. &c. 20. 1. &c. 23. 4.
&c. 26. 1. 23. &c. 33. 19. &c. 35. 1. &c. Heb.
13. 9. 13.

V. 14. wrong] or, to oppresse them. repro-
ved Kings] plaigning Pharaoh, Gen. 11. 17.
threatning Abimelech, Gen. 20. 3.

V. 15. anointed] men consecrated to
me by the oile of the spirit: see 1. Ioh. 2.
20. 17. Prophets] so Abraham is cal-
led, Gen. 18. 7. See Psal. 74. 9.

V. 16. called famuse] that is, effectu-
ally brought it: so 2 King. 8. 1. The con-
trarie hereof is, to call for corne, Ezek. 36. 29.

the land] of Canaan, Egypt, and other
countries. Gen. 41. 54. &c. staff] or
fay, stabliment. so bread is called, Levit. 26.
26. Exch. 4. 16. for it upholderth man's hart, Ps.
104. 15.

V. 17. a man] Hebr. Isb, a noble man;
see Psal. 49. 3. The Chaldee sayth, a wise
man. for a servant] for a slave, by his
brethren to the Israelites, and by them
to the Egyptians: Gen. 37. 28. 36.

V. 18. his soule entred] or, as the Greek
sayth, puffed through the iron, that is, b[is] his
body) was loyd in yrons, when he was cast
into prison most unjustly. Gen. 39. 20. and
there he was in peril of his life. Of sourc,
see Psal. 16. 10.

V. 19. his word came] that is, the word spo-
ken of him was fulfilled, which God had
shewed Joseph in a dream, touching his
advancement. Gen. 36. 1. -- 8. 9. 10. &c. 42. 9.
So coming is for fulfilling, Jer. 17. 15, 1 Sam.
9. 6. Job. 6. 8. tried] or tried him, by
tryng as infyre, his faith and pacience in
afflictions; as 1 Pet. 1. 7. see Psal. 11. 7.

V. 20. The King] Pharaoh (for that Jo-
seph interpreted his dream,) set him out
of prison, a ruler over the land. See Gen.
41. 14. &c. &c. 45. 8.

V. 21. To bind] that is, informe, and
govern as subjects; see Psal. 1. 3. to his
soule] to his will or pleasure, (as Psal. 17. 12)
so as without him, no man should lift up his
hand or his foot, (that is, attempt to doe a-
ny thing) in all the land of Egypt. Genes.
41. 14. 40. Or, with his soule, that is, with
himself, as the Greek expoundeth it, to ser-
vire his Princes & himself; which may mean,
to inform them in vertue, wisdom, &c.,
wherin himself excelled, Genes. 41. 38. 39.
With, is sometime used for w: Psal. 102. 4.
&c. the soule for ones self: see Psal. 16. 10. The
words following seem to favour this ex-
position. his Elders] or Senators, the
Kings Nobles and Counsellours, Gen. 50. 7.

V. 23. came into Egypt] being sent for
by Pharaoh: and incouraged thereto by
God himself, Gen. 45. 17. - 20. &c. 46. 3. 4.
of Cham] the father of Mizraim, or Eg-
ypt: see Psal. 78. 53.

24	V. 24. increased] made them fruitful: that the land was soon full of them; Exod. 1.7.9.	whereof see Psal. 78.11.	
25	V. 25. to deal craftily] or <i>canspise-guile-fidly</i> , for their destruction, as Genes. 37.18. Pharaoh & his people fretting at Israels prosperity, thought to work wisely with them, when they plotted their zime. Ex. ed. 1.9.10.12. &c.	V. 37. <i>steak</i>] ready-to-fall through weakness; there being an armie of six hundred thousand men; Exod. 11.37. & 13.18. A like promise is made to the church, Esa. 33.14.	37
26	V. 26. had chosen] to be Moses his mouth to the people, and prophet to Pharaoh: Exod. 4.12.14.16. & 7.1.1. &c.	V. 38. <i>dread of them</i>] that is, of death for their sakes; so that they forced them out, and gave them treasures, Exod. 11.33. See the like speech, Esh. 8.17. & 9.2.	38
27	V. 27. words of thy signes] the signes which he spake & commanded, togither with the doctrine and use of them, for letting of Israel goe. See Exod. 7.1.2.3. &c. Or, <i>words of signes</i> , as <i>words of song</i> , Psal. 137.3. are <i>signes</i> , & <i>songs</i> . So Ps. 144.5.	V. 39. <i>afyre</i>] that they might travel night and day, towards the promised land; Exod. 13.21. Psal. 73.14.	39
28	V. 28. darkness] the ninth plague of Egypt, where was black darkness in all the land, for three dayer; that no man saw, an other, nor rose from the place where he was. Exod. 10.22.33. turned not rebellious] or, they disobeyed not: (see Psal. 5.11.) that is, by words (or word) were not disobeyed, or changed, but effected as God had spoken: see a like phrase noted on Psal. 49.15. Or, they may be referred to Mofer & Aaron, who performed the things commanded them, though with danger to them.	V. 40. <i>quayl</i>] that is, <i>queyler</i> which for their lust he gave them; Num. 11. Compare Ps. 78.17.28. <i>bred</i>) <i>Manna</i> , wherof see Psal. 78.24.15. & Exod. 16.	40
29	V. 29. to blood] the first of the ten plagues, Exod. 7. See Psal. 78.44.	V. 41. the <i>Rock</i>] at Rephidim, Exod. 17. and at Kedesh, Num. 10. <i>a river</i>] so that the people and their beasts drank, Numb. 20.11. and for this, the wild beasts, dragons, ostriches, honoured God, Esa. 43.10. this mercy is applied to other times, Isa. 48.21.	41
30	V. 30. <i>foggi</i>] the second plague; Exo. 8.3.6. Psal. 78.45. <i>Kings</i>] Pharaoh & his Princes: so Esa. 19.1.	V. 42. <i>heathens</i>] the seaven nations; wherof see Psal. 78.55.	44
31	V. 31. <i>swarm</i>] of flies, or beasts; see Ps. 78.41. This was the fourth plague; Exod. 8.24. <i>lice</i>] the third plague. All the dust of the land was lice, and were upon man and beast, Exod. 8.17.	V. 43. keep by <i>Laws</i>] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see Exod. 19.4.5. Dem. 4.1.40. & 6.31--24.23.	45
32	V. 32. <i>bowers</i>] of rayn; in fled wher-of they had bayl; the seventh plague. Exo. 9. See Psal. 78.47. <i>of flames</i>] that is, sorely flaming & blasting: never was the like there seen, Exo. 9.24.	<hr/> <h3>PSALM 106.</h3> <p>The Psalmist exhorteth to praise God. 4. He prayeth for pardon of syu, as God did with the fathers. 7. The storie of the peoples rebellion, and Gods mercies. 47. He concludeth with praise and psalm.</p>	1
33	V. 33. <i>tree</i>] for trees, so after, verse 34.40. and often. See Psal. 34.8.	H Alein-jah; Confess ye to Iehovah for he is good: for his mercie endureth for ever. Who can express, the powers of Iehovah: can cause to hear, all his praise? O blessed, are they that keep judgment: & he that doeth justice, in all time. Remember me Iehovah, with the favourable-acceptation of thy people: visit me,	2
34	V. 34. <i>grasshopper</i>] or locust: the eight plague, Exod. 10. See Psal. 78.46.		3
35	V. 35. the first born] the tenth plague;		4

5 me, with thy salvation. To see the
6 good, of thy chosen; to rejoice, with
the joy of thy nation: to glorie, with
thy inheritance. Wee have synned
with our fathers, we have doon-croo-
kedy we have doon-wickedly.

7 Our fathers in Egypt, did nor pru-
dently-mindē thy marveilous-worky;
they remembred not, the multitude
8 of thy mercies: but turned-rebelli-
ous, at the sea at the red sea. Yet he
9 saved the, for his namesake: to make
known his power. And he rebuked
the red sea, and it was dried-up: and
he led them in the deeps, as in the
10 wildernes. And he saved them, from
the hand of the hater: and redeemed
them, from the hand of the enemie.
11 And the waters covered their distres-
fers: one of them, was not left. And
they beleevēd in his words: they sang,
his prayse.

12 They made haft, they forgat his
works: they wayred not, for his coun-
sel. But lustēd ~~not~~ lust, in the wilder-
nes: and tempted God, in the desert.
13 And he gave to them, their request:
and sent leanness, into their soule.

14 And they envyed at Moses, in the
camp: at Aharon, the holy-one of Ie-
hovah. The earth opened, and swal-
lowed up Dathan: and covered, over
15 the congregatiōn of Abiram. And a
fyre burned in their congregatiōn: a
flame, burnt up the wicked.

16 They made a calf in Horeb: and
bowed themselves, to a molten-idol.
17 And turned their glorie: into the
form of an oxe, that eateth grass.
18 They forgar, God their favour: that
did great-things, in Egypt. Marve-
lous-worky, in the land of Cham:

19 fearful-things, by the red sea. And he
sayd, to abolish them: had not Moses
his chosen, stood in the breach before
him: to turn his wrathful-heart, from
destroying them.

20 And they contemptuously-refu-
sed, the land of desire: they beleevēd
not, his word. But murmurēd in their
tents: they heard not, the voice of
Iehovah. And he lifted up his hand
to them: to fell them in the wilder-
nes. And to fell their seed among
the heathens: and to fann them, in the
lands.

21 And they were joyned to Baal-pe-
hor: and did eat, the sacrifices of the
dead. And mooved-indignation, by
their actions: and the plague brake in
upon them. And Phineas stood,
and executed-judgment: and the
plague was restrayned. And it was
counted to him, for justice: to gene-
ration and generation, for ever.

22 And they caused fervent-wrath,
at the waters of Meribah: and evil was
to Moses, for their sake. For they
bitterly-provoked his spirit: and he
pronounced it, with his lips.

23 They abolished not, the peoples:
which Iehovah had sayd unto them.
But mixed themselves among the he-
athens: and learned, their works. And
serued their idols: and they were to
them for a snare. And they sacri-
ficed their sons, and their daughters;
to Devils. And shed innocent blood,
the blood of their sons: and of their
daughters; whome they sacrificed to
the idols of Canaan: & the land was
impiously-distayned, with bloods.
And they defiled themselves by their
works: & whored, by their practises.
24 And

40 And the anger of Jehovah was kindled against his people: and he abhorred, his inheritance. And he gave them into the hand of the heathens: and their haters, ruled over them. And their enemies oppressed them: and they were humbled, under their hand. Many times, did he deliver them: and they bitterly-provoked by their counsel: and were brought-down, by their iniquity. Yet he saw, whē distress was on them; when he heard, their cry. And he remembred toward them his covenant: and repented, according to the multitude of his mercies. And gave them to tender-mercies: before all that led them-captives.

47 Save thou us, Ishovah our God; and gather us from the heathens: for to confess unto the name of thine holynes; to glorie in thy praise. Blessed be Jehovah, God of Israel, from eternitie and unto eternitie; and let all the people say, Amen; Hallelu-jah.

Annotations.

2 **T**He powers] that is, the powerful works: such as after follow, veric 8. &c. Thus also were Christs miracles named, Mat. 11. 20. 21. So after, praise, for praiseworthy acts. cause to hear] that is, caused forth; or display, so as it may be heard: see Psal. 26. 7.

4 V. 4. visit me] that is, come and bestow thy salvation, (help or deliverance) upon me, See Psal. 8. 5. and compare here-with Luk. 1. 68. 69.

5 V. 5. To see] That I may see, or injoy: see the notes on Psal. 27. 4. to glory] or boast joyfully; see Psal. 34. 3. thy inheritance] that is, the people whom thou inheritest: see Psal. 28. 9.

6 V. 6. Shared with our fathers] This con-

fession agreeeth wicth the law, Lev. 16. 40. and wicth the practices of other godly. Ier. 3. 21. Dan. 9. 5.

V. 7. turned-rebellious] the Greek sayth, provoked to bitterness; see Psal. 5. 11. By the red sea, the Israeilites distrusted God, and murmured against Moses, Exod. 14. 11. 12. yet there he saved them, veric 15. 16. &c.

the red sea] so the new Testament calleth it in Greek, Heb. 11. 29. but the Hebrew is the sea סִינָה; that is the sea of sedge or sea-weeds, which grew therin.

V. 9. be rebuked] that is, powerfully repressed the waves, &c. See the like, Nahum. 1. 4. Isa. 50. 2. Mat. 8. 16. Psal. 18. 16.

in the deeps] Israel went in the bottom of the red sea, on dry ground; the deep waters being as walls on ech hand of them. Exod. 14. 21. 22. 29. See also Isa. 63. 11. 32. 13.

V. 10. the host] Pharaoh and his host that pursued them, Exod. 14. 23. 24. 3. 0.

V. 11. they say] as is expressed, Exod. 15.

V. 14. with lust] that is, greedily; even weeping for desire of flesh to eat, and loathing Manna, Numb. 11. 4. 6..

V. 15. leanness] a siddayn plague whereby the soules or lives of the fattest of them were taken away; see Psal. 78. 30. 31. also Isa. 10. 16.

V. 16. the holy one] sanctified of the Lord to the work of the Priesthood; Exo. 29. 44. Lev. 8. 12. &c. which Korah with other Levites envied, opposing their own holynes, Numb. 16. 1. 2. 3. 5.

V. 17. Dathan] and Abiram, princes, with their families and all their goods, went down alive into hell, Numb. 16. 31. 33.

V. 18. the wicked] 250. men that would burn incense to the Lord, were burst with fyre from the Lord, Numb. 16. 35. Korach was the chief of them.

V. 19. in Herib] a mount in the wilderness called the mountain of God, Exod. 3. 1. 1 King. 19. 8. for there God gave his Law, and made a covenant with them. Deut. 4. 10. &c. 5. 2. but while Moses was with God on the mount, they made themselves

5. selves a God of gold. Deut. 9. 8. 9. — 12. Exod. 32. 1. 4. 31. It was called also *sin*, i. Psal. 68. 9. of bushes that there grew; and Heret, of the drynes: for it was a waterles desert. Deut. 8. 15.
- V. 20. *their glorie*] that is, their God: so Jer. 1. 13. Thus did they like the heathens, Rom. 1. 23. *form*] pattern, structure, or type as the Apostle calleth it in Greek, Heb. 9. 5. from Exod. 21. 40.
- V. 23. *to abolish*] or, that he would destroy them; and put out their name from under heaven, as is expressed, Deut. 9. 13. 14. *in the breach*,] *in the gap*, which their sya had opened, for God as an enemy to enter and destroy them. A similitude taken from warr, when by a breach in the wall, the enemy entereth the citie: so Ezek. 13. 5. & 22. 30. But Moses earnest prayer stopped this breach. Exod. 32. 11. — 14. *destroying*] Hebr. corrupting, that is, consuming them. See Psal. 57. 1.
- V. 24. *land of desire*] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreyes, Ezek. 10. 6. Deut. 11. 11. 12. This land they through unbelief refused to eake possession of. Num. 14. 1. 4. 3. &c. Heb. 3. 19. So *meat of desire*, is daintie meat; Job. 33. 10.
- V. 26. *his hand*] that is, *flare*, (as the Chaldee explynneth) for lo lifting up the hand often signifieth, as Gen. 14. 23. Rev. 10. 5. 6. Deut. 32. 40. Nethew. 9. 15. How God flare against this people, see Num. 14. 21. 23. Psal. 95. 11.
- V. 27. *to faine*] that is, scatter: see Psal. 44. 12. Ezek. 20. 13.
- V. 28. *were joyned*] or, coupled, yoked unequally with infidels, which th' Apostle forbiddeth, 1 Cor. 6. 14. *Baal-pechor*] the God of Moab and Madian, to whom by Balaams counsel, Israel joyned. Num. 25. 3. & 31. 16. Rev. 2. 14. *Baal* signifieth a Lord, master, husband or patron: Pechor was the name of a mountayn, where this God was worshipped, and had a temple called *Baal-pechor*; Num. 23. 28. Deut. 3. 19. Baal was a common name wherby the heathens called their Gods, 2 King. 1. 2. Judg. 8. 33. and so Israel also called the true God, Hos. 2. 16. but for the shameful abuse of Gods worship, the scriptures turn Baal, a Lord, into *bosbeth*, a shame; as Ierub-be-sbeth, 1 Sam. 11. 21. for *Ierub-baal* (or Gedera) Judg. 8. 31. & 9. 1. *Bib-bosbeth*, 1 Sam. 2. 10. or *Bib-baal*, 1 Chron. 8. 33. *Mephi-bosbeth*, 1 Sam. 9. 10. or *M. nio-baal*, 1 Chron. 8. 34. So the Greek in 1 King. 18. 25. for *Baal hach* *Aisibane*, that is *Shame*. Hereupon the Prophet sayth, they went to *Baal-pechor*, & separated themselves unto that *Shame*, (Bosbeth;) Hos. 9. 10. and so Jeremy calleth the Idols, *Shame*, or *Confusion*, Jer. 3. 24. & 11. 13. *the dead*,] *idols*, that have no life or breath, and so are opposed to the living God, Jer. 10. 5. 10. 1 Thes. 1. 9.
- V. 29. *break in*] with violence killing 24. thousand men. Num. 15. 9.
- V. 30. *Porneus*,] nephew of Aaron the Priest: he being zealous for the Lord, thrust chotor with a spear, Zamri and Cozbi that wrought abomination, Num. 25. 7. 8. & 14.
- V. 31. *for justice*,] for a just action, though doen without ordinary authority; and God rewarded him for it, Num. 25. 11. 12. 13.
- V. 32. *Menibah*] that is, *Castigation*, where they strove with the Lord; Num. 20. 13. See Psal. 95. 8. *evil was*] Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan: Num. 20. 12. Deut. 3. 25. 26.
- V. 34. *the peoples*] the heathens in Canaan, as is noted, Judg. 1. 21. 27. 29. 30. 31. 33. though God commanded them, Exod. 13. 32. 33.
- V. 35. *idols*] or *images*, named in Hebrew of the *civis laboris* spent in framing and serving them, Jer. 10. 9. & 14. 9. 12. 13. 15. or of *forrows* that they bring to such as worship them: Psal. 16. 4. sometime they are called *Gods*, 1 Sam. 5. 21. compared with 1 Chron. 14. 22. *a flare*] a scandal (as the Greek sayth,) wherby they fel into miseries, Judg. 2. 12. 13. 14. 15. Exod. 23. 33. Ven. 37.

- 37 Ver. 37. *divis]* the idoles forementioned, whereby divils are worshipped, and not God, as *1 Cor. 10.19.20. Rev. 9.20.*
2 Chron. 32.15. Deut. 32.17. Lev. 17.7. Divils here are called *Shedim, Wasters*, in opposition to *Shaddai, God Almighty*. *Psal. 53.15.*
- 38 V. 38. *with bloods]* that is, with bloodshed; as the Chaldee expounds it, *with signs of swords*.
- 39 V. 39. *whored]* committed spiritual whoredom, that is, idolatry; see *Psal. 73.27. Judg. 2.17. Ezek. 23.7.37.*
- 40 V. 40. *their bators]* the heathens rous'd about, as was prophesied, *Lev. 26.17.* and fulfilled *Judg. 3.8. 14. &c. 4.1. &c. 6.1. &c. 10.7. 8.9. &c. 13.1.*
- 41 V. 41. *Many times]* by *Ehud, Barak, Gideon, Jephthah, Samson, &c.* *Judg. 3. &c. 4. &c. 7. &c. 11. &c. 15. Nebem. 9.28.30.*
- 42 by *their counsel]* that is, purposely & ad-viledly, as *1. Chron. 12.19.*
- 43 V. 43. *gave them]* that is, procured mercie (or favour) towards them.
- 44 V. 44. *from the heathens]* among whom diverse Israelites were scattered by reason of their often troubles at home. So *1. Chr. 16.35.36.* to *glorie]* that we may glory, or commend our selves.

The fifth Book.

PSALM 107.

The Psalmist exhorteth the redeemed, in praising God, to observe his manifold providence & over travellers, &c. over captives, &c. over sick-men, &c. over sea-men &c. and in divers varieties of life.

Confess ye to Iehovah, for he is good: for his mercie endureth for ever. Let the redeemed of Iehovah, say it: whom he hath redeemed, from the hand of the distresser. And gathered them, out of the lands: from east, & from west, from north & from the sea. They wandred in the wilderness, in the desert without way:

they found not a dwelling citie. Hungry and also thirstie: their soule, was overwhelmed in them. And they cried unto Iehovah, in their distres: he rid them-free, out of their anguishes.

And he led them, in a right way: for to come, unto a dwelling citie. Let them confess to Iehovah his mercie: and his marvelous-work, to the sons of Adam. For he hath satisfied, the thirsty soule: and fylded the hungry soule, with good.

They that sit, in darknes & the shadow-of-death: bound, in affliction & yron. Because they turned-rebellious against the words of God: & despised, the counsel of the most-hye. And he humbled their hart with molestation: they stumbld down, and ther was no helper. And they cried unto Iehovah, in their distres: he saved them, out of their anguishes. He brought them forth, from darknes and shadow-of-death: & brake, their bands. Let them confess to Iehovah his mercie: and his marvelous-work, to the sons of Adam. For he hath broken, the dores of bras: and hewed-asunder, the bars of yron.

Fools, for the way of their trespass: and for their iniquities, are afflicted. Their soule, abborreth all meat: and they approach, to the gates of death. And they cry unto Iehovah, in their distres: he saveth them, out of their anguishes. He sendeth his word, and healtheth them: & delivereth, from their corruptions. Let them confess to Iehovah his mercie: and his marvelous-work, to the sons of Adam. And let them sacri-

sice, the sacrifices of confession: & tell his works, with shewing.

They that goe down to the sea, in ships: that doe their labour, in the many waters. They doe see, the works of Ichovah: and his marvelous-acts, in the deep. For he sayth, and ray-seth-up the stormy wind: and it lifteth-up, the waves thereof. They mount-up to the heavens, they goe down to the deeps: their soule, in evil melteth-away. They reel & stagger, like a drunken-man: and all their wisdom, is swallowed-up. And they cry unto Ichovab, in their distresses: & he bringeth them out, from their agonishes. He setteth the storm, to a silent-caulm: and the waves thereof, are quiet. And they rejoice because they are stilled: & he leads them unto the haven of their desire. Let them confess to Ichovab, his mercies: and his marvelous works, to the loans of Adam. And let them exalt him, in the Church of the people: and praise him, in the sitting of the Elders. He putteth rivers to a wildernes: and yfues of waters, to a thirstlines. A land of fruit, to salines: for the evil, of them that dwell therein. He putteth the wildernes, to a pool of waters: and the land of drought, to yfues of waters. And seateth there the hungry: and they firmly-prepare, a dwelling citie: And sow the fields, and plant vineyards: and they yeild fruitful revenue. And he blesseth the and they are multiplied greatly: and their cattle, he diminishest not. And they are diminished & bowed-down: by restraint, evil and sorrow. He pouereth contempt, on bounteous:

princes: and maketh them err, in deformed wildernes without way. And raiseth up the needy from affliction-poortie: and putteth his families as a flock. The righteous shall see and rejoice: and all injurious-evil, stop her mouth. Who is wise and will observe these things: and they shall understand the mercies of Ichovah.

Annotations.

T Hefbib book] See Psalm.42.1.

V. 2. whom he bath] or, that he bath redeemed them. of the distress,] or of distress.

V. 3. the sea] that is, the jorob, where the red sea was situate from Iudea; (as the Chaldee Explaineth it, the southern sea:) for the sea was westward, Job.23.4. and so is often used for the West.

V. 4. desert way] Hebr. desert of way, meaning, where no way was, as verse 40. See also Eze.43.19. This citate figureth out mens dispersion among the peoples of the world; Eze.10.31.36. when men are without the law. Rom.2.14. dwelling citie] Hebr. citie of habitation, or stauing: so verse 7.36. that is, no harbour, or place of refreshing, for wild and venomous beasts only haunted there. Isra.2.6. Deut.8.11. Compare also Eccl.10.15. Ge.21.14.15.16.

V. 5. overwhelmed] faint; see Psalm.61.3.

V. 7. citie] thus the Chaldee expoundeth of Jerusalem.

V. 9. with good] or good-things; as the Greek explaineth it: see Psalm.63.5. Luk.1.53.

V. 10. shadow of death] that is, terrible darkness, meaning hereby sore afflictions in body and soule. See Psalm.13.4. Eze.49.9. & 9.2. Mat.4.15. Luk.1.79. affliction] as with cords and fetters; see Job 36.8. 9. &c.

V. 16. bars] that is, all the most strong hinderances: so Isa.41.3.

V. 17. Roob] evil disposed persons, so named

	named of their headwised-rashnes, see Psalm 38. 6. are afflicted] Or, bring affliction on themselves.	places where water-springs are. thislyses } that is, a th city, dry land.
18	V. 13. <i>soul</i>] that is, appetite: see the like in Job 33. 20. and the contrary in Psal. 78. 18. <i>gates</i>] that is, imminent peril of death: see Psal. 9. 14. Job 33. 22.	V. 34. <i>sabots</i>] that is, a salt barren land: so Isr. 17. 6. Job 39. 6. for <i>farcauth</i> <i>bareness</i> , Deut. 29. 23. Judg. 9. 43. The Chal- dee paraphrasth, <i>The fruitful land offra- ed, he layeth waste like Sodom, which was over- thrown for the evil of them that dwelt therein.</i>
20	V. 20. <i>healeth them</i>] example in Heze- kiyah, 2 King. 20. 1-4. 5. 7. and the contrary in Asa, 1 Chron. 16. 12. 13. for <i>God waketh</i> and <i>healeth</i> , Deut. 32. 39. Hos. 6. 1. Job 33. 19. 24. <i>corruptions</i>] that is, corrupting-di- fesers. Or <i>corrupting-graves</i> whereto they are ready to come: see Psal. 7. 14. Job. 33. 26. 30.	V. 35. <i>land of drought</i>] that is, a dry barren land; compare Isa. 41. 18.
22	V. 21. <i>of confession</i>] that is, thank-of- fings; see Psal. 50. 14.	V. 37. <i>yield fruitful revenue</i> ,] Hebr. make <i>fruit</i> of revenue (or increase;) see Psalm. 1. 3.
23	V. 23. <i>doe labour</i>] that is, occupy, or get their living: so Rev. 18. 17.	V. 39. <i>And they are</i>] that is, And a- gain, when he curleth th. m, they are mi- nished, &c. the contrary to the former <i>blessib</i> is to be understood; as in the law, Deut. 28. 4. 18. Or, as the Chaldee expoun- d. th it, <i>And when they syn, they are dimi- nished.</i> <i>resurrexit</i>] eyther of libertie, by imprisonment, as Isa. 53. 3. or of any blessing.
25	V. 25. <i>rayseth up</i>] or <i>maketh stand</i> : which notch also the continuance of the storm. See an example, Isa. 5. 4.	V. 40. <i>contempt</i>] a base contemptible estate; so Job 12. 21. <i>deformed-wilder- nes</i>] or <i>wild ground, unordered</i> ; so Job 12. 24.
29	V. 29. <i>be scitheb</i>] or <i>reforeth firm</i> . See Mar. 8. 16. Isa. 2. 15.	V. 41. <i>rayseib up</i>] or <i>fetteib m a bye platz, safely</i> : so 1 Sam. 2. 8. Psalm. 113. 7. 8.
30	V. 30. <i>because they</i>] or, <i>when they</i> , that is, the waves.	V. 42. <i>all injurious-evil</i>] that is, all evil persons, that deny Gods providence, or blame his administration, shall have their mouthes stopped: so Job 5. 16. and so pride, is for proud persons; 1 Sal. 36. 12.
32	V. 32. <i>the firsing</i>] of the <i>Affise</i> (<i>session</i>) of the <i>Elders</i> , or <i>Sena'ars</i> , the governors of the people; whome the Chaldee calleth, <i>Wise men</i> . And from this Psalm, and this verse of it, the Hebrews have this Canon; Fauve must confess (unto God,) The sick, when he is healed; the prisoner when he is released out of bands; they that goe down to se, when they are come up (to land;) and wayfaring men, when they are come to the inhabited land. And they must make confession before te men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth a- mong them, and blesseth the Lord, the King etern- all, that bounteously rewardeth good things unto syaers &c. <i>Masonry in Mason. treat. of B. f. fangs, chap. 10. s. c. 8.</i>	V. 43. <i>It'le is wif?</i>] a complaint how few there be that mark these things: and an intimation that every wise man wil observe them; so Hos. 14. 10. Isr. 9. 12. and they shall] or, as before, who wil understand.
33	V. 33. <i>He putteth rivers</i>] that is, he turneth watry fruitful places to a dry barren desert. <i>Rivers here</i> (as, <i>waters</i> in Isa. 31. 20. Eccles. 1. 1.) are put for most fer- tile grounds: as <i>wildernes</i> , for a dry barren ground. Deut. 8. 11. <i>issues</i>] that is,	PSALM 108.
		David encourageth himself to praise God. 6. He prayeth for Gods assistance according to his promise. 11. His confidence in Gods help.
		A song, a psalm of David.
		O God mine hart is firmly-prepa- red: I will sing and sing-psalm yea with my glorie. Rayse-up, psal- G g 3 terie

terie and harp; I will raise-up at the day-dawning. I will confess thee, among the peoples ô Iehovah : & will sing-psalms to thee among the nations. That thy mercie is great above the heavens: and thy truth unto the skyes. Be thou exalted over the heavens, ô God: and over all the earth, thy glorie. That thy beloved may be delivered : save thou, with thy right hand, and answer mee. God spake by his holynes, I wilbe glad: I shall divide Shechem, and measure the vally of Succoth. Gilead shall be mine, Manasseh mine, & Ephraim the strength of mine head, Iehudah, shall be my lawgiver. Moab my washing pot; over Edô, I shal cast my shoe: over Palestina, I will shewt. Who will lead-me-along , to the city of strong defense: who will conduct me, into Edom? We not then ô God wherby hadst cast us away : & wouldest not goe-forth ô God , in our hosts? O give thou us , help from distreſs: for false-vanitie is the salvation of man. Through God we shall doe valiantnes: and he , will tread-down our distressers .

Annotations.

V Es with my glorie] that is , with my *sonk* and *tongue*, (as Psal. 16.9.) or *Ye* my glorie , to weet , shall sing . This psalm is composed of the 57. Psalm , from the 2. verse to the end : & of the 60. psalm , from the 7. verse , to the end : see the annotations there .

V. 7. answer me] or *us*: see Psal. 60. 7. *Cf.*

V. 14. valiantnes] that is , *valiently* , and so *peremptorily*; as Balaam prophesied , Numb. 24. 12.

PSALM 109.

David complaining of his slanderous enemies, under the person of Iudas devoteth them, 16. He sheweth their syn. 21. Complaining of his owne miserie, he prayeth for help. 29. He promiseth thankfulness.

To the master of the myſik,,
a psalme of David:

O God of my praise , cease-not. 2
As-deaf. For the mouth of the wicked one , & the mouth of deceyter, 3
are opened against mee: they have 4
spoken with me, with a tongue offal-5
hood. And with words of hatred 6
have they compassed-me about: and 7
warrred against mee without cause. 8
For my love they are adversaries to 9
me; & I (*give my selfe in*) prayer. 10
And they put upon mee, evil for good: & 11
hatred, for my love. Set-in-office o-12
ver him, the wicked one: and let the 13
Adversarie , stand at his right-hand. 14
When he shalbe judged , let him goe 15
forth wicked: and his prayer , be to 16
syn. Let his dayes be few: his office, 17
let an other take. Let his soons be 18
fatherleſs: & his wife, a widow. 19
And let his soons wandring wander and 20
beg: and seek out of their desolate-21
pieces. Let the creditour infarre, all 22
that he hath: and let strangers, make-23
spoile of his labour. Let there be 24
none, extending mercie to him : and 25
let there be none, shewing-favour to 26
his fatherleſs-children. Let his po-27
steriticie be (*appined*) to cutting-off: 28
in the generation next-after , let his 29
name be wiped-out. Let the iniqui-30
tie of his fathers , be remembred of 31
Iehovah: & the syn of his mother, be 32
not wiped-out. Let them be before 33
Ieho-

16 Iehovah continually : and be cut-off.
 the memory of them from the earth,
 Because that he remembred not, to
 doe mercy; but persecuted the poor-
 afflicted and needy man : and the
 smitten in hart, to slay him. And
 he loved cursing, & let it come unto
 him: and he delyted not in blessing,
 and let it be farre from him. And he
 clothed himself, with cursing, as his
 rayment: and let it enter as waters in-
 to his inward-part; and as oile, into
 his bones. Let it be to him, as a gat-
 ment where-with he may cover himself:
 and for a girdle, where-with he may
 gird himself continually. This be the
 woorke of mine adversaries, from Ieho-
 vah: & of them that speak evil against
 my soule. And thou Iehovih, Lord;
 doe with me, for thy name sake: for
 good is thy mercie, deliver thou mee.
 22 For I am poor-afflicted and needy: &
 mine hart, is wounded within mee.
 23 As a shadow when it declineth I am
 gone-away: I am tossed, as the grass-
 hopper. My knees, ar feble through
 fasting: and my flesh, is lean for fat-
 nes. And I was a reproch to them:
 they saw me, they shaked their head.
 26 Help thou me, Iehovah my God: save
 me according to thy mercie. And
 let them know, that this is thine hand:
 thou Iehovah, hast doen it. Let them
 curse, and doe thou bless: rise they
 up, & be abashed; & let thy servant re-
 joyce. Let mine adversaries be clo-
 thed with ignominie: and let them
 covet themselves with their shame, as
 30 with a cloke. I will confess Ieho-
 vah vehemently with my mouth: and
 in the mids of many, will I prayse
 him. For he will stand, at the right-

hand of the needy: to save him, from
 them that judge his louer.

Annotations.

Of my prays] that is, which art pray-
 sed of me, as Psal. 12. 4. or, which pray-
 sest, and justifiest me against the ca-
 lumnyes of mine enemies : 2 Cor. 10. 18.
 Rom. 2. 29. Num. 12. 7. 8. cease not] or
 be not silent, see Psal. 18. 1. of deceyt] that is, the deceiptful men: as the Greek ex-
 playneth it: so pride, for proud person, Psal.
 36. 12. are] or have spred, to weet
 themselves.

V. 4. and I pray] to weet, I made, or
 give my self to prayer, (as the Greek & Chal-
 dee sayth,) I prayed: or, I am a man of pray-
 er. So I peace, Psal. 120. 7. See also 1 Cor.
 14. 33.

V. 5. Set in office] or Make-visiter or
 overseer: see verse 2. the wicked one] the
 devil as Job. 3. 13. 14. &c. 3. 13 & 5. 18. or
 generally, wicked rulers. the adversary] in Hebrew Satan, in Greek the Devil; who
 is an adversary to mankind. 1 Pet. 5. 8. Rev.
 12. 9. at his right hand] to resist, and o-
 vercome him, Zech. 3. 1. and this is spoken of
 all his foes, as of one man, or of some one
 special, as Doig enemy to David, 1 Sam.
 22. 9. &c. Judas to Christ, Job. 13. 2. But
 God is at the right hand of the poor, verse
 31. Psal. 16. 9.

V. 7. wicked] that is (as the Greek
 sayth) condemned: see the notes on Psal. 1. 1.
 to sin] that is turned to sin, and to abo-
 minable; Prov. 18. 9. &c. 15. 8.

V. 8. his office] or charge, visitation, bi-
 sboprick, (Episcopē:) and this is applied to
 Judas, whose office was derived to Matthi-
 as; Act. 1. 16. 10. 26. A bishop, and bishops-
 chary, (so called of visitation) is a common
 name to all overseers, and offices. Num. 4.
 16. &c. 31. 14. Ex. 21. 44. 11. 2 King. 1. 1. 25.
 2 Chron. 34. 12. 37. Nebuch. 11. 9.

V. 9. fatherless,] or orphans: and this
 is a curse of the law, Exod. 22. 24. Jer. 18. 11.

V. 10. wonder] regard above, as regard-
 less, Gen. 4. 12.

- 11 Vers. 11. *the creditor*] he to whom he is indebted; or the extorter let him seise on all his goods. *his labour*] goods gotten by his labour.
- 13 V. 13. *posterior*] or *his last end*, see Psal. 37.37. *to cutting-off*] or, appointed to be cut off; to prediction, or to destruction, as the Greek explynneth. The verb active, is of passive signification; as Psal. 34.9. & 36. 3.
- 15 V. 15. *memento*] or *memorial*, Psalm.34.17. Job 18. 17.
- 16 V. 16. *sorrows*] with grief, that is sorrowful, or as the Greek layth, pricked in hart. So verse 12. See Psal.102.5. & 34. 19.
- 17 V. 17. *let it come*] or, it shall come: and so after.
- 18 V. 18. *his payment*] or, *a manet*. *let it enter*] or it entered. It may be understood of his delyle in cursing, which pleased him as water and oile: or of the efficacy of the curse, that should pierce his owne bowels and bones, as Nahum. 5.22.
- 20 V. 19. *the work*] that is, the wage, or reward due for his work: so Levit.19. 13. Isa. 49. 4. Job 7.2. Ezek.29.20.
- 21 V. 21. *Iehovah*] the name of God: see Psal.68.11. *doe*] to weet mercie, as the next words shew; and is expressed, Psalm. 18.51. See also Psal.103.9. where the word anger is omitted.
- 23 V. 23. *I am gone*] or, *as made to goe* (or depart,) namely, towards my grave; as Psal.53.9. See also Psal.102.13. 1 Chron.17. 11. *tossed as the grasshopper*] or, *shaken off as the Locust*; which hath no nest or building place, but is driven too and fro, being a fearful creature; Nahum.3.17. Job 39. 23. or which is carryed away with the wind: Exod.10.19.
- 24 V. 24. *feble*] or, *lesined*, So that I am ready to stumble and fall. So Paul calleth them loose, or feble knees, Heb.12. 12. from Isa.35.3. *for fatnes*] or for oile: that is, for want of fat, or oile: as, for the fruits, is, for want of the fruits, Lam. 4. 9. for five, is for want of five, Ge.18.28. for fornication, 1.Cor. 7.2. is, for to avoyd fornication. Or wee
- may turn it, *without fat*: for the Hebrew *mar*, sometime signifieth without: Job. 21.9. V. 25. *shakē*] or *wagged*; a signe of scorn, Psal.11.8.
- V. 27. *thine hand*] that is, thy handy work.
- V. 28. *rise they up*] to weet, against me (as the Greek explynneth it) and be they abshed as disappointed of their purpose.
- V. 29. *of many*] or, *of the mighties*, of great men; as the Chaldee sayth of wise men: but the Greek translateth *of many*.
- V. 30. *at the right hand*] to assit; contrarie to Satan, verse 6. *that judge*] that is condemne and persecute him to death.

PSALM 110.

David prophesith of Christs kingdome, 4. his eternoall priesthood, 5. his conquest, 7. and his passion.

A Psalme, of David:
 Iehovah assuredly sayd, unto my Lord; Sit thou at my right-hand: until I put thine enemies, the footstool of thy feet. Iehovah wil send out of Sion, the rod of thy strength: rule thou, in the middes of thine enemies. Thy people shalbe voluntaries, in the day of thy power: in the bewties of holynes, of the womb of the early-morning; to thee, the deaw of thy youth. Iehovah sware, and will not repent; thou art a Priest for ever: according to the order of Melchis-dek. The Lord at thy right-hand: he hath wounded Kings, in the day of his wrath. He shall judge among the heathens, he hath filled with corpses: he hath wounded the head, over a great land. Of the brook, in the way shall be drinke: therfore, he shall lift up the head.

Annotations.

I Abrech] that is, God the Father. **af-**
reddy sayd] see Psalm. 36.2. **to my**
Lord;] that is to Christ, whome David
here calleth his Lord, though he was also
his son according to the flesh. **Mat. 22. 42.**
43. Rom. 1. 3. Act. 1. 34. So the Chaldean,
The Lord sayd unto his Word: meaning Christ,
John 1. 1. **sit at my right-hand I坐着**
noteth reigning with continuall, 1 Cor. 15.
24. Heb. 10.12.13. So, sitting on his throne,
1 King. 3.6. is expounded, reigning in his fied,
2 Chron. 1.8. Gods right hand meaneth his
power and majestie in the heavens. Luk. 12.69.
Mark. 16.19. Heb. 1. 3. & 8. 1. and this a-
bove all Angels, Heb. 1.13. **thine ene-**
mies] even all of them, the last wherof is
death, 1 Cor. 15.25.26. Of this place, the
Apostle giveith this exposition, Every Priest
standeth daily ministering, and oft times offering
the same sacrifices, which can never take away
sins: but this man having offered one sacrifice
for sins, sitteth for ever at Gods right hand,
hence forth expecting till his enemies be put the
footsold of his feet. Heb. 10.11.12.13.

V. 1. the red] or staff (scepter) of thy
strength; thy strong staff (of Christ) that is,
the powerful word of thy kingdom; Isa.
11.4. Mat. 23.19. which was to come out of
Sion and Jerusalem. Isa. 2.3. Luk. 24.49. Act.
1.4. & 2.1.2. **Cx.** For in dies Christ reign-
meth, Psel. 2.6. Rev. 14.7. **rule thou**
that is, thou shalt surely rule, or have domini-
on; see the notes on Psel. 37.3.

V. 3. volunteers] a people of volunta-
ryness, or of liberalities, (as Psel. 68.10.) that
is, shall mock freely, willingly and liberal-
ly present themselves and their oblations
to thee: as Indg. 5.9. Act. 2.41. Exod. 25.2.
Rom. 12.1. Psel. 47.10. & 119.108. Song.
6.11. **of thy power]** of armis (as Psel.
33.16,) that is, when thou sendest forth
thy powerful gospel, and preachers of the
same, to conquer the world. Rom. 1.16.
1 Cor. 10.4.3. Rev. 6.2. Psel. 45.4.5.5.

in the beauties of holynes:] or in the comly-
bonours of the sanctuarie: meaning eyther
the comly (or honourable) places of ho-

lynes, (or of the sanctuarie) as Psalm. 19.2.
that is the church: or rather in the bewil-
ful ornaments of holynes; that is, holy graces
and vertues, wherwith Christ and his peo-
ple are adorned, as the Priests & Levites
of old with *Vitis Thymus* and *holy gar-
ments*; Exod. 28.1-40. Isa. 52.1. So the *warriours*
in heaven, are clothed with *fur lynes white and
pure*; the *righteousnes*, of the *sanctis*. Rev. 19.
14.3. **of the womb** *Cx.* This place is
difficult, and may diversly be understood,
eyther of Christ himself, or of his people;
and agayn if of Christ, eyther in respect of
his godhead, or of his manhood. Of his
Godhead, that the Father sayth unto
him, *of the womb* (that is, of mine own es-
sence) before the early-morning (that is, be-
fore the world was) to thee was, (or thou
hadst) the dew of thy youth, (or birth;) so noting
the eternal generation of Christ be-
fore all worlds; as is shewed, Prov. 8.22.
23.24.25. And this sense the Lxx. Greek
interpreters seem to follow, translating *Of
the womb before the morning-starre begat* *t* *thee*. If it be meant of Christs manhood,
we may take it thus, *of the womb of the
dark-morning* (or of the obscure womb, of the
virgin) *thou hadst the dew of thy birth*. If of
Christs people before mentioned, it may
thus be read. *Of the womb of the morning* *to
thee shalbe* (or shall come) *the dew of thy
youth*, that is, *thy youth* (thy yong or new
born people) *shalbe to thee at the morning
dew*; which faileth secretly from heaven,
and abundantly covereth the earth: For
so the dew is sometime used, 2 Sam. 17.12.
and *unto regn, dew, yet* *Cx.* the scripture
applieth the names of womb, and morning,
Job 38.18.19. &c the increase of the church
is by this figure described, as *The rainbow*
of Iacob *shalbe among many people*, as a *dew*
from the Lord, *a shower upon the graff*, *that*
wyseth us for men *Cx.* Mic. 5.7. This last
sense accordeth best with the beginning
of the verse. *of the womb* (or from the
womb of the morning, *of the early-morning*)
or *before the dewatir* (*i* the morning (or day-
downing) in Hebrew *Mishbhei*, is named of
the blackes or darkes, which also the

Scripture sheweth, Job. 20. 1, and the letter M. is either a preposition, signifying from, or before, as Isa. 43. 13. or, but a part of the word, here meaning, of. to thee] understand was or shall be; that is, thou hast, or shalt have. [deaw of thy yong] or, of thy birth: that is, thy youth which is like the deaw. Yond or nativitie, may either be taken properly for yong age, as Eccles. 11. 9. or figuratively, for yong persons, meaning the regenerate, which are ~~as~~ new born babes, Heb. 1. 13. &c. 3. 3. 1 Pet. 2. 2.

V. 4. sware} Forasmuch (sayth the Apostle) as it is not without an oath, &c. by so much is Jesus made surete of a better Testament. Heb. 7. 20. 22.

a Priest] or Sacrificer; see

Psal. 99. 6. for ever.] Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endurath ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that came unto God by him; seeing he ever liveth to make intercession for them. Heb. 7. 23. 24. 25. to the order for according to my speech: both these interpretations are good, the one from the Apostles authoritic, Heb. 7. 17. the other from the Hebreue proprietie dibrathi, as Job. 5. 8. meaning the manner and order of Melchisedek, as God speaketh of him in the historie, where he is brought in without father, mother, kindred, beginning of dayes or end of life, continuing a Priest for ever; as the Apostle gathereth Heb. 7. 1. 3. from the narration Gen. 14. 18. &c. of Melchisedek] the King of Salem, and Priest of the most high God, whose name and office is opened, Heb. 7. 1. 2. &c. from which he inferreth. If perfection had been by the Priesthood of the Levites, &c. what needed it then another Priest should rise after the order of Melchisedek, and not to be called after the order of Aaron? Heb. 7. 11.

V. 5. The Lord] Christ, as in verse 1. which the Chaldee calleth the Shachinah (the divine presence) of the L O R D . at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God,

at whose right hand he standeth, as Psal. 109. 31. [hath wounded] or shall wound, or embray in blood, as Psal. 63. 22. 24. a prophetic spoken as of a thing doen. Soullially in the Prophets, Isa. 9. 6. &c. 13. 4. 1. &c. See this fulfilled, Rev. 19. 18.

V. 6. bath filled] or shall fill, to weet all places with dead bodies, slain and unburied, as Jer. 16. 4. So the Chaldee paraphraseth, he hath filled the land with carcasses of the wicked which are slain. the head] Antichrist the man of syn, whome the Lord shall consume with the spirit of his mouth, & Thes. 2. 3. 8. or head, for heads, and land-for lands; that is, all wicked governors wheresover.

V. 7. of the brook] or stream, to weet of afflictions (as waters usually signify, Psal. 18. 1.) Christ was to drink, that is, to suffer, and so to enter into his glory, Mat. 26. 39. 42. Luk. 24. 36. 1 Pet. 1. 11. Philip. 2. 3. 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, til he hath gote a full conquest of them. Compare herewith the historie of Gedeons soldiers, Judg. 7. 4. 5. 6. &c. As waters sometime signify doctrine; so the Chaldee here expoundeth it, From the mouth of the Prophet, he shall receive doctrine in the way.

PSALM III.

The praise of God for his glorious and gracious works.

1. Hallelu-jah.

I will confess Iehovah, with all the hearts in the secret of the righteous, and assemblies.

2. Great are the actions of Iehovah: soughte out, of all that delight in them.

3. Glorious-majestic and comely honours & his works and his justice, standeth to perpetual-aye.

4. He hath made a memorial, of his marvellous works: gracious, & pitiful is Ichovah.

5. He hath given a prey, to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, ^{as} truth and judgment: faithful ^{are}, all his precepts.

8. Established they ^{are}, for aye for ever: done, in truth & righteousness.

9. He sent redemption, to his people; he hath commanded his covenant for ever: holy & fearful is his name.

10. The beginning of wisdom, is the fear of Ichovah; good prudence, have all they that doe them: his praise, standeth to perpetual aye.

Annotations.

Halelu-jah] Praise ye God. This Psalm setteth forth the praises of God: and is composed after the order of the Hebrew Alphabet, every sentence beginning with a severall letter. So also the psalm following. See Psal. 125. 1. [the secret] or Council; see Psal. 64. 3. v. 89. 8.

v. 2. sought-out) that is, regarded & cared for; so Isa. 62. 12. a city sought out, that is, cared for; as Deut. 31. 12. Or, sought out; that is, found, or manifested unto, as Isa. 45. 1. compared with Rev. 10. 10. Or sought, that is, worthy to be sought; as Praised, Psal.

18. 4. for praise-worthy. of all that delights] or for all their delights; that is, the delights and pleasures of Gods work are such, as they are worthy to be sought into. The original may bear either sense.

v. 3. Majestic] that is, most majestic and honourable. Standeth] that is continueth, or abideth firm: as 1 Sam. 16. 12. Psal. 102. 37. v. 33. 11. 2 Cor. 9. 9. from Psal. 123. 9.

v. 5. a prey] that is, a portion of meat, or food, as the Greek & Chaldee expayne it. So Prov. 31. 11. Adol. 3. 10.

v. 6. in giving] or, to give unto them.

v. 7. faithful] or, sure, constant; see Psal. 19. 8.

v. 9. redemption] or deliverance; which meaneth both a riddance from the evils wherin they have been, Deut. 7. 8. v. 14. 15. Psal. 25. 12. v. 130. 8. and a preservation from the evils wherininto the wicked fall, Exod. 8. 23. Psal. 49. 7. 16. v. 13. 9. 13. 10.

v. 10. beginning] the first, chief and principal; either in time or dignitie. So, the first, Mark. 12. 28. for the great commandement, Mat. 22. 36. prudence] understanding, or success and felicite, which commonly followeth prudencie. Prov. 3. 4. have all] or, shalbe to all. doe them] the precepts mentioned verse 7. or these things generally. The Greek sayth, doe it, meaning the command, verse 9. by] that is, Gods praise, of whome this Psalm is composed, verse 1. v. 11. standeth] that is, abideth or continueth, as verse 3.

PSALM 112.

The praiser of the godly man, who bath the promises of this life, & of that which is to come: His prosperity shalbe an ey-sore to the wicked,

Halelu-jah.

1. O Blessed is the man, that feareth Ichovah: that delighteth greatly in his commandements.

2. His seed shalbe, mighty in the earth:

earth : the generation of the righteous, shall be blessed.

3. Wealthy-store and riches standeth in his house: and his justice, standeth to perpetual-aye.

4. Unto the righteous, light ariseth in darkness: gracious and pittiful, and just.

5. A good man doeth-graciously and lendeth: he will moderate his words, in judgment.

6. Surely he shall not be moved for ever: the just-man shall be, to everlasting memorie.

7. He will not fear, for ev'ry hear-say: his hart is fixed, trusting in Iehovah.

8. His hart is stablished, he wil not fear; until he see, upon his distressers.

9. He hath scattered abroad, hee hath given to the poore; his justice, standeth to perpetual-aye: his horn, shall be exalted with honour.

10. The wicked shall see and be angry; he shall gnash with his teeth and melt-away: the desire of the wicked, shall perish.

Annotation.

Hallelujah] or Praise ye the LOR.D. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrew-Alphabetic, even as the former 111. psalm; with which in many things it is to be compared.

V. 1. by fred] his children, as Psalm. 22.11. Lewis.21.17. So the Chaldee say: his sons shall be mightie in the Law. the generation] their progenie, as Dester.29.12. Job.43.16. or, the nation, (the multitude) of righteous men: see Psal.12.8. & 14.1.

V. 2. Waad] or Store of riches; sufficiencie of wealth gathered with labour & industrie; the Hebrew Hon, signifieth also sufficiencie, Prov.30.11. standeth] that is, continueth, abideth, as Psal.111.3. where the very same is spoken of God. So after, verse 9.

V. 4. light ariseth] or springeth up, properly as the sun riseth; Mal.4.2. Light, signifieth comfort, peace, joy &c. as darkness, affliction. Job.30.16. Ebb.8.16. Psalme. 107.10. Lam.3.2. And so in religion, Act.26.19.19. Rom.2.19. & Cor.4.6. Compare this sentence with Psal.58.10; Exod.10.13. and the contrarie, Job.38.15. gracious] this may be understood of God, thus; from him that is gracious &c. as Psal.111.4. or of the godly man, that he is gracious &c. as the next verse sheweth: or, of the light, that it is gracious &c. meaning it of God, who is our light, as Psal.27.1.

V. 5. will moderate] or measure out; or carry &c dispense them, as the Greek explaineth it, by the similitude of a steward.

his words] or affixes, matters. in judgment] or with discretion, as is fit and right. Psal.25.9. Ezek.34.16.

V. 6. Surely] or, For: compare Psal.13.5.

V. 7. hear-say] or Hearing, that is, rydings, fame, rumor or report, which he heareth; as the word signifieth Rom.16.17. So that which one Evangelist calleth *akōē*, hearing, Mark.1.28. another calleth *ekōē*, a sound or echoe, Luk.4.37. both meaning fame or rumor. See the contrary to this in the wicked, Jer.49.23.

fred] or firmly-prepared, not to be moved with yll tidings.

V. 8. be see] to weet, Gods work, or reward; see Psal.54.9. The Chaldee otherwise, thus, will be see redemption in distress.

V. 9. scattered] to weet, his riches (as the Chaldee explaineth it) that is, given and

and leue it freely without looking for 2.
my thing thereof, as Zek.5.31, though
therby he is more interested. Prov.21.24.
See 1. Cor.9.9. justice] this generally
is all righteousness, sometime amer; see
Psal.144.5. *bis barus*] that is, power
and glorie: so the Chaldee sayth, *bi
strenght*: see Psal.75.5.31. & 93.11. & 89.
18.25. 1 Sam.2.1.

V. i.e. the desire] that is, the thing
that he desireth shall see be granted him.
Compare Prov.10.24.18. & 23.11.

PSALM CXIII.

An exhortation to praise God for his exalt-
ation, & for his mercy.

Hallelujah.

Drayse ye servants of Iehovah:
1 praise ye, the name of Iehovah:
2 Blessed be the name of Iehovah: frō
3 this time, and for ever. From the
rising of the Sun, unto the going-in
of the same: praykd be, the name of
4 Iehovah. Iehovah is high, above
all nations: his glorie, is above the
5 heavens. Who is like Iehovah our
God? that lifteth himself-hye, to sit.
6 That debaseth himself, low to see: in
7 the heavens and in the earth. He
8 rayseth the poor from the dust: he lif-
9 eth up the needy from the doung.
To set him with bounteous-Princes:
with the bounteous-princes of his
people. He maketh the barren of
house, to dwell, a joyful mother of
children; Hallelujah.

Annotations.

From this time] or, from now; henceforth.
See Psal.139.18. & 131.8. & 133.3.
V. 3. *rising*] that is, the east part of
the world; as Psal.103.12. *going in* or
going down, that is, the west, where the Sun
is sayd to go in, as when it riseth, to come-

out: Gen.19.23. meaning by east and west,
all the world over: so Mel.1.11.

V. 5. *lifteth-hye to sit*] or, to dwell; that
is, (as the Greek explaineth it) dwelleth on
high: and so after, *seeth the things below*.

V. 7. *from the dust*] that is, from base
estate, as 1. King.16.2. So after, *from dung*,
as Lam.4.5. This speech is taken from 1.52.
1.8.

V. 9. *the barren of house*] that is, the
woman which never had children; as on
the contrarie, fruitful women are layd to
build their husbands houses. Ruth.4.11.
So *house*, is usid for children or pestilence, Ps.
21.19.10.31. Exod.1.21. See also Psal.68.7.
The scriptures apply this to the Church
of the Gentiles, as, Rejoyce o barren that didst
not bear; See. Lys.94.1. Gal.4.26.27.

PSALM CXIV.

The deliverance of Israel out of Egypt, af-
fected the dumb creatures: all the earth are ther-
upon exhorted to fear God.

VV Hen Israel went-out, from
Egypt: the house of Ia-
kob, from the people of a barbarous-
speech. Judah was for his sanctuarie:
Israel, his dominions. The sea-saw,
and fled: the Iarden, turned-about
backward. The Mountayns, leaped
like rammes: the hills, like yonglings
of the flock. What sayled thee o sea,
that thou fleddest: o Iarden, that
thou turneddest-about backward? O
mountains, they leaped like rammes:
ye hills, like yonglings of the flock?
At the presence of the Lord, tremble
thou earth: at the presence, of the
God of Iakob. That turneth the
mick, to a lake of waters: the fift, to
a fountayne of waters.

Annotations.

Barbareus speech] or, speaking-barbarously, of a strange, rude, uncouth language. This word is here only used; & meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a *Barbarian*, that is a stranger. 1 Cor. 14. 11. even as here also the Chaldee corneth it. Spiritually it meaneth such as speak against the faith, the language of Canaan, Isa. 19. 18.

V. 3. *Judah*] that is, the congregation of that tribe, which was most principal, Num. 1. 3. &c. 7. 13. &c. 10. 14. . . . *was*] or *be-*-*were*; and it is of the feminine gender, to signify the Congregation, usually named a *daughter*, as Psal. 9. 15. *in sanctuarie* *sanctitie*; or *sancificatione*; which God had sanctified to dwell among them: Leviti. 19. 2. &c. 20. 7. 26. &c. 25. 11. 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, *The church of the house of Judah, was united to his holyness; Israel to his dominions.* *domi-*
nies] or dominions (seignories,) ruling over the tribes by his lawes and spirit.

V. 3. *The sea*] the red sea, through which Israel passed, Exod. 14. 21. Psal. 77. 17. &c. 78. 13. &c. 66. 6. &c. 136. 13. *the garden*] the great river in the land of Canaan, Jos. 3. Psal. 66. 6.

V. 4. *The mountains*] Sinai, Horeb and other hills in the wilderness quaked, Exo. 19. 18. Hab. 3. 6. 10. Psal. 68. 9. So leaping is used also in Psal. 49. 6. The Chaldee paraphraseth, When he gave his law to his people, the mountains leaped &c. *younglings*] Hebr. *sons*; meaning lambs: so verje 6.

V. 5. *What ayed ther*] or, what was to thee?

V. 7. *At the presence*] or *At the face*, or Before the Lord. For these phrases are used indifferently; as *milipnei*, *at the pre-*
fence, & Chro. 16. 33. [*milipnei*, before; Psal. 96. 13. So *Milipnei*, before, or from the face, 1. Chron. 19. 6. 8. for which in 2 Sam. 10. 18. is *Milipnei*, before. *tremble thou*] with payn as a woman in travail, see Psal. 19. 9. It is an answer to the former question, & therefore may also be curried, *the earth trem-*

bled, (as the like is observed in Psal. 12. 9.) and so the Greek here translatereth, *the earth was shaken*.

V. 8. *she flint*] that is, hard *flintie* rock, as is explyned, Dent. 2. 15. Compare Isa. 41. 18.

PSALM CXV.

Because God is truly glorious, and idols are vanity, p. b. exhorteth to confidence in God, who is to be blessed for his blessings.

NO: unto us, Iehovah; not unto us: but unto thy name, give the glory: for thy mercie, for thy truth. Wherefore should the be-thens say: where is now, their God? And our God is in the heavens: what-soever plasfeth him, he doeth. Their idols, are silver and gold: the work of mens hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, & smel not. Hands they have, & feel not; feet they have, and walk not: they make no sound with their throat. Like them, be they that make them: every one, that trusteth in them. O Israel, trust thou in Iehovah: he is their help, and their sheld. O house of Aaron, trust ye in Iehovah: he is their help, and their sheld. Ye that fear Iehovah, trust in Iehovah: he is their help, and their sheld. Iehovah, hath remembred us, he wil bleſſ us: he wil bleſſ, the house of Israek, he wil bleſſ, the house of Aaron. He wil bleſſ, them that fear Iehovah: the small, with the great. Iehovah wil add unto you: unto you, and unto your sons. Bleſſed ſhall you be, of Iehovah: which made, the heavens and earth.

16 earth. The heavens the heavens, or
17 Iehovahs: & the earth, he hath given
18 to the sons of Adam. Not the
dead, shall praise Iah: neyther, any
that goe down to silence. But we
will blesz Iah, from this time and for
ever, Hallelu-jah.

Annotations.

1 **N**Or to us] or, for us; the Chaldee ad-
deth, not for our deſerſ. This psalme
the Greek joyneth with the for-
mer, and maketh it a part of the 114.
psalm. See the notes on Psal. 10 5.

2 V. 2. now] or ? prey. A word of in-
treating, but uſed here in mockage. See
Pſal. 79.10.

3 V. 3. And] or, But our God. It is a
ſigne of indignation, as Pſal. 1.6.

5 V. 5. They have] Hebr. is to them,
ſpeak not] or cannot ſpeak: as Pſal. 77.1.
and fo the rest. Compare herewith Ier.
10.3. & 5.9. & 1. Dext. 4.18.

7 V. 7. ſound] or matter, mediate, ſee
Pſalm. 1.1.

9 V. 9. Israel] the church is here di-
ſtinguished into three parts: 1. Israel, or
the body of the common wealth: 2. Aa-
ronouſe the minifters; and 3. the ſearers of
Iehovah, that is, ſtrangers, converts of all na-
tions: Alt. 1.5. & 10.31. So after in vers.
22.13. & Pſalm. 113.2.3.4. trap thou]
the Greek Syth, bath truſted; and fo the
reſt. See the notes on Pſal. 22.9. & 31.7.

10 then help] to weet, which truſt in him. Or
it may be for your help: one perſon put for
another, as often is. See Pſal. 19.10.65.7.
& 80.7.

11 V. 10. Houſe] that is, children or poſte-
riuity. See Pſal. 113.9.

12 V. 12. bath remembred] The Chaldee
explaineſt it, The word of the Lord hath re-
membeſt me for good. will bleſſ] to weet,
me; as the Greek turneſt it, being muſeful of
me, bath bleſſed me. See the like want, in Ps.
59.14. & 69.2. & 45.4.

13 V. 13. ſmall] or little, in age or degree.

So Rev. 11.18.

V. 14. will add unto] or add upon you;
that is, increafe you, as Deut. 1.12. Eſai. 26.15.
or, add his bleſſings.

V. 15. ſhall you be of] or, are you to
Iehovah, that is, by him. See the like phrase,
Gen. 14.19. & Sam. 2.5.

V. 16. he bath given] or understand;
which he bath given: for the earth alſo is his,
Pſal. 24.1. though heaven properliy is his
dwelling place; yet not able to conteyn
him. 1 King. 8.30.27.

V. 17. to ſilence] the grave, the place of
ſilence and quietnes: as Job. 3.17.18. See
Pſal. 94.17. So the Chaldee expounded
it, the place of burial in the earth.

PSALM 116.

The Psalmyſt profeſſeth his love and dueſe
to God for his deliverance. 12. He judiceth to
be thankfull.

I love, because Iehovah heareth my
voice, my ſupplications. Beccaſe
he bowed his ear unto me: and in my
dayes, I will call. The pangs of
dearthe compassed mee; and the ſtray-
affliſtions of hell found me: I found
diſtress and ſorow. And I called on
the name of Iehovah: Oh Iehovah
deliver my ſoule. Gracious is Ieho-
vah, and iuft: and our God is merci-
ful. Iehovah keepeth the ſainte: I
was brought low, and he ſaved mee. Re-
turn o my ſoule, unto thy reſt: for
Iehovah, hath booneſuſtly-rewarded
unto thee. Because thou haſt releaſed
my ſoule, from death; mine eye
from tears; my foot from ſliding. I
will walk on before Iehovah: in the
lands, of the living. I beleeveth there-
fore did I ſpeak: I, was afflied vehe-
mently. I, did ſay in my baſtening-
away, every man is a lyer. What ſhall

13 I redēr to Ichovah: for all his bouniful-rewards unto me? I wil take-up the cup of salutations: and wil call on the name of Ichovah. My rowes, to Ichovah I wil pay: in the presence now of all his people. Precious, in the eyes of Ichovah: is the death, of his gracious-saints. Oh Ichovah, surely I am thy servant: I am thy servant, the son of thine hand-mayd: thou hast unloosed, my bands. To thee wil I sacrifice, a sacrifice of confession: and wil call on the name of Ichovah. My rowes, to Ichovah wil I pay: in the presence now, of all his people. In the courts, of the house of Ichovah; in the midds of thee, o Jerusalem; Hakeku-jah.

Annotations.

I Level] to weet the Lord: or I am lovingly-affected, and well-pleased. The Greek here beginneth the 114. Psalm; see the note on Psalm. 10. 1. and after, verse 10. bearish] or wil hear, to weet continually.

V. 1. and] that is, therefore wil I call: or, when I did call. my dayes] that is, whilst I live: or dayes of affliction, as Job 30. 16. see Psalm. 119. 84. &c. 37. 12.

V. 3. paing] or paynes: compare Psalm. 18. 5. &c. hell] the state of death, or grave: see Psalm. 16. 10. found] that is, came upon me. So 1 Chron. 10. 3. Neben. y. 32. Eph. 8. 6. Psalm. 119. 1. &c.

V. 5. Oh] or, I beseech thee & now. The Hebrew אָמַת and נִזְבֵּחַ are words of intreating; as the Greek Να; Philippi. 1. 20. Rev. 1. 7.

V. 6. broughte-low] drawn-drye, weakened, and afflicted: see Psalm. 41. 4. &c. 79. 8.

V. 7. thy ref] thy quiet comfortabiles estate in God, without trouble of conscience. This Christ giveth, Mat. 11. 29. but syn taketh away, Deut. 28. 65. rewarded] or, as the Greek sayth, been benefitis-

the Chaldee explaineth it, the word of the Lord hath rewarded good unto thee. See Psalm. 13. 6.

V. 8. sliding] or thrust, fall; See Psalm. 16. 14. 1 Sam. 2. 9.

V. 9. walk on] to weet, pleasingly, as the Greek explaineth; or pleasingly admister: so 1 Sam. 2. 30. 35. Psalm. 86. 14. the living] in this world, See Psalm. 27. 13.

V. 10. therefore] the Hebrew כי, for, is here used for therefore, as the Greek translatereth, and the Apostle alloweth, 1 Cor. 4. 13. So may it also be taken: 1 Sam. 2. 12. so the Greek δοῖς, as Luke. 7. 47. for she loved, that is, therefore she loved much. Here the Greek version, beginneth the 115. Psalm.

V. 11. my hastening] strengthen fear; in Greek my ecclastic (or vanacie): see Psalm. 31. 13. hereto is opposed by quietnes, Psalm. 30. 7. every man] even the Prophets, which have promised me the kingdome &c.; and thus it might be Davids infirmitie: or indeed, every man in respect of God, is a lyer, & unable to help in time of need; Num. 23. 19. Rom. 3. 4. Psalm. 33. 17.

V. 12. for all] so the Greek supplieth the word for: and by rewards, he meaneth benefites, as versey. Compare 1. Thes. 3. 9. 1. Chron. 32. 25.

V. 13. the cup of salutations] or of health: that is, of thanksgiving for Gods saving health and deliverance of me. For mercies received, the Israelites used to offer peace (or thank) offerings; wherof they did eat, and rejoice before the Lord; and at their banquets, took up the cup of wine in their hands, and blessed God: called therupon the cup of blessing, 2. Corin. 10. 16. So our Lord, at the feast of the Passoyer, took the cup and gave benkes; Luk. 22. 17. call on] that is, pray, and praife God: or call in, that is, proclaim & preach Gods mercies: so versey.

V. 15. Precious &c.] that is, God will not easily suffer his saintes to be slayn: see Psalm. 72. 14. So the sonne is layd to be precious, when the life is spared; 1 Sam. 25. 32. 1 Kings. 1. 13.

16 V. 16. *bardwayd*] born thy servante in
thy house: see Psal 86.16. *bands*] that
is, baske me at libertie; (as Job.39.8.) trou-
afflictions; Esa.28.22. a similitude taken
from captives, Esa.52.2.

17 V. 17. *confession*] that is, a thank-offer-
ing: see Psal.50.14.

PSALM 117.

The Gentiles are exhorted to praise God for
his mercie and truthe.

1 Praise Iehovah, all ye gentiles:
2 I lawd him, alle ye peoples. For
3 his mercie is migh:ie towards us; and
the faithfulnes of Iehovah endureth for
ever; Hallelu-jah.

Annotations.

1 **Gentiles**] or nations; all which are ex-
2 horted to glorify God, for obteyning
mercy by Christ, who hath received us
into the glory of God: as th' Apostle sheweth
from this scripture, Rom.15.7.—st.

PSALM 118.

An exhortation to praise God for his mercie.
5. The Psalmist by his experience sheweth how
good it is to trust in God. 19. Under the type of
the Psalmist, the coming of Christ in his kingdom
is expressed.

1 Confess ye to Iehovah for he is
2 good: for his mercie endureth for
3 ever: Let Israel now say: that his
4 mercie endureth for ever. Let the
house of Aaron now say: that his mer-
5 cie endureth for ever. Let them that
6 fear Iehovah, now say: that his mer-
cie endureth for ever. Out of strayt-
affliction, I called on Iah: Iah answer-
ed me, with a large roundth. Iehovah
is for me, I wil not fear, what man can
doe unto me. Iehovah is for mee,

with them that help mee: and I, shall
see on them that hate me. It is bet-
ter, to hope-for-safetie in Iehovah:
than to trust, in man. It is better,
to hope-for-safety in Iehovah: than
to trust, in bounteous-princes. All
nations compassed me: but in the
name of Iehovah, I cut them off.
They compassed mee: yea they com-
passed mee: but in the name of Ieho-
vah, I cut-them-off. They compas-
sessed me as bees: they were quenched
as a fyre of thornes: but in the
name of Iehovah, I cut them off.
Thrusting thou thrustest me to fall:
and Iehovah holp me. Iah is my
strength and song: and he hath been
to me, for a salvation.

A voice of
shouting and of salvation, is in the
tents of the just: the right-hand of
Iehovah, doeth valiantnes. The right
hand of Iehovah, is exalted: the right-
hand of Iehovah, doeth valiantnes. I
shall not dye but live: and shall tel, the
works of Iah. Iah chastising cha-
stised me: and gave me not, to the
death. Open ye unto me the gates
of justice: that I may enter into them,
may confess Iah. This gate of Ie-
hovah: into which, the just shall en-
ter. I wil confess thee, because thou
hast answered me: and hast been to
me, for a salvation. The stone which
the builders refused: is become for
head of the corner. This was of Ie-
hovah: it is marvelous in our eyes.
This is the day, Iehovah made: let us
be glad, and rejoice in it. Oh Ieho-
vah, save now: oh Iehovah, prosper
now. Blest be he that commeth,
in the name of Iehovah: we bleis you,
out of the house of Iehovah. God,
Ii v Je-

28 *v. Ichoyah; and hath given light unto us : bind ye the feast-offerings with cords : unto the horns, of the altar.*
 29 *Thou art my God and I wil confess thee: my God, I wil exalte thee. Confess ye to Ichoyah for he is good: for, his mercie endureth for ever.*

Annotations.

1 *Or he] or, that he is good: so verse 2.*
 4 *V. 4. that fear] Strangers of all na-*
 tions; as before he mentioned the church and ministers: see Psal. 115. 9.

5 *V. 5. with a large reward] that is, by bringing me into it; as is expressed Psal.*
 18. 22. &c. 4. 2.

6 *V. 6. for me] to weet as helper, as the Greeks playneth; which the Apostle fol-*
 loweth, Heb. 13. 6. So the Chaldee sayth,
 the word of the Lord is for mine help: so Isa v.
 7. See also Psal. 56. 5. 12.

7 *V. 7. with them that help me] in fled of all helpers: see a like phrase; Psal. 54. 6. The Greek sayth, mine helper. [see on them] to weet, their reward; or vengeance, as the Chaldee explaineth. See Psal. 54. 9. & 51. 8.*

10 *V. 10. but in &c.] or, in the name of Je-*
 bovah, (I trust) that I shall cast them off. The Greek agreeith with the former; the Chal-
 dee with this latter: and so in the verses following.

12 *V. 11. were quenched] or (on the con-*
 *trary) were kindled, as both the Greek and Chaldee doe trauele it. Sundry words signify contraries, as *barac* to *bles* and to *curse*. 1 King. 21. 13. The fyre of thorns is both soon kindled, and soon quenched: so Christes enemies. [or] but in the same &c.*

13 *V. 13. Thrusting &c.] that is, Thou didst sorely thrust: speaking to the enemies; the Chaldee expayneth it, my syr thrust me to fall. Thrusting thrust, is an Hebraisme often used; as after vers. 18. So cutting shalbe cut off. Num. 15. 30. that is, shal dye without mercie. Heb. 10. 28.*

14 *V. 14. song] or melody, that is, whom*

1 sing lawduato. This is taken from Exod. 15. 3. so *Isa. 41. 1.* [for a salvation] or, a salvation; that is, both saved or reskued me, against mine enemies, as 1 Sam. 10. 12 where the like phrase is used: so after, verse 21. the word *for*, may be omitted, as sometime in the Hebrew it self, 2 Chron. 13. 21. compared with 1 King. 11. 21.

15 *V. 15. salvation] that is, victorie, as Psal. 58. 1. or thanks for salvation, as Psal. 116. 13. See Rev. 19. 1. [ensis] that is, dweling place; but spoken of as in warre, or for short continuallance; as Heb. 11. 9. So tens of the saints, Rev. 10. 9. See also 2 Chron. 32. 2.*

16 *V. 18. gave] or delivered: so Erek. 31. 14.*

17 *V. 19. gates of justice] that is, of Gods sanctuarie; the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 Sam. 3. 15. Called gates of justice, because onely the just and cleare might enter into them, as verse 20. Isa. 26. 2. 2 Chron. 13. 19. Rev. 21. 27.*

18 *V. 20. gate of Jehovah] this the Chaldee expoundeth, the gate of the Sanctuarie of the Lord.*

19 *V. 21. The stone &c.] By this stone, is meant David himself, and his son Christ; by the builders, are meant the churfmen of Israel, that refused David & Christ to reigne over them; Mat. 21. 42. Mat. 4. 11. Of David, the Chaldee expoundeth it, The builders despised the youngman, which among the sons of Jesse, was worthy to be made king and ruler. [for head] that is, the chief corner stone, which coupleth and fastneth the building: see also Isa. 28. 16. 1 Pet. 2. 6. 7. 8. Ephes. 2. 20. 21.*

20 *V. 24. made] that is, preferred in honour above others; so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 22. Also day, is the whole time of grace in Christ, 2 Cor. 6. 2.*

21 *V. 25. save now Jor, I beseech thee save: in Hebrew Hosheah-ne, or Hosanna, as it is sounded in Greek, Mat. 21. 9. 15. where the people and children welcome Christ into*

26 into Jerusalem , singing Hosanna the son of David, that is, praying God most hye, to save the King (Christ) who then came in the name of the Lord.

V. 26. he that commeth] that is, the King (Christ) that cometh in the name (power and authority) of the Lord, Luk. 19.38.

[we bless you] there seem to be the Priests words; whose office was to bless Gods people in his house , Num. 6. 23. Deut. 10. 8.

1 Chron. 23. 13.

V. 27. the feast-offerings] or festivitie. This word often used for a festival day, as Psa. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. &c. 29. 1. & so the Chaldee explaineth it here. Thus Christ is called our Passover, 1 Cor. 5. 7. that is, our Paschal-lamb.

[with cords] This word is sometime used for thick twisted cords, Indg. 15. 13. sometime for thick branches of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two wayes be read; bind the feast with thick branches, or bind the sacrifice with cords; both mean one thing, that men should keep the festivity with joy and thanks to God ; as Israel used at their solemnities. [unto the horns] that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes. The Chaldee interpreteth it, tilbe have offered him, and poured the blood at the horns of the altar.

walk in his wayes. 4. Thou hast commanded thy precepts ; to be observed vehemently. 5. Oh that my wayes were directed ; to observe thy statutes. 6. Then shall I not be ashamed: when I have respect unto all thy commandments. 7. I will confess thee, with righteousness of hart: when I shall learn , the judgments of thy justice. 8. I will observe thy statutes : forsake thou me not, very much.

9. Wherwith shall a yong-man cleanse his way? by taking heed, according to thy word. 10. With all my hart have I sought thee: let mee not wander from thy commandments. 11. In mine hart, have I hid thy sayings : that, I might not syn against thee. 12. Blessed art thou Iehovah; learn me thy statutes. 13. With my lipps have I told: all the judgments of thy mouth . 14. In the way of thy testimonies, have I joyed: as above all store-of-riches. 15. In thy precepts will I meditate: & will have respect, unto thy wayes. 16. In thy statutes will I delight my self : I will not forget thy words.

17. Bounteous-reward unto thy servant, that I may live, and observe thy word. 18. Uncover mine eyes that I may see: the marvelous-things of thy law.

19. A stranger I am, in the earth: hide not thou from me, thy commandements.

20. My soule is broken-small with desire: unto thy judgments in all time. 21. Thou hast rebuked, the proud accursed: that wander, from thy commandments. 22. Turn thou from me, reproch and contempt: for I have kept thy testimonies.

PSALM 119.

This Psalme contyneth manifold praises of the Law of God , and effects of the same : with sundry prayers, and p:essions of obedience.

O Blessed , are they that are perfect in way : they that walk, in the law of Iehovah. 2. O blessed , are they that keep his testimonies : they that seek him with all the hart. 3. Also , they that work not iniquite: but

nies. 23. Princes also did fit, they spake against me: thy servant, meditaceth in thy statutes. 24. Also thy testimonies are my delites; the men of my counsel.

25. My soule cleaveth to the dust: quicken thou mee, according to thy word. 26. I told my wayes, and thou answeredst me; teach me thy statutes. 27. Make me to understand the way of thy precepts: and I will meditate, on thy marveilous works. 28. My soule droppeth for heavines: raise thou me up, according to thy word. 29. Take-away from me, the way of falsehood: and graciously-give me thy law. 30. The way of faithfulness I have chosen: thy judgments I have proposed. 31. I have cleaved to thy testimonies: Ichovah, let me not be abashed. 32. I will run the way of thy commandements: when thou shalt enlarge mine hart.

33. Teach me & Ichovah, the way of thy statutes: that I may keep it unto the end. 34. Make me to understand, that I may keep thy law; and observe it with all the hart. 35. Make me to tread, in the path of thy commandements: for in it, I take pleasure. 36. Incline mine hart, unto thy testimonies: & not unto covetousnes. 37. Turn-away mine eyes, frō seeing falsevanities: quicken me in thy wayes. 38. Confirm to thy servant thy saying: which, is given to the fear of thee. 39.

Turn-away my reproach, which I am frayd-of: for, thy judgments are good. 40. Loe I have a desire to thy precepts: in thy justice quicken thou me.

41. And let thy mercies come to me & Ichovah: thy salvation, accor-

ding to thy saying. 42. And I shall answer him that reprocheth me: because I have trusted in thy word. 43. And pull not thou out of my mouth, the word of træth very much: because I have hopefully-wayted for thy judgments. 44. And I will observe thy law continually; for ever and perpetual-aye. 45. And I shall walk in a large-roome: because, I have sought thy precepts. 46. And I will speak of thy testimonies, in ye presence of kings; and not be ashamed. 47. And I will delyre my self in thy commandements; which I have loved. 48. And I will lift up my hands, to thy commandements which I have loved, and wil meditate on thy statutes.

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me very greatly: from thy law, I have not declined. 52. I remembred thy judgments of old & Ichovah: and comforted my self. 53. A burning-horrour hath taken-hold on mee, for the wicked: the forslakers, of thy law. 54. Thy statutes have been songes to me; in the house of my pilgrimages. 55. I remembred, in the night thy name & Ichovah: and observed thy law. 56. This was to mee: because I kept thy precepts.

57. My portion, Ichovah I have sayd; to observe thy words. 58. I have earnestly-besoughed, thy face with all the hart: be gracious to me, according to thy saying. 59. I thought upon my wayes: and turned my

feet, unto thy testimonies. 50. I made hast, and delayed not to observe thy commandments. 51. Bands of the wicked have robbed mee: thy law, I have not forgotten. 52. At midnight, will I rise to confess unto thee: for the judgments of thy justice. 53. I am a companion, to all that fear thee: and that observe, thy precepts. 54. The earth is full, of thy mercie leborah; learn me thy statutes.

55. Thou hast doen good with thy servant: Ichovah, according to thy word. 56. Learn me goodness of reason and knowledge: for, I have believ'd in thy commandements. 57. Before I was afflicted, I was astray: but now, I observe thy saying. 58. Good art thou and doest good; learn me thy statutes. 59. The proud have forged against mee falsehood: I, with all the hart, doe keep thy precepts. 60. Their hart is gross as fat: I, in thy law have deliyed: my self. 61. It is good for me that I was afflict'd: that, I may learne thy statutes. 62. The law of thy mouth is better to mee, than thousands of gold and silver.

63. Thine hands have made me, & fashioned me: make me to understand, that I may learn thy commandments. 64. They that fear thee, shall see me and rejoice: because, I have hopefully-wayed for thy word. 65. I know Ichovah, that thy judgments are justice: & with faithfulness, thou hast afflict'd me. 66. Oh let thy mercie be to comfort me: according to thy saying unto thy servant. 67. Let thy tender-mercies come to me that I may live: for thy law, is my

deliytes. 68. Let the proud be abashed, for with falsehood they have despriued me: I, doe meditate in thy precepts. 69. Let those turn to me that fear thee; and that know thy testimonies. 70. Let my hart be perfect in thy statutes: that, I be not abashed.

71. My soule fainteth for thy salvation: I hopefully-wayc for thy word. 72. Mine eyes fayl for thy word: saying, when wilt thou comfort me? 73. Though I am like a boord in the smoke; I have not forgotten thy statutes. 74. How many are the dayes of thy servant? when wilt thou doe judgment on my persecutors? 75. The proud have digged for me pits of corruption, which, are not according to thy law. 76. All thy commandements are faithfulness: with falsehood doe they persecute me, helpe thou me. 77. Almost they had consumed me in the earth: but I have not forsaken thy precepts. 78. According to thy mercie quicken thou me: and I wil observe, the testimonie of thy mouth.

79. For ever & Ichovah, thy word, is stedfast in the heavens. 80. Thy faithfulness, is to generation and generation: thou hast stablished the earth and it shall stand. 81. To thy judgments, they stand this day: for, they all are thy servants. 82. Yuleis thy law, had been my deliytes: then had I perished in mine affliction. 83. For ever, I wil not forget thy precepts: for by them thou hast quickned me. 84. I am thine, save thou me: for I have sought thy precepts. 85. The wicked have wayted for me to destroy

me: I consider thy testimonies. 96. Of all perfection, I have seen an end: large is thy commandement vehemently.

97. O how I love thy law! all the day, it is my meditation. 98. Thou makest me wiser than mine enemies, by thy commandements: for, for ever it is with me. 99. I am more prudent than all my teachers: for thy testimonies, are my meditation. 100. I am of more understanding than the Elders: because, I have kept thy precepts. 101. I have restrayned my feet, from every evil way: that, I may observe thy word. 102. I have not departed from thy judgments: for thou, hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding: therefore, I hate every path of falsehood.

105. Thy word is a-lamp to my foot: and a light, to my path. 106. I have sworn and wil ratifie it: to observe, the judgements of thy justice. 107. I am afflicted very vehemently: Ichovah, quicken thou me according to thy word. 108. The free-offing: of my mouth, favourably accept thou oh Ichovah: and learn me thy judgements. 109. My soule is in my hand continually: and thy law, I have not forgotten. 110. The wicked have layd a snare for me: and from thy precepts, I have not strayed.

111. I possess for heritage thy testimonies for ever: for they are the joy of mine hart. 112. I have inclined mine hart, to doe thy statutes; for ever is the end.

113. I hate veyn thoughts: and I lovesth law. 114. Thou art my secret-place, and my sheld: I hopefullly-wayt, for thy word. 115. Depart from me ye evil-doers: that I may keep, the commandements of my God. 116. Uphold me according to thy saying, that I may live: and let me not be abashed, for my hope. 117. Suffeyn me and I shalbe saved: and I will delyte, in thy statutes continually. 118. Thou hast troden-down, all them that stray from thy statutes: for their deceyte & falsehood. 119. Like dross, thou makest cease all the wicked of the earth: therfore, I love thy testimonies. 120. My flesh feeleth-horror for dread of thee: and I fear for thy judgments.

121. I have doen, judgment and justice: leave me not, to mine oppresours. 122. Be-surety for thy servant, for good: let not the proud oppress me. 123. Mine eyes, fayle for thy salvation: and for the sayings of thy justice. 124. Doe with thy servant, according to thy mercie; and learn me thy statutes. 125. I am thy servant, give me understanding: that I may know, thy testimonies. 126. It is time for Ichovah to doe: they have made-frustrate, thy law. 127. Therfore, I love thy commandements: above gold and above fine gold. 128. Therfore, all thy precepts of every thing, I hold righteous: I hate, every way of falsehood.

129. Marvelous are thy testimonies: therfore, doeth my soule keep them. 130. The opening of thy words giveth light: giving-understanding to the simple. 131. I opened-wide

ed-wide my mouth, and panted: for, I longed for thy commandments.

132. Turn the face unto me and be gracious to me: according to the judgement, towards those that love thy name. 133. Firmly-direct my steps, in thy saying: and let not any iniquitie have dominion over me. 134. Redeem me, from the oppression of men: and I wil observe, thy precepts. 135. Make thy face to shine upon thy servant: and learn me, thy statutes. 136. Rivers of waters run-down mine eyes: because, they observe not thy law.

137. Lust ~~are~~ thou Iehovah: and righteous, thy judgments. 138. Thou hast commanded, the justice of thy testimonies: and faithfulness vehemently.

139. My zele suppresseth me: because my distressers have forgotten thy words. 140. Thy saying is fined vehemently: and thy servant loveth it.

141. I am small and despised: thy precepts, I have not forgotten. 142. Thy justice is a justice for ever: & thy law, is the trueth.

143. Distress and anguish have found me: thy commandments, are my delights. 144. The justice of thy testimonies, is for ever: make me to understand that I may live.

145. I have called with the whole hart: answer me Iehovah; I wil keep thy statutes. 146. I have called upon thee, save thou me: and I will observe thy testimonies. 147. I have prevented in the twilight, and cried: I hopefully wayred for thy word.

148. Mine eyes have prevented the night-watches: to meditate, in thy saying. 149. Hear my voice, according to thy mer-

cies: Iehovah; according to thy judgement quicken thou me. 150. They draw-icer that follow-after a mischievous-purpose: they are fast-off from thy law. 151. Near ~~are~~ thou Iehovah: and all thy commandments are trueth. 152. Of old, I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law. 154. Plead my plea, and rediem mee: according to thy saying, quicken thou me. 155. Salvation is fast from the wicked: because, they seek not thy statutes.

156. Thy tender-mercies are many & Iehovah: according to thy judgments quicken thou me. 157. Many are my persecutors, and my distressers: from thy testimonies, I have not declined.

158. I saw unfaithful-transgressours, & was grieved: for that they observed not, thy saying. 159. See, that I love thy preceps: Iehovah, according to thy mercies quicken thou me. 160. The beginning of thy word is trueth: and for ever, is every judgment of thy justice.

161. Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe. 162. I am joyfull, for thy saying: as one that findeth, much spoyle.

163. Falshood I hate, and I abhor: thy law I doe love. 164. Seven times in a day, doe I praise thee: for the judgments of thy justice.

165. Much peace, is to them that love thy law: and to them is no stumbling-block. 166. I have hoped for thy salvation Iehovah: & have doen thy commandements.

167. My

My soule hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy testimonies: for, all my wayes are before thee.

169. Let my shewing-cry come near before thee Ichovah: according to thy word give thou me understanding. 170. Let my supplication-for-grace come before thee: according to thy saying, deliver thou me. 171. My lips shall utter praise: when thou hast learned me thy statutes. 172. My tongue shall resound thy saying: for, all thy commandements are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Ichovah: and thy law, is my delyres. 175. Let my soule live, that it may praysse thee: and let thy judgements help me. 176. I have strayed, like a lost-sheep: seek thou thy servant, for I have not forgotten, thy commandements.

Annotations.

V. 1. *Beset in way*] iwyre (or *unblenched*) in their *waye*; or *conversation*: see Eze. k. 28. 15. Psal. 1. 1.

V. 2. *seek him*] with hope and trusst, as the word also importeth, Esai. 1. 1. to. With R. 5. 1. 1. 12. See also Deut. 4. 29. Jer. 2. 9. 13. 2. Cbr. 15. 15. The Chaldee translatheth, *seek his doctrine*.

V. 3. *Also they err*] the Greek turneth it thus; *For, not they that work iniquity, do walk in bus wayes*.

V. 4. *to be observed*] or, for men to observe. See the notes on Psal. 1. 6. 3.

V. 5. *Q that*] or, *My wishes, are that see*. The Chaldee expounds it, *It is good for me that I have directed my wayes*.

V. 6. *very much*] ες αντον vehemencie, vehemently; that is, *alterly*: a like prayce is against Gods anger, Esa. 64. 9. Or, it may here have reference to the former, *I will keep thy statutes with vehemencie, if thou forfake me not*.

V. 10. *let me not wander*] or *make me not to err*: in Greek, *repell me not*.

V. 14. *as above*] as that which is superior to all other; or, *as for all abundant wealth*.

V. 16. *delight*] or *solace*, *recreate my self*.

V. 18. *cover*] or *over-c*. *that I may* or, *and I shall*: so after in this and other psalmes often. See Psal. 43. 4.

V. 19. *in the earth*] or *in the land*: see Psal. 3. 9. 13.

V. 20. *for desyre*] or, *with desiring, or to desire*; as the Greek sayth, *my soule coveteth to desyre*. A like form of the Hebrew word, is in Jer. 3. 1. 12.

V. 23. *spake*] or *talked of me*; *spake largely and freely*: see the word in this form, Ezek. 33. 30.

V. 24. *men of my conseil*] that is, *my counsellours*, *they with whom I consult*. So in Esa. 40. 13. *man of his conseil*, is turned in Greek διδυκούλος; Rom. 1. 1. 34. *that is, Counsellor*.

V. 25. *quicken me*] or, *spare my life*, as Jes. 9. 15.

V. 26. *answeringest me*] which the Chaldee expoundeth, *acceptedst my prayer*.

V. 27. *and I wil*] or, *that I may*, as verse 13. cf. 33.

V. 28. *droppeth*] to weet, tears, that is *weepib*: as Job 16. 20. *rayse up*] or, *confirm, stablise*: as verse 38. cf. 106.

V. 30. *offaithfildes*] or *faith*, that is, *a sure and faithful way*. *proposed*] to weet, before me, as Psal. 1. 6. 8.

V. 31. *enlarge*] that is, *amplify and increase with wisdom*, as 1. Kieg. 4. 29. (*as to man an hart, is to be foolish*; Prov. 9. 4.) or, *with comfort*, as Isa. 60. 5. or *love*, as 2. Cor. 6. 11.

V. 33. *to the end*] Greek, *continually*; some turn it, *for reward*: as after the Greek daeth, verse 111. The Hebrew properly is the *best* or *sofisly*, *figuratively* the end, and *sometime*

	sometime reward : see Psal. 19.12. that 37 I may] or, and I shall keep &c. So ver. 34. V. 37. Turn-away] or Make peſe; Trans- ferre: so verſe 35. from ſeag] or, that they ſee not: Psal. 69.24. and 66.28.	V. 58. beſonges] or intended, see Psal. 45.13.
38	V. 38. Conſirm] or reſe-up: that is per- forme and doe it; as 2 Sam. 7.14. and that con- tinually; as Deut. 17.26. with Gal. 3.10. So, to conſirm words, 2 King. 23.3. is to doe them, 2 Chron. 34.3. which] that is, which ſervant is given (or addiſed) to thy fear; or which word, is given for the fear of thee, that thou mayſt be feared.	V. 59. thought upon] conſidered and counted: the Chaldee layth, I thought to make good my wayer.
41	V. 41. come] that is, be performed, as judg. 13.12.	V. 60. delayed not] or, diſtraiſed not my ſelf, to weet, with worldly cares, ſcares, pleaſures &c.
42	V. 42. auſter] Hebr. auſter him word, that is, return him auſter, as this phrase importeth, 2 Sam. 24.13. 1. King. 10.9. & 11.16. So Prov. 17.11. Or, auſter him the m- ter.	V. 61. Bands] or Cords, as the Greek also termeth it; or Companier, as the Chal- dee explaineth it: to a band of Prophets, for a company of them, 2 Sam. 10.10.
43	V. 43. very much] or, unto rebemence, ve- bemently, as verſe 3. and it may be referred to the word, vebemently true; or to the for- mer, pñll not, utter; &c.	V. 62. reſon] or behaviour: Hebr. caſt or ſcrou: see Psal. 34.1.
45	V. 45. in a large-ſoule] or, in wideneſſ; that is, at libertie, chearfully, free from ſcares, diſtreſſes &c. Psal. 4.1. & 16.20. & 118.6.	V. 63. affliſted] or affiſtered, cried, to weet, for my affliction.
48	V. 48. lift my bands] that is, put my bands to the practice of thy law, with earneſſ- nes.	V. 64. forged] or composed, adjyſed: So Job 13.4.
53	V. 53. A burning-bourour] a form of terroure and dismay; as the Greek layth frowning or ſanting: see Psal. 11.6. for] or from the wicked; a form of trouble ray- fed by them.	V. 65. groſſ] congealed, and so made hard and ſenſeles: in Greek, crudled as milk. Compare Act. 18.17. Ephes. 4.18.
54	V. 54. ſongs] theaſts, or arguments of ſinging. the houſe] the earthly houſe of the tabernacle, where man ſojournereth in his body; as a Cor. 5.1. Etc. in Greek, the place: that is, wherſoever ſayth.	V. 66. thowſands] to weet of peeces; as is expreſſed, Psal. 68. 31: the Chaldee ex- poundeth it, of talents.
65	V. 56. This war] Thus ordered I the couſe of my life: or, this varietie of e- glate, perſecution, conſolation, &c. betel me.	V. 67. fuſhioned] or fied, composed. Compare Job 10.8.
57	V. 57. my portion] that is, as the Greek explaineth, Lord thou art my portion; as Ps. 142.6. & 15.1. Jer. 10.16. or, my portion o Lord, þfelbe to keep thy words.	V. 68. with faſhunes] or in faſh, or crash. God is taſhful, which wil not ful- fill vs to be tempted above that we are able, but wil give the ylue with the tem- tation, &c. 1. Cor. 10.13.
		V. 69. depraved] perverted, wronged me, dealt perverſity with me; or, would perverſe me, from the right way.
		V. 70. turn to me] in Chaldee, turn to my deſtine.
		V. 71. perfect] ſincere, in Greek, with- out ſpot, unblamished; as verſe 1.
		V. 72. fainteth] faileth, or, is conſumed, to weet, with defiſe. So Psal. 84.2.
		faiſi] or, are conſumed, as before, &c. v. 1.3. See Psal. 69.4. & Sam. 2.33..
		V. 73. in the smoke] that is, drye, and wrackid. Compare Psal. 32.4. and 102.4.
		V. 74. dayſer] to weet, of affliction; see Psal. 3.5. verſe 3. & 16. 2.
		V. 75. diſpeſed] to take-away my life; Psal. 3.17. the Greek layth, told me tale; to diſcap me with exrouys.

Vers. 86. *faithfuler*] or *faith*, that is, *faithful, true*.

V. 89. *is stedfast*] or, *stander-fest; abiding*: compare Isa. 40.9.

V. 90. *established*] or *fully settled*: see Ex. ch. 1.4.

V. 91. *To thy*] that is, *According to thy ordinances; or For thy judgements; in the maine; &c to the ends that thou appointest them, they stand and continue*: as Psalm. 33.9.

V. 96. *of all perfection*] or *consummation*; that is, *of every most-perfект thing*.

large] or *broad, wide*; meaning infinite.

V. 98. *thou makeſt*] or *it makeſt*.

it is with me or, *it is mine*: that is, *thy law, (or every one of thy commandements,) is mine*.

V. 103. *my palate*] that is, *my self*.

V. 105. *a lamp*] or, *a candle; lantern*: so Prov. 6.23. Compare Job. 10.8.

V. 106. *swore*] making covenant to walk in thy law; as Nebuch. 10.29. *raiſe*] perform, or establish.

V. 108. *free-offerings*] or, *voluntaries*: see Psal. 54.8.

V. 109. *in my hand*] or *palm*, that is, *I goe in danger of my life*. See the like phrase; Judg. 12.3. 1 Sam. 19.5. &c 18.21. So the Chaldee explaineth it, *my fould is in danger, as if it were upon my head*.

V. 112. *to the end*] as verse 33. Here the Greek turneth it, *for reward*: respecting the end and reward of faith and obedience, as Psal. 19.12. Heb. 11.26. 1 Pet. 1.8.9.

V. 113. *vayn-thoughts*] or *wavering-cogitations*, or *vayn-thinkers*; as the Chaldee explaineth it; the Greek also turning it, *transgressors of law*. It hath the name of top-branches of trees; figuratively applied to *the thoughts or opinions of the mind, wavering and uncertain*, as 1 King. 18.21. Or persons distracted with their own cogitations.

V. 117. *delight*] or, *have respect, or contemplate, meditate delightfully*.

V. 119. *Like druff*] confounded with the *tyre of thy wrath*. See Ezek. 21.18—22. Prov. 5.4. *makeſt-cause*] that is, *mouſt, or takeſt away*.

V. 120. *feleſib borrouſ*] as when the bayt stands up for fear; and by *fleſib*, may be meant the *bayt of the fleſib*, as is expressed, Job. 4.15. from whence this phrase seemeth to be taken.

V. 121. *Be ſurety*] answering for; defending him. Or, *give ſwerteſſ* (or delight) unto him.

V. 126. *doe*] or work, shewing his power The Chaldee otherwise, *It is time to doe the will of the Lord*. *made frustrate*] of none effect, or disappated: see Psal. 33.10.

V. 128. *hold-righteous*] or *make righteous*; that is, *doe eſteine, &c defend to be moſt right, and do rightly uſe them*.

V. 130. *The opening*] or *dore*: that is, the *dedeation* (as the Greek interpreteth it); or the first entrance into them.

V. 131. *according to the judgement*] that is, *as is right and meet and behooveth*: or, after the manner, *woor and custome* that thou useſt. *So judgment*, is for manner, or custome; Gen. 40.13. Is. 6.15. 1 Sam. 2.13. &c 27.11.

V. 136. *they*] *men in general*; or the *wicked*; as after, ver. 158.

V. 137. *righteous*] *to weet, i every of thy judgments; or upright art thou in thy judgments*.

V. 138. *justice of thy testimonies*] that is, *thy just and very faithful testimonies*. Or, *justice, thy testimonies, and faith*.

V. 139. *suppreſſeth*] or *cutter-boff*; that is, *confoneth*. Compare Psal. 69.10.

V. 140. *pureſ*] *purified as in fyre*: Psalm. 12.7.

V. 142. *for ever*] that is, *everlasting*: so verse 144.

V. 143. *found*] that is *come upon me*, as Psal. 116.3.

V. 144. *justice of thy*] or, *Thy testimonies are iſſe*.

V. 147. *prevented*] *to weet, ther, with prayer*; as Psal. 88.14. &c 91.2. *twilgiſ* *the downing of the morning*; as the Chaldee explaineth it; and the Hebrew sometime signifieth, Job. 7.4.

V. 148. *watches*] see Psal. 63.7. &c 90.4.

&c 119.62. The Chaldee sayth, *the morn-*

ing

ing and evening matches.

V. 140. judgment] equitie, or custome, as verse 132.

V. 160. the beginning] or, the head; but the Greek and Chaldee doe explain it, from the beginning thy word is truthe: and so for ever. Or, taking head, for excellencie, thy most excellent word is truthe.

164. 5: ver times] that is, often: for seven is used for many: as Lev. 26.18. Prov. 24.16. &c. 26.25. 1 Sam. 2.5.

V. 165. is no stumbling-block] or, they have no offence, (or scandal.) So in 1. Job. 2. 10. he that loseth his brother, there is no scandal in him. He walketh without fear of falling.

V. 172. resound] or, sing: Hebr. answer.

V. 175. Let my soule live] that is, Let me wholly live: as on the contrary, let my soule dye, Judg. 16.30.

V. 176. a lost sheep] a sheep of perdition, or perishing, that is, ready to perish. All wee like sheep have gone astray: Isa. 53. 6.

PSALM 120.

The Prophet prayeth against, and reproveth the evil tongue: & and complaineth of his necessary conversation with the wicked.

A song, of degrees;

VNTO Ichovah, in my distressednes: I cried, and he answered me. Ichovah, deliver thou my soule from the lip of falsehood: from the tongue of deceipt. What shall it give thee, and what shall it add to thee, tongue of deceipt. Sharp arrowes of a mightie-one: with coals of Juniper. Woe is me, that I sojourn with Meshech: dwell, with the tents of Kedar. My soule it hath much dwelt; with him that hateth peace. I am for peace, and when I speak; they are, for warre.

ANNOTATIONS.

OF degrees] or, of ascensions, of brightness: (Hebr. ham-mahaloth,) that is, a Psalm to be sung with an hys voice, as the Levites are layd to praye God with a great voice an hys, (Hebr. le-mahlah,) 2 Chron. 20. 19. Or, this title noteth the excellencie of the song, for short grave and pithy sentences: as Adam ham-mahalah, is a man of eminencie, (or of hys-degree,) 1 Chron. 17.17. Sundry other wayes is this title understood; as of the staires that went up to the house of the Lord, wheron the fingers should stand; and this the Chaldee favoureth: also of the coming up from Babylon, (called mahalah, an ascension, Eze. 7.9.) &c. Fifteen psalmes together have this title prefixed. distressednes] that is, fore-distress: the Hebrew addeth a letter to increase the signification: so, helpfuer, for full help, Psal. 44.27. cried] in Chaldee, prayed, and he received my prayer.

V. 3. What shal it geve] or, (as the Greek hath) what shalbe given; that is, what good, or profit shal thou get? meaning, none at all. The verb active, is often used passively; see Psal. 32.9. & 36.3. Or, what shal bee (meaning God, or any one) give to thee a deceitful tongue? it add] or be added, to weet, & good; or advantage; so Psal. 115.14.

tongue] this may also be read, what shall the tongue of deceipt give to thee; that is, profit thee, speaking to the calumniator.

V. 4. arrowes &c.] This may note out the hurt of a guiles tongue, whose evil words are like arrowes, Psal. 64.4. Prov. 25.18. or, the reward which God will give the deceitful tongue; his plagues, like arrowes, Psal. 45.6. Dent. 32.23. Eze. 5.16.

coals of Juniper] which wood in burning, swelleth weet; but the coals thereof, burn extremely, and last long: so that under the ashes the glowing coals may be kept (as some write) a yere long. So it fittly noteth the long lasting infamie of an evil tongue. Or, if wee refer it to Gods judgments, they are severe and durable, as Dent. 28.59. Psal. 18.9. & 140.11.

V. 5. sojourn] or am a pilgrim: a stranger. with Meshech] that is, with a profane & KK 2 barba-

barbarous people: like the posterity of Meshæc and Kedar; the tione in Gen. 10.2. &c. 21.13. Meshæc signifieth length or protraction; & so may here be taken for no proper name, but I sojourn so long; and thus the Greek turneth it, my peregrination is prolonged.

Tents of Kedar the son of If-mael, Gen. 25.13. whose children dwelt in Arabia, Eze. 21.13.-17. therefore the Chaldees here turneth it *Arabians*; they dwelt in tents or cottages in the wilderness, as shepherds. See also Esa. 41.11. Jer. 49.28. 29. Eze. 27.21.

V. 6. it bath much] or, to itself (in its own seeming) hath long dwelt: so Psal. 123.4.

V. 7. for peace] or, to peace (as after, for or to wait) that is, added thereto: not understand, a man of peace, that is, peaceful, as the Greek expoundeth it; so Job. 5.24. & 21.9. & Sam. 37.2. See the like phrase Psal. 109.4. Also in Obad. 7. thy bread; for, men of thy bread.

PSALM 121.

The great safest of those that trust in God's protection.

A song of degrees;

I Lift up mine eyes, unto the moun-taines: from whence shall come mine help. Mine help cometh, from with Ichovah: which made, heavens and earth. Let him not give thy foot to be moved: let him not slumber, that keepeth thee. Loe he wil not slumber nor sleep: that keepeth Israel. Ichovah is thy keeper: Ichovah thy shadow, upon thy right hand. The sun shall not smite thee, by day; nor the moon by night. Ichovah, wil keep thee frō all evil: he will keep thy soule. Ichovah, wil keep thy going-out and thy coming-in: from this time, and for ever.

Annotations.

O F degrees] or, far degrees, or, ascen-sion: see the first note on the former psalme. the more eynes] See & Moriah, where was the sanctuary of God, who had his foundation in the holy mountayns, Psal. 87. 1. which was a figure of the heavens, Heb. 9.24. and sometime mountayns & heavens are used for the same, as Psal. 18.8. with 2 Sam. 22.8. So the meaning is, that when he looked up to God for help; he received it. Or wee may read it thus, Shall I lift up more eynes to the mountayns? that is, to the places where Idols are worshipped; Deut. 12.2. as if he should say, farre be it from me. For in vays is help expected frō the hills, or the multitude of the mountayns: but in Ichovah our God, is the salvation of Israel. Jer. 3.23. The lifting up of the eyes, signifieth hope & expectation, Eze. 18.6. So Psal. 123.1.

V. 3. to be removed] or, to slide, or to removeth; which meaneth a falling into evil: see Eze. 32.17. not slumber] that is, not neglect any care or diligence for thy good. Psal. 33.4. Prov. 6.4. Esa. 4.27.

V. 5. shadow] that is, protection, cō-fort and refreshing from heat. Eze. 35.14. & 4.6. Pslm. 14.9. See also Psal. 109.37.

V. 6. The Sun] which annoyeth with heat, as the moon doeth with cold vapours; Job. 4.8. Gen. 3.1. 40. And the Sun & Moon being rulers of day and night, Psal. 136.8.9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wilderness, Exe. 13.21. Esa. 4.5.

V. 8. Thy going out, and coming-in] that is, all thy administration, affaires and actions. See the like phrase, Deut. 28.6. & Chr. 1.10. & Sam. 3.25. AG. 1.11. & 9.18.

PSALM 122.
David's joy for the Church, and prayer for the peace thereof.

A song of degrees, of David:
I Rejoyced in them that sayd unto me; we wil goe into the house of Ichovah. Our feet have been standing,

3 in thy gates, & Jerusalem. Jerusalem
4 builded; as a citie, that is joyned to
it selfe together. Whiche the tribes
5 goe up, the tribes of Iah, to the testi-
monie of Israel: to confess, unto the
6 name of Ichovah. For there are set
7 thrones for judgment: thrones, of the
8 house of David. Ask ye the peace of
9 Jerusalem: safe-quietnes, have they
that love thee. Peace be in thy fort:
safe-quietnes, in thy pallaces. Be-
cause of my brethren and my neigh-
bours: I will speak, & peace be in thee.
Because of the house of Ichovah our
God: I will seek good for thee.

Annotations.

1 **I**n them] or for them: Greek, *for the*
things that were sayd. **We will**] or, let
us goe; exhorting one another, as Deut.
33.19. **house**] which the Chaldee ex-
poundeth *house of the Sanctuarie of the Lord.*
3 **V. 3. joyned to it selfe**] compact, hily fained
and builded together for an habitation of God
through the spirit, Ephes. 2.21.22. So the cur-
tains of the tabernacle were conyned, Ex-
od. 26.3.

4 **V. 4. to the testimonie**] that is, the Ark,
wherin were the tables of testimonie, &c. &c.
whence God testified his presence by o-
racle; Exod. 15.11.12. &c., by the testimonie to
Israel, that is, according to the char, & given
for their coming thither. Deut. 16.16.17.

5 **V. 5. are set**] or *su throns*, that is, they
stand, or remain stilk or, are set; active for
passive, as Psal. 36.3. **of the house**] or,
for the house, that is, the polterrie, as Psal.
115.10. The Chaldee sayth, *for the Kings of*
the house of David.

6 **V. 6. Ask**] that is, Desire, or pray for
the peace: in Greek, *the things that belong to*
the peace: see the like spee ch., Luk. 19.42.
Jer. 11.5. **safe-quietnes have**] or they shall
have safe easse, or tranquilitie, prosperite: the
word meaneth both quietnes from trou-

bles, and abundance of welfare: so Psalm.
30. 7. **or** 73. 12.

7 **V. 7. for**] or rampart, festier: wherof
he spake in Lam. 2.8.

9 **V. 9. good for thee**] or, thy good: see
Nehem. 1.30.

PSALM 123.

A profession of patient confidence in God,
and prayer to be delivered from contempt.

A song, of degrees:

VNto thee lift I up mine eyes; o
thou that siest, in the heavens.
Loe, as the eyes of servants, are unto
the hand of their masters; as the eyes
of a mayden, unto the hand of her
mystress: so our eyes, unto Ichovah
our God; un.ill that he be gracious
unto us. Be gracious to us Ichovah
be gracious to us: for we are very-
much fylled with contempt. Our
soule it is very-much fylled: With the
scorning of those that are at ease; the
contempt, of the proud.

Annotations.

Sitest] that is reignest, governest, judgest:
for heaven is Gods throne, Ezei. 66.1.

2 **V. 2. that he be gracious**] or shew mer-
cy: this noteth continual prayer without
fainting, as Luk. 18.1--7.

4 **V. 4. if w**] or, *cc it self,* 15 Psalm. 120.6.
of the proud] or, *be to the proud;* as a
prayer that the evill may turn upon them-
selves.

PSALM 124.

David teacheth Israel to laud God, for their
great deliuerance.

A song of degrees; of David:

Except Ichovah, that he had been-
for us: now let Israel say. Except
Kk. 3 Ichovah,

3 Iehovah, that he had been for us: when men rose up against us. Then they had swallowed us up alive: when their anger was kindled against us.
 4 Then, the waters had overflowed us: the stream, had passed over our soule.
 5 Then the proud waters: had passed over our soule. Blessed be Iehovah: who hath not given us for a prey, unto their teeth.
 6 Our soule, as a bird is escaped out of the snare of the fowlers: the snare is broken, and we are escaped. Our help, is in the name of Iehovah: the maker, of heavens and earth.

Annotations.

1 Except Iehovah, that he] or, But for Je-
 2 bovah who was. The Chaldee sayth,
 Except the word of the Lord &c.
 V. 1. men] in Chaldee, *hysfull men*.

V. 4. waters] that is, *hysfull people*, as, Isa. 59. 19. Rev. 17. 15.

V. 5. proud waters] the Chaldee ex-
 2 poundeth it, *she king whose camp is like the
 3 high waters of the sea.*

PSALM 125.

The safety of such as trust in God. 4. A
 prayer for the godly, and against the wicked.

A song, of degrees:

1 Hey that trust in Iehovah: shalbe
 2 as Mount Sion which is no: mo-
 ved, but remayneth for ever. Ieru-
 3 salem, the mountayns are round-a-
 bout it: and Iehovah is round-about
 his people, from this time, and for
 ever. For, the rod of wickidnes,
 shall not rest upon the lot of the just:
 that the just put not forth their hands
 unto any injurious-evil. Doe-good
 to Iehovah, unto the good: and to the

righteous, in their harts. But they
 that turn-aside, their crookedneses,
 Iehovah wil lead them away with the
 workers of painful-iniquitie: Peace,
 shalbe upon Israel.

Annotations.

1 T Hey that trust] The Chaldee explain-
 2 eth it, *The just which trust in the Word
 of the Lord.*

V. 2. and Iehovah] that is, *and so Ieho-
 vah*, which the Chaldee expoundeth, the
 Divine-presence (or maiestie) of the Lord:

V. 3. of wickednes] that is, *of the wicked:*
 as pride, for proud men, Psal. 36. 11. and
 their rod, meaneith their dominion, or pow-
 er, as Psal. 2. 9. lot] that is, *inheritance;*
 as Is. 18. 11. 1 Pet. 5. 3.

V. 5. crookedneses] *crooked wayes*, or,
 vice. lead them away] or make them goe
 away, that is, to dye; as 1 Chro. 17. 11.
 compared with 2 Sam. 7. 12. So the Chal-
 dee paraphraseth, *will lead them to Hell, and
 their part shalbe with the workers of iniquitie.*

PSALM 126.

The Church celebrating her incredible return
 out of captivity, prayeth for and prophesieth the
 good success therof.

A song of degrees:

1 W Hen Iehovah returned the
 2 captivicie of Sion: we were
 like them that dream. Then, was
 our mouth fylled with laughter and
 our tongue with joyful-showting:
 then sayd they among the heathens;
 Iehovah hath doen very-great things
 with them. Iehovah hath done ve-
 ry-great things with us: we are joy-
 ful. Tunc thou & Iehovah our cap-
 tivicie: as the streams in the south.
 They that sow with tears, shall reap
 with joyful-showting. His going go-
 eth

eth, and weepeth, bearing the sowing seeds: he comming cometh with, joyful show ting, bearing his sheaves.

Annotations.

THe captivity] or, the reversion; that is, the multitude of captives returning from bondage. See Psal 14.7. & 68.19. Deut.30.3. The return from Babel's bondage, signified our redemption by Christ. Isa 40.11.22. Rom. 9. 27. And to return the captivity, sometime is to restore all that was lost: Job.42.10. that dream] that full joy and comfort incredible, whirb we doubted whether it were true or not: as did Peter. Act.11.9. See also Isa.29.7.8. The Chaldee expoundeth it, like sleepers which wake from their dreams.

V. 2 joyful-showe] or song, or fibr sing-
ing: so v.rie s.a. Compare Job.8.21.
doe very great things] or done magnificently,
or magnified by doing, as the Greek transla-
teth this phrase, in Job.2.20) the He-
breisme being, he hath magnified to doe like
that in 2 Chron.33.6. Manasseh multipliea to
doe (that is, did much) evil. with them]
or with these men.

V. 4. our captivity] that is, the rest of
the captives which remayn yet behind,
bring them also. So captivitie is for cap-
tives. Exek. 21.24.25. in the south] that
is, in the drye ground; for so the Hebrew
word signifieth; and so south lands were
waterles, Judg.1.14. Here we may under-
stand, this shalbe to us as rivers in the south.
The Chaldee paraphrasebeth, as the land is sur-
ned when water springs break forth into it, in
time of drought.

V. 5 shall reap] or let them reap: as
continuing the former prayer; so after.

V. 6. He gainz goeth] that is, every sow-
er, forementioned: therefore the Greek
sayth, they did going goe: which phrase
meaneth, a continual and diligent going.
the sowing seeds] the seed to be sown: Hebr.
the drawing of the seed; that is, the seed of draw-
ing, or, offspring, as this phrase meaneth,
Amos 9.13. or, the drye of seed, that is, the

seed-basket. Sometime drawing, is, pur-
chasing, as Job.18.12. which may also be
minded here, the purchased, (that is, pre-
cious) seed.

PSALMS 127.

The vertue of Gods blessings in all estates.
3. Good children are his gift.

A song of degrees for Solomon:
If Iehovah build not the house; in
vain doe the builders therof la-
bour therin: if Iehovah krep not the
citye, in vain doeth the keeper wake.
It is vain for you to rise up early, to
sit up late; to eat the bread of sorowes:
so he wil give his beloved sleep. Lo,
sonns are an heritage of Iehovah: the
fruit of the womb, his wages. As ar-
rows in the hand of a mighty man:
so are sonns of the youth. O bles-
sed is the man, that hath fylled his
quiver with them: they shal not be a-
bashed; when they shal speak with the
enemies in the gate.

Annotations.

FOr Solomons] as Psal 72.1. or, of Solomon.
the city] in Chaldee, the citie Jerusa-
lme.

V. 2. to rise early] or, to be early in rising,
to be late in sitting; eating etc. of sorrowes] that is, gotten with much sorrow or
paynes: as bread of wickednes, Prov. 4. 17.
is that which is wickedly gotten: or bread
of sorrowes, may mean course meat, as bread
of pleasures, Dan.10.3. is daynty fine meat.
so] by building, keeping and blessing
their labours without sorrow; or surely he
will give. his beloved] or deareling; the
Hebrewe fedid, hath reference to Solomons
name fedid-jab. 2 Sam. 12. 25. that is Beloved
of Job: but the Greek turneth it plenti-
ally, his beloved ones. sleep] quiet rest
without care and sorrow. Therfore also

the Hebrew word *Shens* is written with **N** a quiet down letter, (other wise then usual) to denote the more quietnes.

V. 3. *an heritage*] that is, a reward (or blessing) given of the Lord: so Job 20. 29. Isa. 54. 17. Ps. 62. 6. *wages*] or reward, which sometime is of debt, for service, Num. 18. 3. Gen. 30. 28. sometime of favour, Rom. 4. 4. as Gods rewards to his servants, Gen. 15. 1. Isa. 62. 11.

V. 4. *souls of youth*] that is, young men who are a help to their parents against the enemie, as arrowes in the bachel. Compare 1 Job. 1. 14. Prov. 20. 29.

V. 5. *his quiver with them*] that is, his house full of children. *when they shall speak*] that is, plead in judgment, which was at the city gates; see the contrary, Job. 5. 4. It may also be read, *but they shall subdue the enemies in the gate*. The Greek giveth the first interpretation. The Chaldee sayth, *when they contend with their adversaries in the gate of the judgement hall*.

PSALM 128.

The sundry blessings which follow them that fear God.

A song, of degrees:

O Happy is every one that feareth Ichovah: that walketh, in his wayes. When thou shalt eat the labour of thy hands: O happy thou, & good shall be unto thee. Thy wife, shall be as a fruitful vine, by the sides of thine house: thy sonns, as Olive plants, round-about thy table. Loe surely thus, shall he man be blessed, that feareth Ichovah. Bless thee wil Ichovah, out of Sion: and see thou the good of Ierusalem, all the dayes of thy life. And see thou thy sonns sonns: peace, upon Irael.

Annotations.

O *Happy*] or *Blessed*: as Psal. 1. 1.
V. 2. *When thou*] or, *Fer* (surely)
tbos shall eat. *the labour*] that is,
things got with labour, according to the law Gen. 3. 19, and this is of Gods hand, Eccl. 2. 24. the contrary whereof is a curse, Deut. 28. 30. 31. 33. *good*] profitable, and pleasing: as Deut. 13. 14. The Chaldee complaineth it, *Happy thou in this world*; and *good* (*shall it be*) unto thee, *in the world to come*.

V. 3. *grateful*] or, *satisfying*: see also this similitude, Ezek. 19. 10. Gen. 49. 21.

Olive plants] always green, Psal. 42. 10. and legitimate, as the Olive admitteth no other graft.

V. 5. *will Ichovah*] or, *prayerweise* (as the Greek hath it) *leborab bles tber*.

see thou] or, *then shalt see*, that is, *enjoy*: look the notes on Psal. 27. 4. & 37. 3.

the good] that is, *the good things*, as the Greek hath it: see Psal. 61. 5.

V. 6. *thy sonns sonns*] or, *sons to (or of) thy sonns*. See this fulfilled in Job. 42. 16. where Job saw his sonns, and his sonns sonns, even fauour generations.

PSALM 129.

Many are the afflictions of Israel, but God delivereth them. 5. Their haters are cursed.

A song, of degrees:

O often have they afflicted me from my youth: may Israel now say. Often have they afflicted me from my youth: yet have they not prevailed against me. The plowers plowed upon my back: they made long their furrow. Ichovah just: he hath cut-asunder, the cord of the wicked. Let them be abashed, and turned back: all that hate Sion. Let them be, as the grases of the house-topps which afore was pulleth it off, is withered. Wherewith he that smoweth, sylleth not

not his hand ; or he that bindeth sheaves, his bosome. Neither doe they that pass by, say: the blsling of Iehovah be upon you : we bleſſ you, in the name of Iehovah.

Annotations.

O Fren] or *Mach*: vehemently. *From my youth*] my first constitution, in Egypt. Ezeck. 23.3. *nor prevayled*: in Chaldee, they could not doe me evil.

V. 3. *plow*] that plow iniquite, Job. 4.8. the Greek sayth, *sinners*. *farrow*] and *ferrows*: that is, every of them : (fix the Hebrew hath both readings) meaning their injuries, or iniquities, as the Greek turneth it.

V. 4. *cord*] for *cordes* or *ropes*: one put for many; see Psal. 8.9. by *cordes*, meaning counsels and enterprises, wherwith they drew the plough of their iniquities: Esa. 5.18.

V. 5. *Let them*] or They shall be abashed.

V. 6. *paleth it off*, or *paleth out*, namely the hook to cut it. The Chaldee explains it, which before it flourisbeth, an east wind cometh and bloweth on it, & it withereth.

V. 7. *his bosome*] his arms; as Esa. 49.2a. or *lap*.

V. 8. *we bleſſ you*] the Chaldee addeth, and they answer them not, we bleſſ you &c. taking this later branch to be the harvest mens answer, as in Ruth. 2.4.

PSALM 130.

The Psalmist praying out of deep afflictions, professeth his hope and patience; and exhorteth Israel to the like.

A song of degrees.

O Ut of the deeps, doc I call unto thee Iehovah. Lord, hear my voice: let thine ears be attentive, to the voice, of my supplications for grace. If thou shouldest observe ini-

quities ô Iah: Lord, who shall stand? But with thee is forgiveneſe: haſt thou mayest be feared. I earnestly ex-pect Iehovah, my soule carpeſtly ex-pecteth: & for his word, dee i hope-fully-wayt. My soule for the Lord: more than watchmen for the morn-ing, watchmen for the morning. Let Israel hopefully-wayt, for Iehovah: for with Iehovah there is mercie; and with him is much redemption. And he will redeem Israel: from all his iniquities.

Annotations.

D Eps] or low-places, that is, great calamities, Psal. 59.3.11. with hartz deep afflictions, and lowlynes of minde.

V. 3. *shall stand*] or can ſubſt? meaning, no man can.

V. 6. *watchmen*] or *warders*, keepers. Which the Chaldee explaineth thus, more then they which obſerve the morning watch, which they obſerve that they may offer the morning ſacrifice. for] or to the morning.

V. 8. *bis*] or *shew* iniquities: see the note on Psal. 25.22.

PSALM 131.

David professeth his humility, and reboſteth to hope in God.

A song of degrees, of David: Iehovah, mine hart is not haughty, neither are mine eyes lofty: neither walk I in great-matters, and too marveilous for me. If I have not composed and ſtilled, my soule: as a weaned-child with mee is my soule. Lee Israel hopefully-wayt for Iehovah: from this time and for ever.

Annotations.

Haugthy] or lifted up, with pride: see *Dest.* 17.20. *Prov.* 16.5. *2 Chron.* 32. 25.25. *Psal.* 101.5. [marvelous] that is, too hard for me, high and above my reach: as *Psal.* 139.6.

V. 1. If I have not] that is, Surely I have: an oath, wherof part is concealed; see *Psal.* 95.12. *Ier.* 49.20. composed or put fit and in order. The Chaldee expoundeth it, If I have not put my hand on my mouth, & silent my soule, till it might bear the words of the law, as a weaned child on his mothers brests &c.

[stilled] or, made silent, refreyning it self of noysome lusts. as a weaned-child] that is, meek, modest, humble, submissive, simple, &c. See *Mat.* 18.1.2.3.4.

PSALM 133.

David's care to bring home the Ark of God, & His prayer at the removing thereof. 11. The Lord's oath and promises to David, and to the Church.

A song, of degrees:

Lehovah, remember unto David: all his affliction. How he sware unto Leboah: vowed, unto the Mighty-one of Iacob. If I enter, into the tent of mine house: if I goe up, on the pallet of my beds. If I give sleep to mine eyes: slumber to mine eye lids. Until I find a place, for Leboah: dwelling-place, for the Mighty-one of Iacob. Loe, we heard it was in Ephrathah: we found it in the feilds of the wood. Wee wil goe into his dwelling-places: wee wil bow down our selves at the footstool of his feet. Arise Leboah, to thy rest: thou, and the Ark of thy strength. Let thy Priests be clothed with justice: and let thy gracious-faincts joyfully shew.

For thy servant Davids sake: turn not away the face of thine Anoynted. Leboah I ware unto David, trueth; he wil not turn from it: of the fruit of thy womb, wil I set upon thy throne. If thy sonns keep my Covenant, and my Testimonie that I shall teach them: also their sonns even to perpetuitie, shall sit, upon thy throne. For Leboah hath chosen Sions: hath desired it, for his seat. This is my rest even to perpetuitie: here wil I sit, for I have d-sired it. Her rittailles, I wil blessing bleis: her poor, I wil satisfy with bread. And her Priests, I wil cloth with salvation: and her gracious-faincts, shall shoutring shoutr-joyfully. There, wil I make the horn of David to bud: I have ordeyned a lamp, for mine Anoynted. His enemies wil I cloth with shame: and on him, his crown shall flourish.

Annotations.

Nro David] or for him, that is, for good unto him: or, David: with all his affliction. So *Psal.* 137.7. [affliction] or, humiliacion, afflicting-care, for to have the Ark brought home unto him. *1 Chron.* 13.8.3.3.12. Or 11.1.2. Or, or, to build God an house, *2 Sam.* 7.1.2.

V. 2. the Mighty one] in Greek, the God of Iacob: so called by Iacob himself, *Gen.* 49.14. This title is also given to other things, as *Psal.* 78.25. &c. 21.13.

V. 3. *¶¶¶ enter]* that is, surely ¶ wil not enter: see *Psal.* 95.7. & 89.36. Compare this care of David, with the contrary negligence of the people, *Hag.* 1.4. & *Sam.* 7.1.2. [mine bank] mentioned in *Cbs.* 11.1.

V. 5. *find]* that is, prepare or build: so *Act.* 7.46. Also in *Psal.* 36.3. finding, is accomplishing. for Leboah] that is, for his Ark to rest in: which the Chaldee explaineth,

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- plaineth, a place for the house of the Lord's
sanctuarie, dwelling-places] or, habi-
tacles, see Psal. 43. 3.
- V. 6. it] Gods Ark; verse 8. E-
phraim] the country of Ephraim, the ci-
tie Shilo; where Gods house and Ark had
long continued, Judg. 18. 31. & 21. 19. 1
Sam. 1. 3. therfore an Ephraimite is called an
Ephraimite, Judg. 12. 5. the fields of the
wood] in the citie of Kryjub-jeirim (that is,
the Citie of the woods) where the Ark was
twenty yeares, after it came home from
the Philistines, 1 Sam. 6. 21. & 7. 1. 1. It was
also called Baale (the Playis) of Judah, 2.
Sam. 6. 2.
- V. 7. at the footstool] or towards it,
meaning the sanctuarie; see Psal. 99. 5.
- V. 8. thy rest] the sanctuary builded
for thy name, as 1 Chron. 28. 2. 2 Chron. 6.
41. Ark] or Christ. Coffer, which
was made of Sibtim (or Cedar) wood, o-
verlaid with plates of gold, whose cover
(called the Mercy seat) was also of pure
gold, on which were two glorious Cherubs
of gold, from whence God gave his Or-
acle, Exod. 37. 1. 2. - 6. 7. Num. 7. 89. In this
Ark were the two tables of the law or
testimony, written with the finger of
God. Deut. 10. 3. 4. 5. This Ark is called
Gods strength, and glorie, Psal. 78. 61. For
Ark of thy strength, the Chaldee sayth, the
ark wherin thy Law is.
- V. 9. clothed with justice] that is, let
them justly and holily administer their
priests office. So Job speaking of his just
administration, sayth, I put on justice and it
clothed me, my judgment was as a robe and
crown. Job 29. 14. Therfore the Priests had
holy garments to administer in, Exod. 28.
2. 3. In 2 Chron. 6. 41. and after here in
verse 16. the Priests are clothed with salva-
tion: so Christ, and his people, Isa. 61. 10.
Rev. 1. 13. & 19. 8. thy saints] the
people of Israel, 1 Chron. 15. 23. and speci-
ally the Levites, which wete singers in
Gods sanctuarie. So the Chaldee para-
phraseth, Let thy Priests be clothed with the
garments of justice, and let the Levites thy saints
say prayers for the oblations.
- V. 10. Davids sake] for the promises
made to David: or, for Christs sake, cal-
led often David: see Psal. 18. 51. this not
away the fact] that is, deny not the request:
as 1. King. 2. 16. 17. 20.
- V. 11. trueh] that is, a true oath, a faith-
ful promise. fruit of thy womb] or belly,
that is, thy children: see 1 Sam. 7. 12. And
this prophesie respecteth Christ. Act. 1. 30.
- V. 13. his seat] or dweling place; see Ps.
68. 17.
- V. 15. victuals] or meat: see Psal. 78. 15.
blessing bles] this noteth certainty and a-
bundance of blessing.
- V. 16. with salvation] the ministrati-
on of the word, wherby they love themselves
and those that bear them. Deut. 33. 10. 1 Tim.
4. 16. So Gods ministers are called Saviours,
Obad. 21. See before, verse 9. The Chaldee
translateth, with garments of salvation (or
of redemption.)
- V. 17. the horn to bud] or to grow: that
is, the kingdome and power to increase,
as the Chaldee sayth, I will make a glorious
king to bud in the house of David. See Psalm.
75. 5. & 89. 18. 25. So Christ is called the
horn of salvation, Luk. 1. 69. ordeneyd a
lamp] or, prepared a candle, the bright glo-
rie of the kingdome by a successor; as
1. King. 11. 36. & 15. 4. 1. King. 8. 19. See Ps.
18. 19.
- V. 18. cloth with shame] the Chaldee
sayth, with garments of shame. He meaneth,
they shalbe disappointed & confounded
in all their enterpris: So Psal. 35. 16. &
109. 19. crown] or diadem, a signe of
government, and sanctitie: therfore the
Greek turneth it sanctification: see Psal. 89.
40.
-
- P S A L M E 133.
- The benefit of the communion of Saints.
- A song of degrees, of David:
- Behold how good and how plea-
sant it is: for brethren to dwell
even together! Like the good oil,
L 1. 2. upon

upon the head, which went down, upon the beard, the beard of Aaron: which went down, upon the collar of his garments. Like the dew of Hermon, which descendeth, upon the mountrayns of Sion: for there, Iehovah hath commanded the blessing, life, unto eternoitie.

Annotations:

Togher] in unite and concord. The Chaldee paraphraseth, to dwell in Sion and Jerusalem, like two brethren together.

V. 2. the good oile] the balsam, or oile of holy ointment, made of the principal spices, for the Lords Tabernacle and Ministers; see Exod. 30.13.25.16.—30. the collar] Hebr. the mouth, that is, the edge: the upper hole or border which was bound about that it should not rent, Exod. 39.23.

V. 3. Hermon] an high and fertile mount without Jordan, watered with the dew of heaven: it was called also Sition: see Psal. 29.6. which descendeth] underland here againe, and at the dew that descendeth: for Hermon and Sion were farre asunder. there] where brethren dwel in unioie. commanded] appointed, and sent effectually: see Psal. 42.9.

PSALM E 134.

An exhortation to bless God..

A song of degrees.

Behold, bless ye Iehovah, all ye servants of Iehovah: that stand in the house of Iehovah, in the nights. Lift up your hands, in the sanctuarie: and bless, Iehovah.. Iehovah bless thee out of Sion: he that made, heavens and earth.

Annotations.

THat stand] that is, serve, or minister; 1 as, which stood before the King, Jer. 51. 12. for which is written, in 1 King. 15.8. servant of the King. Here is meant chiefly the Priests, and Levites, whose office was to stand and minister, Deut. 10.8. & 17.12. Ezek. 44.31.15. So Nehem. 12.44. the Priests and Levites that stood; that is, served. See also Psal. 135.2. The Chaldee expoundeth it, that stand in the watches of the house of the sanctuarie of the Lord, and doe praise in the nights. in the nights] keeping the watch of the Lord. See Levit. 8.35. 1 Chro. 9.33.

V. 2. in the sanctuarie] or, towards the holynes, that is, the most holy place, where God dwelt between the Cherubims: or, in holynes; that is, holiness.

V. 3. bles] or will bles thee, speaking to Gods people. Compare Num. 6.24. Ps. 128.5. and the promise, Exod. 20.24. In all places where I put the memorie of my name, I will come unto thee, and bles thee.

PSALM E 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. his power, 8. his judgments on their enemies, 15. The varietie of Islands. 19. An exhortation to bles God.

Hallelu-jah;

Praise ye the name of Iehovah: praise him, ô ye servants of Iehovah. That stand in the house of Iehovah: in the courts, of the house of our God. Praise ye Iah, for Iehovah is good: sing-psalm, to his name, for it is pleasant. For Iah hath chosen to him-sif Iakob: Israel, for his peculiar creature. For I doe know, that Iehovah is great: & our Lord, is above all Gods. All that pleasest Iehovah, he doeth: in the heavens and in the earth; in the seas, and all deep-places. He causeth vapours to ascend, from the

the end of the earth: he maketh lightnings with the rain: he bringeth forth the wind, out of his treasures.
 8 Who smote, the firstborn of Egypt:
 9 from man unto beast. Sent signs & wonders, in mids of thee ô Egypt: on
 10 Pharaoh & on all his servants. Who smote many nations, and slew, mighty Kings. Sihon, King of the Amorites; and Og, King of Bashan: and
 11 all the Kingdoms of Canaan. And gave their land for a possession: a pos-
 12 session, to Israel his people. Jehovah, thy name is for ever: Jehovah, thy
 13 memorie is to generation and genera-
 14 tion. For Jehovah will judge his
 15 people: and for his servants, he will
 16 repent-himself. The idols of the
 17 heathens, are silver & gold: the work,
 18 of the hands of men. A mouth they have, and speak not: eyes they have,
 19 and see not. Ears they have, & hear
 20 not: also, there is no breath in their
 21 mouth. Like them, be they that make them: every one, that trasleth in
 them. O house of Israel, bless ye
 Jehovah: ô house of Aaron, bless ye
 Jehovah. O house of Levi, bless
 ye Jehovah: ye that fear Jehovah,
 bless Jehovah. Blessed be Jehovah,
 out of Sion: which dwelleth in Jeru-
 salem; Hallelujah.

Annotations.

Hallelujah] that is, praise, or glorify ye-
 jah; it's a word of joyful exhortation
 to sing praises to the Lord for his
 mercies; &c in the end of Psalms is added
 as Amen, for a cheerful acclamation: see
 Psal. 104. 35. &c 106. 48. Rev. 19. 13. 6.
 V. 4. familiar-treasure] or precious and
 singular-posses-sion, proprie-ty: so Deut. 7. 6.

This was promised by the law, Exod. 19. 5. but performed by Christ his redeeming and purifying of his people, Tit. 2. 14-1 Pet. 1. 9.

V. 7. vapours] or elevations; in Greek clouds: for by vaporous clouds drawn frō the end of the earth or sea, cometh rain; as it is sayd, he calleth for the waters of the sea, and pouereth them out, on the face of the earth; Amos 4. 8. So Ier. 10. 13. &c 51. 16. with the rays] or, the e-rain; so tyre and u-alter are mixt in one cloud. treasures] or coffers, store-houses: see Psal 33. 7.

V. 8. from man &c.] that is, both men and beasts: see Psal 78. 50. 51. Exod. 12. 12. 29.

V. 9. Pharaoh] the King, who was plagued first in Egypt; and after drowned in the red sea: Exod. 7. & 8. & 9. & 10. & 14.

V. 10. Many] or ample, great nations: the Amorites, Canaanites &c.

V. 11. Og] a giant, whose bedstede was of iron, nine cubits long, and four broad. See Num. 21. 23. - 35. Deut. 3. 11.

kingdoms] thirtie and one, as is reckned, Israh. 12. 29. - 24.

V. 12. possession] or heritage: see Psal. 78. 55.

V. 14. for] or concerning his servants: this is taken from Deut. 32. 35.

V. 15. idols] compare this that followeth, with Psal 115. 4. &c.

V. 19. bount of Israel] that is, the po-
 stestate of Israel; so after. of Aaron to whom
 the Priesthood was committed. Exo. 28. 1.

V. 20. of Levi] which were taken frō among the sons of Israel, and given and joyned with the Priests to minister unto them: Num. 3. 8. 2. 6. ye that fear] all strangers converts; proselytes: Act. 2. 1. & 10. 35.

PSALM 136.

An exhortation to confess Gods goodness, power and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, & many other mercies.

1 Confess ye to Iehovah for his
 2 good : for , his mercie endureth
 3 for ever. Confess ye to the God of
 4 Gods : for , his mercy endureth for
 5 ever. Confess ye to the Lord of
 6 Lords; for , his mercie endureth for e-
 7 ver. To him that doeth wondrous
 8 great things himself alone : for , his
 9 mercie endureth for ever. To him
 10 that made the heavens, with pruden-
 11 cie : for , his mercie endureth for ever.
 12 To him that spread-out the earth, a-
 13 bove the waters: for , his mercie endu-
 14 reth for ever. To him that made the
 15 great lights: for , his mercie endureth
 16 for ever. The Sun , for dominion
 17 by day : for , his mercie endureth for
 18 ever. The Moon and stars , for the
 19 dominions by night: for , his mercie
 20 endureth for ever. To him that smote
 Egypt, in their first-born : for , his
 mercie endureth for ever. And
 brought-forth Israel , from mids of
 them ; for , his mercie endureth for e-
 ver. With a strong hand, and with
 a stretched-out arm : for , his mercie
 endureth for ever. To him that par-
 ted the red sea, into parts : for , his
 mercie endureth for ever. And made
 Isaac to pass through the mids of it:
 for , his mercie endureth for ever. And
 shook-off Pharaoh and his power, in-
 to the red sea : for , his mercie endu-
 reth for ever. To him which led his
 people, in the wilderness: for , his mer-
 cie endureth for ever. To him which
 smote great Kings : for , his mercie
 endureth for ever. And kylled mag-
 nificent Kings : for , his mercie endu-
 reth for ever. Sion King of the
 Amorites : for , his mercie endureth
 for ever. And Ogh the King of Ba-

shan: for , his mercie endureth for ever.
 And gave their land for a possession:
 for , his mercie endureth for ever. A
 possession to Israel his servant : for ,
 his mercie endureth for ever. Which
 remembred us in our base estate: for ,
 his mercy endureth for ever. And
 hath redeemed us from our distres-
 ser : for , his mercie endureth for ever.
 Which giveth bread, to all flesh: for ,
 his mercie endureth for ever. Confess
 ye to the God of heavens: for , his
 mercie endureth for ever.

Annotations.

M Ercy] the Hebrew Chesed, signifi-
 eth a sacred affection of mercie,
 pietie, grace, benignitie and boun-
 tiful good wil towards any without re-
 spect of merit . In man sometime it is,
 the pious benignie affection wherwith he
 doeth good: sometime the mercy or boun-
 tifulnes which he receiveth; as in Isa. 40. 6.
 it is the glorious grace which man hath fro
 God , called by the holy Ghost in Greek
 daxa, glorie, 1 Pet. 1. 24. usually the Greek
 version hath for it eleos, mercie, which the
 new Testament alloweth, Mat. 9. 13. from
 Hos. 6. 6. Hero of a godly man is called Cha-
 sid, gracious, or mercifull see Psal. 4. 4.

V. 8. dominion] or rule, sovereignty: see
 Gen. 1. 16.

V. 10. Egypt] or, the Egyptian: see
 Psal. 78. 43.—51.

V. 13. parts] or divisions. By the Iewes
 tradition , the red sea was parted into
 twelve several parts , for every of the
 twelve tribes to goe through.

V. 15. shook-off] that is, overthrew;
 so Exod. 14. 27.

V. 18. magnificent] mighty and excel-
 lent: mentioned after, and Psal. 135. 10.
 11. 12.

V. 24. redeemed] or delivered, broken off
 and pulled away as by violence: for so also
 the word signifieth, Psal. 7. 3.

V. 25. bread] that is food: Bread is u-
 sed

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 22
 23
 24
 25

1

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25

fed for all meat : so in the Greek, to buy bread, *Mark.* 6. 36. is, to buy meat (or victuals;) *Mat.* 14. 25. Therefore this word is used also for beasts food, *Psal.* 147. 9.

PSALME 137.

The Jews' tears in the captivity of Babel: Their constancie in God, and love to Jerusalem. A curse on Edom and Babel.

BY the rivers of Babel, there wee
1 Blate, yea we wept: when wee re-
2 membred Sion. Upon the willowes
3 in the midds therof: we hanged our
4 harps. For there, they that led us
5 captive asked of us, the words of a
6 song: & they that threw us on heaps,
7 mirth: sing unto us, of the song of
8 Siō. How shal we sing Iehovahs song:
9 in the land of a stranger? If I forget
thee, ô Jerusalem; let my right hand
forget. Let my tongue cleave to
my palate, if I doe not remeber
thee: if I preferr not Jerusalem, above
the head of my joy. Remember Ie-
hovah, unto the sonnes of Edom, the
day of Jerusalem: who sayd, rase rase;
even to the foundatio therof. Daugh-
ter of Babel, wasted: ô blessed shall he
be that repayeth unto thee thy reward,
which thou hast rewarded unto us.
O blessed shall he be, that taketh and
dasheth in-peeces thy babes, against
the Rock.

Annotations.

Babel] or babylon, the chief citie in Chaldea or land of Shinar, where Noe's seed that mighty hunter (the son of Cush, the son of Ham,) began his reign, called therefore his land: *Gen.* 10. 9. 10. *Mic.* 5. 6. There in a playn, the people were building a citie and towr whose top might reach to heaven: but God

confounded their language, so the building ceased; wherupon it was called Babel, that is, confusion; *Gen.* 11. 1. 2. 4. 8. 9. Afterward when Nebuchadnezzar reigned there, it was the chief citie in the world for luxurie, crueltie, idolatric and other syans, { so that Shinar is noted for the land and seat of Wickednes, *Zech.* 5. 8. 13. and Babylon is a type of the citie and seat of Antichrist, *Rev.* 17. 1. - 5.) In this citie & country were the lewes captives 70. yeres, *Jer.* 25. 11. 12. Jerusalem and the temple being burned, *1 Kny.* 25. 8. 9. 10. 11. In that captivity, they lamented as in this psalm is shewed.

V. 3. words of song] that is, song: so words of mirth, *Psal.* 145. 5. mirth] understand againe, they asked of us mirth; or words of merriment.

V. 4. land of a stranger] or, land of aben-
tions, that is, a strange land; or, of a strange
God, or people.

V. 5. hard forget] to weet, byt meaning,
some such word is often understood, in
defective passionate speeches. See *Psal.*
103. 9.

V. 6. to my palate] or to the roof of my
mouth: that is, let me be speechles, as E-
zek. 2. 16. Job. 29. 10. prefer] or, make
to offend. the bread] that is, the chiefest.

V. 7. unto the founys of Edom] that is,
against the Edomites: see the like speech in
a contrary sense, *Psal.* 131. 1. Of Edom see
Psal. 60. 10 and 83. 7. the day] that is,
the calamitous time: see the notes on
Psal. 37. 13. So the Chaldee expondereth
it, the day wherin they destroyed Jerusalem.

rase] or pour out, empty (as the Greek al-
so turneth it) that is, destroy and leave it
bare. See this word *Psal.* 148. 8. The Ed-
omites being always enemies to their
brother Israel, rejoiced at his ruine, and
helped forward his destruktio: for which
they are menaced by the Prophet, Obad.
1. 12. 13. 14. &c.

V. 9. Daughter] that is, Congregati-
on, of Common wealth: see *Psal.* 9. 11.
wasted] that is, worthy to be wasted; as
prayed, *Psal.* 18. 4. is prayse-worthy. Or, that
shall be wasted; as, is born, *Isa.* 9. 6. for, shaibe
born:

born : because God had so certainly promised, *Jer. 30. & 31. or, the master, to wear, of others.* *thy reward*] thy evil deed : see *Psal. 13. 6.* where it is contrarily used for a good deed. Compare herewith *Jer. 30. 29. Rev. 18. 6.*

V. 9. *the Rock*] that is, rocks or stones : so the Rock, *Luk. 8. 6.* is rockie or stony places, *Mat. 13. 5.* Compare *Esa. 13. 16.*

PSALM 138.

David prayeth God for the truth of his word. 4. He prophesieth that the Kings of the earth shall praise God. 7. He professeth his confidence in God.

A psalm, of David ;
I Will confess thee with all my hart : before the Gods, wil I sing-psalme unto thee. I wil bow me down, towards the Palace of thine holynes ; and confess thy name, for thy mercie and for thy truth : for thou hast magnified above all thy name, thy word. In the day that I cried, then thou answeredst me : thou hast made me courageous, in my soule with strength. All the Kings of the earth shall confess thee Iehovah : when they hear, the words of thy mouth. And they shall sing in the wayes of Iehovah : for great is, the glorie of Iehovah. For Iehovah is high, yet hee steth the lowly : and the haughty, he knoweth a farr off. If I walk in the widdes of distress, thou revivest me : against the anger of quinc enimies, thou sendest forth thine hand, and thy right hand saveth me. Iehovah will perfectly accomplish for me : Iehovah thy mercie is for ever : slack not, the works of thine hands.

ANNOTATIONS.

T [He Gods] the Kings and Princes of the earth, as verse 4. called Gods, *Psf. 82. 1. &c.* before such David used to confess the Lord, *Psf. 119. 46.* The Greek here for Gods, saith Angels, as *Psalm 8. 6.* which also behold Gods holy things in his church : *1 Cor. 11. 10. 1 Pet. 1. 12. Eph. 3. 10.* but the Chaldee translateth, before the judges.

V. 1. *thy word*] or *thy saying* ; thy promise in Christ, concerning thy people, is greater then all other things whereby thou hast made thy self known.

V. 3. *With strength*] which I have from thee ; as the Greek saith, *with thy might* : Strengthened by Gods spirit in the inner man, as *Eph. 3. 16. 10.*

V. 5. in the wayes] or, *affire wayes* ; whether see *Psf. 103. 7.*

V. 6. Fer,] or *Though*. *she haughty*] the proud person : in Greek the high things : The Chaldee paraphraseth, *the proud, from the heavens farr off, he wil depress.* *a farr off*] or *slack* ; not near, or familiarly, but in wrath to punish them.

V. 7. revivest] or, *wilt revive and keep me alive* : so after. *against the anger*] to repress it ; or, *on the nose* (the face,) to smite it with thy hand. The Hebrew signifieth both anger, and nose, *Psf. 2. 1.* but the Greek saith, *anger*.

V. 8. perfetly-accomplis/b] or, perform to weet, his work begun, against my foes ; and his mercie concerning me. So the Greek turneth it, *he wil recompense for me* ; and the Chaldee *he wil recompense them evil for me.* See *Psf. 57. 3.* *slack not*] or leave not off. It is properly to leave off work by unloosing the hand : *Neh. 6. 3.* So David prayeth, that God which had begun a good work for him, would not give it over, but perform it, until the day of Jesus Christ, as *Psf. 1. 6.*

PSALM 139.

David praiseth God for his all-seeing prudence, 17. and for his infinite mercies, 19. He desyret the wicked, 23. and prayeth for sinnes,

To the master of the music.

David's Psalm:

I Ehovah thou hast searched me, and known. Thou knowest my sitting and my rising : thou understandest my familiar-thought, a far off. Thou fannest my path and my lying-down: and art accustomed to all my ways. When the speech is not yet in my tongue: loe Ehovah, thou knowest it all. Thou doest beset me behind, & before: and putteth, thy hand upon me. A knowledge too marvellous for me: it is high, I cannot attain to it. Whither, shall I goe from thy spirit? and whither, shall I flee from thy presence? If I ascend up the heavens, thou art there: and if I make my-bed in hell, loe thou art there. Take I the wings of the morning: dwell I, in the uttermost-part of the sea. There also, thy hand will lead mee: and thy right-hand hold mee. And if I say, but surely the darknes shall shroud mee: then the night is a light about me. Yea darkness, darkness not from thee: but night giveth light as the day: as is the darknes, so is the light. For thou hast possessed my reins: hast covered me, in my mothers womb. I will confess thee, for that fearfully, marvellously made am I: marvelous are thy works; and my soule, knoweth it very well. My bone was not hid, from thee: when I was made in a secret-place, was embroidered, in the nether-places of the earth. Mine unformed substance, thine eyes did see; and in thy book, all of them were written: in the dayes they were formed, and where not one of them was. And to me, how pre-

cious are thy thoughts ô God: how mightily-increased are, the numbers of them! Would I tell them, they wilbe more than the land: I awake, and still I am with thee. If thou wouldest slay the wicked, ô God: & men of blouds, depart ye from me. Which speak of thee, to a mischeevous purpose: lift-up doe thy foes, unto false-vanitie. Doe not I hate them, ô Ehovah, that hate thee: and am not I grieved, for those that rise up against thee? With perfection of hatred doe I hate them: they are to me, for enemies. Search me ô God, and know my hart: prove mee, and know my cogitations. And see, if the way of sorrow be in me: and lead me, in the way of eternitie.

Annotations.

D [David's psalm] see the notes on Psal.

40.1.

V. 2. my familiar-thonghs] in Greek, my reasoning (or disputing) thoughts: in Chaldee, my fellowship in the church, the Hebrew hath the signification of friendship and familiarity, used here and in. verse 17. for thoughts, or cogitations.

V. 3. fannest] or winnowest, or compassest that is, dilustest and cast out to the utmost, even tracing the footsteps, as the Greek signifieth. Compare Job 31. 4.

accustomed to] and so acquainted with: the Greek sayth, foreseeest.

V. 4. When the speech is, i. e. or for there is not a word in my tongue, but loe, or which the Chaldee expoundeth, a lying word in my tongue.

V. 5. beset] straitly besiege and inclose, beset by force: or, beset formed me. the bands, or pains: that I cannot break away. The like parale is in Job 42. 17. The Chaldee interpreteth it, the stroke of thine hands.

V. 6. a knowledge] or, This knowledge, namely, of thee, as the Greek addeth.

is a high] or, set on a high place, as Psal.

59. 2. attaya to *is*] or; privayl against it, as Psal. 28. 2.

V. 7. *My presence*] or, thy face:

V. 8. *make my bed*] or spread my couch: in Greek, descend. Compare Amos 9. 1.

V. 9. *wings of the morning*] or, day-dawning, which is said to have wings, for that it speedily flieth over all the aier,

of the fos] meaning the furthest parts of the world; for so the sea often signifieth. Psal. 65. 6. & 72. 8. 1/4. 24. 14..

V. 11. *shroud*] over-draw me, as with the dark' twilight: or, shal beautif. shal crash me down, as Gen. 3. 13. so the Greek, shal stread me down.

V. 12. *darknes*] that is hideth: compare Job 34. 22. Jer. 23. 24. *as is e^c c.* or, like darkness, like light; that is, they are equal; as that which in Mat. 12. 30. is like, in Luk. 6. 36. is equal.

V. 13. *covered*] that is, safely kept; and protected; as the Greek sayth, holpen me: or, covered me with skin and flesh &c. as Job 10. 11.

V. 14. *fearfully*] or, in fearful sorts, to weet, I am made: or, these are fearful things: the Chaldee sayth, thou hast done fearful things. *marvelously-made*] or, excellently-made: elsewhere this word is used for separated from, and excelling others; see Psal. 4. 4.

V. 15. *my bone*] that is, bones, any of them; of my substance; or strength; for their of the bone is named. *embroidered*] that is, canningly wrought with nerves, sinewes, veins, and variety of ligams. A similitude taken from broiderie-work, Psalm. 45. 15. *neither places of the womb*] to be calleth him mother's womb: because of God's secret & unknown making of men there, Eccles. 11. 1. And thus may the like phrase Eph. 4. 9. be understood of Christ's incarnation.

V. 16. *My unformed substance*] or, Mine embryo, which is the body in the womb before it hath perfect shape; or new wrought up, as the Greek here translatheth it: The Hebrew name is of wrappynge or winding up like a bottom: my wound-upnes, or body;

all of them] all my members, wound up in that my embryo or unperfected substance. Or generally, all men. The Chaldee sayth, all my dayes were written in the book of thy memorial. *were written*] Hebr. *shal be written*, which meaneth a continual act: see Psal. 2. 1. So after, shall be formed. *in the dayes they were formed*] or, what dayes they should be formed: meaning that all his members, in the dayes that they were in fashioning in his mothers womb, were written down of God: or, that the dayes of their forming were written. The Chaldee sayth, *in the day where the world was created*. *etc.* and, when *not one*] Hebr. *and not one of them*, or in them. Meaning, that God had written down all parts of his body; not onely when they were in forming, but long before: so commending his providence, who calleth things which be not, as though they were, Rom. 4. 17.

V. 17. *how precious are*] that is, how rare are thy thoughts to me, how few of them can I speake of, how incomprehensible are thy cogitations! The words following, shew this to be the meaning. Compare Job 16. 4. And a thing is said to be precious, which can not be attayned natto or effected; see Psal. 42. 9. Otherwise we may take it thus: *Thy thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteem and worth are they to me! So precious is used Psal. 36. 8. The Chaldee expoundeth it, *How honorable are they that love thee & God: & how are their princes fortified*. *mighty increase*] many and strong: see Psal. 40. 5. *the summe*] Hebr. heads: used for summe and so the Greek orbee: Num. 1. 2. & 26. 6.

I awake and I or, *when I awake*] am fil with thee: that is, fil meditating of thee. The Chaldee referreth this to the last resurrection, thus, *I shall rise again in the world to come, and shall be full with thee*: See Psalm. 17. 14.

V. 19. *If I be wondreful*] or Other wise wondreful: for it seemeth here to be a wish: as also in the Greek of the new Testament, Luk.

Luk. 12. 49. what will I, if it were (that is, if that it were) already huddled. So in 1 Chron. 4. 10. If thou wilt bless me; that is, O that thou wouldest bless. Or, Surely thou wilt pray over

[and men etc.] this may also be referred to God; thus; and wouldest lay ye bloody men depart from me: or to David, who sayth, depart ye from me. The Chaldee expoundeth it, and let the men addicted to the judgment of death depart from me.

V. 20. Speak of them] or, against them, as the like Hebrews meaneth, 1 Kings. 21. 13. witnessed of (or against) him. See the notes on Psal. 5. 1. Or say them, that is, mention or speak off: as Psal. 40. 11. 2 Sam. 6. 22. The Chaldee understands it of swearing, which swear in thy name decays fidelity. [to a mischievous-purpose] or, with a crafty-intent, that is, craftily, wickedly. See Psal. 10. 2.

lift up doe thy foes etc.] or, thy foes lift up thy name to vanity: this sense the Chaldee-paraphrase giveth, and the phrase is taken from Exod. 10. 7. the word name being understood, (as in Levit. 24. 11. the word Lord is understood,) or, thy foes lift up their head (as it is expressed, Psal. 83. 2.) in vain: that is, they are vainly prided, and insolent. Often times, words wanting are to be supplied, see the notes on Psal. 103. 9. Or, they lift up thy foes in vain, that is, thy wicked (which speak evil of thee,) doth easily exalt thine enemy, to false-vanity] or, to vain: see Psal. 12. 3. & 26. 4.

V. 21. am not I grieved] or, grieve, (yrk) my self: to Psalm. 119. 158. Compare also 1. Chron. 19. 1. Prov. 29. 27.

V. 23. Prove] or, trie me. Compare Psal. 56. 3.

V. 24. way of sorrow] or of grief, that is, wicked way (purpose or actions) which are grievous to God and men: and in special, the way of idolatry, for of this word, people have their name, see Psal. 16. 4. So a word of grief, Proverb. 15. 1. is that which grieves him to whom it is spoken. way of misery] or of antiquity, the old way, as for. v. 16: meaning, the way of faith and godlynes, which God taught from the beginning, and which continuall for a

ver: contrary to the way of the wicked, which perisheth, Psal. 3. 6.

PSALM 140.

David prayeth for deliverance from the wicked. 9. He prayeth against them. 13. He comforteth himself by confidence in God.

To the master of the music, a psalm of David.

R Elease mee ô Ichovah, from the evil man: from the man of violent-wrongs, preserve thou me: Which think evil things in hart: every day, they gather wars. They sharpen their tongue, like a serpent: the hot-poison of the asp, is under their lips Selah.

Keep me ô Ichovah, fro the hands of the wicked: from the man of violent-wrongs preserve thou me: which think, to thrust-away my feet. The proud have hid a snare for me, and cords; they have spred a net by the pathes side; they have set grians for me Selah.

I sayd to Ichovah, thou art my God: hear ô Ichovah, the voice of my supplications-for-grace. Ichovah Lord, the strength of my salvation: thou hast covered my head in the day of arms. Grant not ô Ichovah, the desires of the wicked: further not his crafty-device, lest they exalt themselves Selah.

The head of those that compass me about: the molestation of their lips shall cover them. They shall bring upon them, coles: he shall fell them into the fyre; into deep-pits, that they rise not up. An ill tongued man, shall not be established in the earth: a man of violent-wrong, evill

13 shall hunt him to a sudden overthrow. I know, that Jehovah wil doe the judgment of the poor-afflicted; the doom of the needle. Surely the just shall confess to thy name: the righteous shall sic, before thy face.

Annotations.

1 T **Hey garber worni**] or are gathered to wear: getting themselves and other together. The active is often used passively. *Psal. 3:2*. *Cf. 109:13.*

4 V. 4. *of the A.P.]* by Piper: Greek, of *aps*, so Rom 3:13. Compare *Psal. 18:5.*

5 V. 5. *to thrust away my feet] or, to overthrow my footeſteps.*

6 V. 6. *by the paths ſide]* or, fift by my path: Hebr, at the hand of the path. Compare *Psal. 14:2*; *Jer. 18:21*; *Prov. 19:5.*

8 V. 8. *Iehovah]* or God: see *Psal. 68:22.* *of arm]* or of armour, that is, of brand (as the Greek translater it;) when men hargeth themselves. This is that before *sullen*. *Eph. 6:17.*

9 V. 9. *further noſe]* or, bring not to pass, left them] or, they will exalt themselves; that is, be proud, or lofty. Compare *Dese. 32:27.*

10 V. 10. *the head]* that is, *As for the head (the chief) of those;* &c. *An head* sometimes signifieth a company of chief men. 1. *Congre. 4:42.* though here perhaps some one man is meant, as the Chaldee names. *Achaphel.* It is also used for a band of men, as *Ieh. 1:27.* Sometime the Hebrew word signifieth god, as *Psal. 62:12.* Which sense also is not anywhere. *shall cover]* or prayerweise, let it cover them; and him; [as *Psal. 2:3.*] that is, every of them.

V. 11. *They ſhall bring]* or, make move (as *Psal. 15:4.*) upon them selves: of coles ſhalbe moved (that is, thrown) upon them. The Hebrew hath a double reading, yielding both these senses, their judgments to be fro God, but procured by themselves.

12 he] that is, God, ſhall ſell them; or indefinitely, they ſhall be ſold, or left. *depre- pte]* or ſudden-forrow; the Greek ſayth,

12 *calamity: the Chaldee, the ſyre of Gehenna.*

V. 13. *An ill-tongued man]* Hebr, a man of tongue, that is, a pratter, or evil speaker, that hath tongue at will to curse and abuse at his lust, and to ſaint therewith, as Jer 18:18. So a man of lipps, *Job. 17:20* is one ratiue: a man of words, *Exod. 4:10* is one eloquent: a man of arm, *Job. 22:8*, is one mighty; and ſundry the like. *to a ſudden-overthrow]* or, his utter-ruine and miſerie. Hebrew, to (or with) throwings-down. The Chaldee paraphraſeth, *The Angel of death ſhall hunt him; and thrust him down into hell.*

V. 14. *ſit before thy face]* or divert with thy face, that is, in thy preſence: see *Pſal. 15:11.* *Cf. 61:8.*

PSALM CXL.

David prayeth that his ſins may be acceptable, his conſcience ſacred, and his life ſafe from flattery.

At Psalm, of David:

Iehovah I call upon thee, make-halt Unto me: give-eas to my voice, whē I call unto thee. Let my prayer be firmly-directed at incleſe, before thee: the lifting-up of my hands, as the evening oblation. Set thou Iehovah, a watch before my mouth: keep, the dore of my lipps. Incline not my hart, to an evill thing: to pretend pretences, in wickednes; with unen that work painful-iniquitic: and let me not eat of their dainties. Let the just man ſmite me; it ſhalbe a kindnes; and let him reprove me; the head oile, let it not break mine head: for yet my prayer alſo, ſhalbe in their evils. Their judges are thrown down by the Rock ſides: and they ſhall hear my ſayings, for they are pleſant. As when one cuttred cleaveth on the earth: our bones are ſcattered, at the mouth of hell. But mine

these tyts, we unto thee, Leborith Lord: in thee I hope-for-safetie; pour not out thy soule. Keep mee from hands of the snare, whib they have layd for me: and the ginetis; of them that work painful-inquitie. Let the wicked fall into his net; whiles I together passe over.

Annotations.

BE fayre-droched] or prepared; and so acceptable. ^[as incense] or perfume, which was a collection of sweet splices, made after the art of the Apothecarie, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord; Exod. 30. 34. 35. 36. 7. 8. a figure of the prayers of the saints, acceptable to God, through Christs mediation; as this place sheweth, compared with Rev. 8. 3. ^[my bands] or palmes, lifted up in prayer; see Psal. 63. 5.

euerieg oblation] the Ascribbab properly was the meat offering: (which was she flowre mingled with oile) offred together with the Lamb every evening, before the Lord continually: as Exod. 29. 39. 40. 41. 42. Num. 18. 2. 3. - 9. Here it is taken for the whole oblation at the time of the offering whereof, the goode used to pray; Exod. 9. 5. Duz. 9. 11. It was at the sixth boare of the day; (about three of the clock in the after noon,) called the hour of prayer; Act. 3. 1.

V. 3. a watch] cur, a ward, custodie, to keep me from speaking amys.

Keep] obseve thou: pr, as obseruere, before the dore. ^[the dore] or gate of my lips, by which my words pass out as at a dore: so the dores of the womb, Job 3. 10. The original dat. is contracted for delect, a dore: though this be rite: yet the Hebrew text sometime doeth the like; as Chayi, 2. Sam. 23. 20. for Chayil, Chron. 21. 22.

V. 4. **practise not**] to weet, by Satan, or mine own corruption: for God properlie tempereth no man to evil; but the devil, and mans own concupiscence, tak-

2. 13. 14. t Cor. 7. 5. and by Satan, God mo-
verth mens minds; & appeareth, 1 Chron.
21. 1. with 2 Sam. 24. 1. So Mat. 6. 13.

ev. i. thug] or word: see Psal. 7. 1. to pretend pretenses] or, excuses; thus the Greek turneth it: the Hebrew also signifieth occasions pretended; as Deut. 22. 14. 17. Or, we may read it, to practise practices, in wickednes. ^[with men that work] or, with men workers, that is, such as slowly, holly, and manfully work inquitie.

their daunes] the Chaldee expoundeth it of their songs at banquets.

V. 5. **smite**] or beat me; the word pro-
perly signifieth beating with an banner; psal.
74. 6. **In. 5. 16.** applied to sharp rebukers. So
Prov. 23. 35. Compare also Prov. 9. 8. & 25.
12. & 28. 13. Zech. 13. 6. **it shalbe +**
kindnes] a mercie, or, with kindness, that is,
let him smite me, kindly, and reprove me.

the head oile] that is, the oile of precious oil: (as head splices, are chief and principal, Exod. 30 23.) or oile of the head, which is to anoint the head with. Or, by head, understand the Christ of his aduersaries, as before Psal. 140. 10. for this seemeth to be an opposition to the former thus, let the just smite me, but let not the precious oile (or the oile of the head) of the wicked, break mine head: and this is the Greek favourable, saying, bat let not the oile of the hymen supple mine head: by oile meaning flattery words, as Psal. 55. 12. Otherwaise, we may refer it to the firmer just mans reproof, it shalbe a precious oile, let him not make it fayle my head. The Chaldee otherwise expoun-
deth it; and let the Priest reprove me, annoyning me with th' anointing oile of the Sanctuarie: but let him not take the crown of the kingdom from mine head.

let it not break my head; not distract, or dazel my wits, not overcome mee; the Hebrew word signifieth breaking and bringing to naught, Psal. 33. 10. and is applied to the breaking of the haire by discoutragement, Num. 31. 7. And here to the breaking of the head, as bringe to nought of counsels, purposes, &c; by baturry. Or, if it be understood of the just, we may read it, let him not make it fayle mine head;

head; that is, let the oyle of his reproof, not be wanting upon mine head.
their evils] or against their evils: which may be applied to the evil deeds of the wicked; or calamities of the just: and here understand, is or shall be in their evils: or, as the Chaldee explaineth it, is ordered against their evil.

V. 6. Their Judge] the Prince of mine adversaries. are thrown-down] or, throw-down themselves, that is, secretly pursue and beset me in the rocks and mountayns whither I am forced to flee, 1. Squ. 24. 3. &c. 23. 46. The word may also bear their throwing-down to destruction, as 2. Chro. 25. 22. by the rock sides] or, in rocky places; Hebr. in the hands of the rock; as Psal. 140. 6. and they shall bear] or, though they have heard.

V. 7. cutib and cleavib] to weet, wood, or the ground with the plough. of bell] or, the grave. Compare Ezek. 37. 1. 11. 12.

Heborth] or God; see Psal. 68. 21. pour not out my soule] to weet, unto death, as Esa. 43. 12. that is, kill me not: or, make not my soule bare, that is, leave it not destitute and helpless.

V. 10. Let the wicked fall] or They shall fall. into his net] that is, every of them into his own net, or snare, together] namely, with their fall, or together with them that are with me; or, altogether (wholly) pass over, and escape; the Greek sayth, alone I am, until I pass over. See this word, Psal. 33. 35.

PSALM 142.

David sheweth that in his troubles, when his true heart and all other help fooyled him, all his comfort was in faith and prayer unto God.

An instructing psalm of David: a prayer when he was in the cave.

With my voice, unto Ichovah did I crye; with my voice, unto Ichovah did I supplicate for grace; I powred out before him my meditation: my distresses, I did shew before

him. When my spirit was overwhelmed within me, then thou knewest my path: in the way that I walked, they privily layd a snare for me. I did look on the right-hand and see; and no man acknowledged me: refuge is perifled from me; no man seeketh for my soule. I cryed unto thee, Ichovah: I sayd, thou art my hope-for-safetie; my portion, in the land of the living. Attend unto my shewing, for I am brought very low: deliver me from my persecutors; for, they are stronger than I. Bring forth my soule out of the close-prison, to confess thy name: the just shall inviron me about, for, thou wilt bountifully-reward unto me.

Annotations.

I Nabe eve] fled thither from the persecution of Saul, 1. Son. 24. 4. &c.

V. 4. was overwhelmed] or, fwomed, foisted; see Psal. 77. 4. Then they] Hebre. and then: so And he sayth, Mat. 14. 34. is expounded Then he sayth, Mat. 26. 38.

V. 5. I did look] Look then &c., continuing his complaint to God. But the Greek transcribeth it, I considered; and the Hebre. Look thou, or To look, is often resolved by other definite persons; see the notes on Psalm. 24. 9. &c. 49. 15. &c. 61. 15. &c. 77. 3. &c. 103. 10. and see] or, and behold, to weet, on the left hand.

refuge] or flight: is perifled from me] that is, fayleth mee; I have no place to fye unto and escape. So Job. 11. 20. & Amos 4. 3. 4. seekib] that is, earch for: so Proverbs 8. 9. 10. usually to seek the soule, is in the yll part to destroy it; see Psal. 31. 4.

V. 7. brought low] or, weakened; see Ps. 116. 4.

V. 8. the prison] the cage wherin I am shut up close. impel] impel, as Ps. 11. 13. &c. suggest, as Job. 36. 10. . and so the Greek translaceth, the just shall say] for me will,

shall thou reward me. See Psalm. 13. 6. The Chaldee saith; for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.

PSALM 143.

David prayeth for favour in judgement. 3. He complaineth of his griefs: 5. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace; 9. for deliverance; 10. for sanctification; 11. for destruction of his enemies.

A psalm of David:

I
Jehovah hear my prayer; give ear to
1 my supplications. For grace; in thy
faithfulness answer me; in thy justice:
2 And enter not into judgment, with
thy servant: for before thee, shall not
3 any living be justified? For the ene-
mie, persecuteth my soule; smiteth
down my life to the earth: maketh
me sit in darknesses, as the dead for
4 ever. And my spirit is overwhel-
med in me: in mids of me, my hart
5 is wondrously amazed. I remem-
ber the dayes of old; I meditate on all
thy work: I muse on the action of thy
hands. I spread-out my hands unto
6 thee: my soule, as a wearie land,
driestib for thee Selah. Make-speed;
7 answet me Jehovah, my spirit sayleth:
hide not thy face from me; for I shall
8 be made-like to them that goe down
the pit: Cause me to hear, thy mer-
cie in the morning, for in theesoe I
trust: cause me to know, the way that
I should walk; for unto thee, do I lift
9 up my soule. Deliver me from mine
enemies, o Jehovah; unto thee I flie-
for-covert. Learn me to doe thine
10 acceptable-will, for thou art my
God: thy good spirit shall lead me,
11 in the land of righteousness. For

thy names sake Jehovah, thou wilt
quicken me: in thy justice, wilt bring-
forth my soule out of distress. And
in thy mercie, wilt suppress mine ene-
mies: and destroy all them that af-
flict my soule; for, I am thy servanc.

Annotations.

A Nd enter not into judgment] or, bar gae
not to Law with me; by the deeds
whereof, no flesh shall be justified in
thy sight, Rom. 3. 10. so Job. 22. 4. &c. 14. 3.
Ez. 3. 14. In Chaldee, gae not into the judg-
ment b. ill: namely, to judge me with sever-
ity. *not any*] or *not all*, that is, *none*
living: so Mat. 24. 22. *not all*, that is, *no flesh*:
1 Job. 2. 21. *every lyre is not*, that is, *no lyre is*
of the truelth, so 1. Pet. 1. 10. Psal. 76. 6.

V. 3. *my life*] or, *my company*, the Hebrew signifieth both: Job. 33. 18. 22. Psaln.
68. 11. *darkenes*] or, *dark-places*: so
Psal. 84. 7. 19. &c. 7. 10. *for ever*] or, *of*
eternite, *of old*; meaning dea! long since, and
for ever after: the word respecteth time
past and to come. So Lam. 3. 6:

V. 4. *overwhelmed*] faintib, or, it per-
plexed: see Psal. 77. 4. *wondrously ama-*
zed] astirbed; or *desolate*. Gr. troubled. See
this word, Ezd. 59. 16. &c. 6. 1. Dan. 8. 27.
Psal. 40. 16.

V. 5. *of old*] or, *of antiquite*; so Psal.
77. 6.

V. 6. *spread-out*] that is, *pray*; as the
Chaldee saith, *spread out my bands in prayer*.
See Psal. 44. 21. *wearie*] that is, *dige*
and *thirstie* in Greek, *waterles*: see Ps. 63. 2.

V. 7. *for I* or *lest I*: Hebre and I: which
may be supplied thus, *lest I perijb*, and be
made like, &c. See Psal. 28. 7.

V. 8. *in the morning*] speedily: so Ps.
90. 14.

V. 9. *I sit-for-cover*] or *I cover(I bide)*
my self, *siving unto ther*: us, so ibee *I coverys-*
the, secretly disclosing to thee, that which
I would hide from others: so the Greek,
I sit to ther. The Chaldee expoundeth it,
I have made thy Word my redeemer.

V. 10. thy good spirit, shall lead me] so
the Greek establisheth this and the rest,
as assured: we may also read it prayer-
weise, let thy good spirit lead me; or, thy spi-
rit is good; let it lead me &c. and so the
rest. Compare Nhem. 9. 10. in the land] or,
into the land of righteousness; in a plain (or
even) ground: see Psal. 26. 11. Esai. 16. 10.

PSALM 144.

David blesseth God for his merit in helping
him in his wars. 3. He confesseth man's misery
and unworthiness; 5. prayeth that God would
powerfully deliver him from his enemies. 9. He
promiseth to praise God. 11. He blesseth the
unity of worldly felicity, 15. and happiness of
God's people.

A Psalm. of David;

Blessed by Ichovah, my Rock;
which learneth my hands to the
battle: my fingers, to the war. My
mercie and my fortress, my high-
tower and my deliverer for me: my
shield, and he in whom I hope-for-
farter; that subjegeth my people un-
der me. Ichovah, what is earthly-
man, that thou takest-knowledge of
him: the son of wretched-man, that
thou makest account of him? Earth-
ly-man, is like to vanie: his dayes,
are as a shadow that passeth-away.
Ichovah, bow thy heavens and come-
down: touch the mountayns, and
they shall smoke. Lighten the light-
ning, and scatter them-asunder: send
thine arrows, and disturb them.
Send thy hands, from the high-place:
release me and deliver me, from the
many waters; from the hand of the
sonns of the stranger. Whose mouth
speaketh false-vanite: and their right
hand, is a righthand of falsehood. O
God, I will sing unto thee a new song:

with psalterie and ten-stringed-instru-
ment, I will sing-psalmes to thee. That
giveth salvation, unto kings: that re-
leaseth David his servant, from the e-
vil sword. Release me and deliver
me, from the hand of the sons of the
stranger: whose mouth speaketh false-
vanite; and their right-hand, is a
right-hand of falsehood. That our
sonns, as plants, grown-great in their
youth: our daughters as corner-flowers;
cut after the similitude of a pallace.
Our garners ful, affording from meat
to meat: our flocks bringing-forth
thousands, increased-by-tens-thous-
ands, in our streets. Our Oxen,
laden: no breaking-in, and none
going-out; and no oat-cric, in our
streets. O blessed is the people,
whose state is such: o blessed is the
people, whose God is Ichovah.

Annotations.

M Y Rock] in Greek, my God: see Psal.

V. 3. iakeſt knowledge] or ac-
knowledgeſ, careſ for: compare Psal. 3. 5. &
1. 6. & 31. 8. makeſt account] or, thinkeſt
on him.

V. 4. passib away] vanisheſ. Compare
Psal. 102. 12. Eccels. 7. 1.

V. 5. come down] for my help, and my
face ſuinet ſee Psal. 18. 10. and they
ſoul] or, that they may ſuoke; ſee Psal. 104. 32.

V. 6. Lighten] that is, Caſt forth: co-
pare Psal. 18. 15. disturb] or, trouble;
that is, diſcomiſt and deſtroy: ſee this
word, Exod. 19. 14. & 23. 27.

V. 7. the high-place] that is, higheſ: co-
pare Psal. 18. 17. many waters] which
the Chaldee expoundeth, waters like to ma-
ny waters. ſons of the stranger] of a
foreign God, or people: as Psal. 137. 4. born
aliens. ſee Psal. 18. 45.

9 V. 9. *our song] of triumph*: see the notes on *Psal.33.2-3.*

10 V. 10. *That giveth*] understand, O hee that giveth, that is, O Iehowah that givest, &c. See the like phrase, in *Psal.59.10.* & 61.7. Or, *It is hee that giveth,*

12 V. 12. *as plants*] understand, *are as plants:* for this seemeth to be an imitation or expressing of the vayne words of the wicked forementioned, which say, *our sons are as plants;* &c. whose boasting continued till the last clause, which is opposed to all their worldly felicitie. The Greek to make this playuer, chageth person, and translateth, *Whose sons* (or, *Of whom their sons*) are *as new plants;* &c. So elsewhere the Greek useth the like change of person; as in *Genes.26.7.* Or, understanding it of the godly, supply, *may be as plants,* &c. and so it hath respect to the outward blessings of the law; *Deut.18.4.* &c. In this latter sense the Chaldee taketh it. *[as] that is, bewen, corred,* polished.

13 V. 13. *garners]* or, *Corners, Chambers, Cellars,* places of store and provision, made usually in nooks and corners of houses, *from meat to meat] or from farre to farr,* that is, all sorts and store of victuals.

14 V. 14. *lodens]* that is, *fat and fleshy:* or, *able to bear lodes:* or, *big with yong, no breach]* in the walls, for the enemy to enter the towne. *[none going out]* no cartel driven away by the enemy.

15 V. 14. *whose state is such]* as is before mentioned: the Greek turneth it, *They call that people blessed, which hath these things, whose God]* this sentence is opposed to all the other worldly wealth.

PSALM 145.

David praifeth God for his greatness, power, glorie, and fearfull acts. 1. His goodnes, justice, mercies. 11. his kingdome, and gracious providence w^to all. 18. His speciall mercies to those that call upon him, that fear and love him.

An hymne, of Davids

I Will extoll thee, my God ô King: and bless thy name, for ever and aye.

2. In every day wil I bless thee: & praise thy name, for ever and aye.

3. Great is Iehovah, and praised vehemently: and of his greatness, there is no search.

4. Generation to generation, shall lawd thy works: and they shall shew thy powers.

5. The comly-honour, cf the glorie of thy majestie: and the words of thy marvels, wil I talk of.

6. And the strength of thy fearful-acts: they shall speak of: and thy greatness, it wil I declare.

7. The memorie of the multitude of thy goodnes, they shall utter; and thy justice they shall shew.

8. Gracious and pitiful is Iehovah: long-suffring, and great in mercie.

9. Good is Iehovah-unto all: and his tender-mercies, are over all his works.

10. All thy works, shall confess thee Iehovah: and thy gracious-saints bless thee.

11. They shall tell the glorie of thy kingdome: and speak of thy power.

12. To make-known to the sons of Adam, his powers: & the glorie of the comly-honour of his kingdome.

13. Thy kingdome, is a kingdome of all eternities: and thy dominion, in every generation and generation.

14. Iehovah upholderth all that fall: and up-righteneth, all that are crooked.

15. The eyes of all, look attentively unto thee: and thou givest to them their

S their meat in his time.

16. Openest thine hand: and satisfiest the desire of every living-thing.

17. Just is Jehovah, in all his wayes: and merciful, in all his works.

18. Neer is Jehovah, to all that call upon him: to all that call upon him in trueth.

19. He wil doe the desire of them that fear him: and wil hear their cry, and wil save them.

20. Jehovah preserveth all them that love him: and all the wicked he wil abolish.

21. My mouth shall speak, the praise of Jehovah: and let all flesh bless the name of his holynes, forever and aye.

Annotations:

A N hymne] or Praise; and herof the whole book in Hebrewe is called the book of hymnes. This hymne is composed after the order of the Hebrew Alphabets; onely one letter wanting. See Ps. 25.1. eye] or perpetually; see Psal. 9.6.

V. 3. praised] see Psal. 18.4. no search] that is, it is past finding out: of greater, see Psal. 150.1.

V. 4. powers] that is, powfull (migh-ty) acts: so verse 12. Mat. 13.38.

V. 5. behoufe of the glorie] or glorious honour, or comelynes. words of thy mar-vels] that is, thy miracles; thy marvellous words (or things.) So, words offong, Psal. 137.3. talk] discourse of, or meditate.

V. 8. pitiful] or, compassionate. Compare Psal. 103.8. Exod. 34.6. long-suffer-ing] or, slow to anger: see Psal. 86.15.

V. 10. shall confess] or, let them confess &c.

V. 11. tell] talk of, or preach: Hebr. say.

V. 14. up-rightenes] liftest right up, or maketh straight all that are bended down, or bowed together: so Psal. 146.8.

V. 15. in his time] that is, in due season;

see Psal. 1.3. & 104.17.

V. 16. the desire] or pleasure, or with contentment, contented; acceptable; with that which seemeth good to thee, and pleaseth (or contenteth) them.

V. 18. in trueth] this word implieth faith, sincerie, earnestnes and constancie. Compare Deut. 4.7. Job 4.24.

V. 19. the desire] or, the will the pleasure, and contentment; as verse 16. We are to desire that Gods will may be doen, Mat. 6.10. here he doeth his servantes will: so he honoureth them that honour him; 1. Sam. 1.30.

V. 21. shall speak] or, Let my mouth speak. affle] all sorts of people; see Psal. 65.3.

PSALME 146.

The Psalmist vowed perpetual praise to God. 3. He exhorteth not to sin in man. 5. God for his power, justice, mercy and kingdom, is one y worthy to be trusted in, and celebrated.

Hallelu-jah;

M Y soule, praise thou Jehovah. I will praise Jehovah in my life: I will sing-psalmes to my God, while I am. Trust not ye in bounteous-princes: in son of Adam, with whom is no salvatiō. His spirit goeth-forth, he returneth to his earth: in that day, his thoughts perish. O blessed is he, in whose help the God of Jakob is: whose hope, is in Jehovah his God. Which made heavens, and earth; the sea & all that in them is: which keepeth trueth for ever. Which doeth judgment, to the oppressed; giveth bread to the hungry: Jehovah looseth the bound: Jehovah, openeth-the-eyes of the blind; Jehovah, up-righteneth the crooked: Jehovah, loveth the just. Jehovah, keepeth the straegers; setteth-upright the fatherles & the

the widow : and overthroweth the way of the wicked . Iehovah shall reign, for ever ; thy God & Sion, to generation and generations ; Hallelu-Iah.

Annotations.

H [Hallelu-jah] that is, Praise ye Jah: see Psal. 135. 1.

V. 2. [in my life] so long as I live: so Psal. 104. 33.

V. 4. [his spirit] man's ghost; so the soul is said to go forth, Gen. 35. 18. [to his earth] wherof he was made; earth is in Hebrew Adamah; herof man was called Adam, Earthly; compare Gen. 2. 7. & 3. 19. Psalm. 104. 19. [his thoughts] or purposes, the most excellent effects of the mind or spirit of man.

V. 7. [the bound] or prisoners; but here it may be meant more largely, for sicknesses also are Satan's bonds, which our Lord Christ loosed, Luk. 13. 16. See also Isa. 61. 1.

V. 8. [openeth the eyes] or, giveth sight to: compare Mat. 9. 29. 30. Job. 9. 6. 7. 32.

[uprighteneth] or maketh straight; as Psalm. 145. 14. see this fulfilled, Luk. 13. 13.

V. 9. [setteth-upright] maketh to continue sure: so Psal. 30. 9. & 147. 6. Compare Deu. 10. 18. & 27. 19. Exod. 22. 22. 23. 24. Psalm. 88. 6. [overthroweth] or turneth up side down: so Job. 19. 6. see also Psal. 1. 6.

PSALM 147.

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercy, and providence unto all. 11. To praise him for his blessings upon the kingdom. 15. For his works in nature, 19. and for his gracious word and ordinances given to his people.

Praise ye Jah; for it is good, to sing-psalms to our God: for it is pleasant; praise is comely. Iehovah buildeth Jerusalem: gathereth tog-

ther, the outcasts of Israel. He healeth, the broken in hart: and bindeth up, their griefs. Counteth the number of the stars: calleth them all, by names. Great is our Lord, and much in able-might: of his understanding, there is no nuber. Iehovah setteth-up-right the ruck: debaseth the wicked, unto the earth. Sing ye to Iehovah with confession: sing-psalms to our God with the harp. That covereth the heavens, with clouds; that prepa-reth rayn for the earth: that maketh the mountaynes to bud-forth grass. That giveth to the beast his food: to the young ravens, which cry. He delighteth not in the strength of the horse: he taketh not pleasure, in the legs of man. Iehovah taketh-pleasure in them that fear him: that patiently-hope for his mercie. Laud Iehovah, ô Jerusalem: praise thy God, ô Sion. For he strengtheneth, the bars of thy gates: he blesseth thy sonns within thee. He putteth in thy border peace: he sacrificeth thee, with the fat-of wheat. He sendeth his edict, upon earth: his word runneth very swiftly. He giveth snow like woorl: the hoar-frost, he scattereth abroad like ashes. He casteth forth his yce like morsels: who can stand, before his cold? He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. He sheweth his words unto Iacob: his statutes & his judgments, unto Israel. He hath not dealt so, with any nation: & judgments they have not known them; Hallelu-Iah.

Annotations.

O ye cast [or driven out, in Greek the dispersion, (that is, the dispersion,) which word the Apostle useth, 1. Pet. 1. 1. Lam. 1. 1. Compare Deut. 30. 4. Isa. 11. 12. &c. 56. 2. Job. 13. 32.

V. 3. bindeth up their griefs] that is, healeth their wounds; as Luk. 4. 18. with Isa. 61. 1. Compare also Exod. 34. 15.

V. 4. Counteth] or Telleth, numbereth; which to man is impossible; see Gen. 15. 5. Isa. 33. 22. Isa. 43. 26.

V. 5. no number] nor searching out, Isa. 40. 28.

V. 6. stirreth up nights] conferreth, to con-

time yet; see Psal. 146. 9.

V. 7. Sing] or, Answer, that is, Sing-

by turns, one after another: as Exod. 15. 31.

V. 8. with doves] as in Elias time,

1 King. 18. 45. the mountayns) and de-

serts where no man is., as Job 38. 22. 27.

Psal. 104. 14.

V. 9. feed] Hebr. bread; that is, the beasts their feed: as the Greek hath it.

young ravens] Hebr. fears (that is younglings) of the ravens. So in Job 39. 3. who pre-

pareth for the ravens her meat, when by young ones call unto God, wandering for lack of meat:

V. 13. strength] or, hand made bronze; a signe of Gods favour, and Sions salutie: see the contrarie, Lam. 2. 9. Isa. 51. 30. A. mor. 1. 1. Psal. 107. 16. Isa. 45. 2. These graces are to be referred unto the church under the gospel, called the heavenly Jerusalem, Rev. 21. 2. and which is above. Gal. 4. 26. So the Hebrew doctors say, It is written, Lovid the Lord & Jerusalem; and the scripture breaketh of the Jerusalem that is above. Re. 14. 1. which is Gen. 3.

V. 14. patient in] or purerth thy border etc. that is, maketh peace in thy borders. Compare Isa. 60. 17. 18. Isa. 11. 12. &c. 15. 13. &c. 17. 3. fan] that is, fan blow: so Psal. 81. 17.:

V. 15. bididd] or saying, that is, com-

mandement.

V. 17. frost] or frost; the frozen hay-

stones. can stand] that is, endure it: so

Prov. 27. 4. Nahum. 3. 6.

V. 19. his words] the ten commandments

(or moral law) Exod. 20. 1. called the ten words; Deut. 10. 4. statutes) decrees and constitutions of Gods worship; see the note on Psal. 2. 7. judgements] the judicial laws for punishing offenders, Exod. 21. 1. Psal. 19. 10.

V. 20. evry] or every: but in Hebrew, all, is often used for any: see Psal. 102. 2. & 143. 2. judgements] the Greek sayth, his judgements be hard not manifested to them; which sense, the Hebrew also may bear, he hath not made known to them: as the Chaldee also interpreteth it.

PSALM CXLVIII.

The Psalmist exhorteth all the heavenly, &c. the earthly, &c. and the reasonable creatures to praise God.

Hallelu Iah.

Raise ye Iehovah, from the bea-
venst: praise ye him, in the high-
places. Praise ye him all his Angels:
praise ye him, all his hosts. Praise ye
him, Sun and Moon: praise ye him,
all stars of light. Praise ye him, hea-
vens of heavenst and the waters, that
be above the heavens. Let them praise
the name of Iehovah: for he, com-
manded and they were created. And
he established them for aye for ever: a
statute he gave, and it shall not pass.
Praise ye Iehovah, from the earth:
Dragons, and all deeps. Fyre and
hayl, snow and vapour: stormie wind,
doing his word. Mountayns and all
hills: fruitful tree, and all cedars.
The wild-beast and all cattle; creep-
ing-thing, and serpentine. Kings
of the earth, and all peoples: Princes,
and all Judges of the earth. Young-
men and also Maydens: old-men,
with children. Let them praise the
name

name of Ichovah; for high advanced is his name even his alone: his glorious-majestic, is above earth and heavens. And he hath exalted the horn of his people, the praise of all his gracious-saints, the sons of Israel, a people near him; Hallelu-Jah.

Annotations:

From the heavens] ye heavenly creatures; as the Chaldee, ye holy creatures of heaven: so after, from the earth, verse 7. is earthly creature. Compare Rev. 5. 13. in the bye places] which the Chaldee expoundeth by Agg. 14.

V. 3. [stars of light] bright shining stars; which praised God together, Job 38. 7.

V. 4. above the heavens] in the clouds of the air, Gen. 1. 7. Job. 26. 8. & 37. 11.

V. 6. established] or, made them stand: Psal. 119. 91; a statute] that is, statute, or, decrees, rules, ordinances, whereby every creature is bounded to his set time and place, &c. Job. 14. 5. 13. & 26. 10: whereupon mention is made of the statute or ordinance of heaven, of the Moon and stars &c. Job. 38. 33. Gen. 31. 35. & 33. 25. it shall not pass] that is, not any of the things fore-mentioned, shall pass the statute (or bound) set of God: or it, the statute, shall not pass a way, or fail: or, not be altered; as Ezeb. 1. 19. & 9. 27. 28.

V. 7. dragons] or whale-fishes.

V. 8. vapour] or smoke, exhalation, damp. As these and all other creatures, are here stirred up to praise the Lord: so for our sakes are these things written, that we should learn by them to praise the creator. And it is a rule in the Hebrew canons, that for winds when they blow tempestuously, and for lightning and thunder, &c. for lizards in the air which seem to be stars that fall, or run from place to place; or blazing stars, comets &c. when a man setteth any of these, he is to bless God who hath filled the world with his power and might. Also, be that setteth the beautiful creatures; or going out into the fields or

gardens in the spring time, seeth the trees sprouting and blossoming: he is to bless God, who hath not let his world lack any thing: but hath created in it goodly creatures, & fair trees, &c. for the use of the sons of Adam. So, for mountains and hills, seas and deserts, rivers &c. if he see any of them from three days to three days, be it to bless the creator of the world. Maimony in Misnech, in Brachoth, chap. 10. fol. 14. 22. 15.

V. 10. stinketh foul] or winged bird Heb. bird of w. n.

V. 13. hyc. advanced] or set-on-high: so Esa. 12. 4. It is a strong tower, into which the righteous runneth, and is also set on high in safety. Prover. 18. 10.

V. 14. the barn] the power, and glorie, as the Chaldee saith, the glorie of the kingdom of his people: see Psal. 75. 1. o. This is accomplished in Christ, the bora of salvation. Luk. 1. 69. the praise] understand, which is the praise of his saints, that is, their glorie; or an argument of praise to them.

near kin] Gods people are said to be near unto him, in respect of his covenant with them in Christ, Ephe. 2. 13. their service of him, Levit. 10. 3. and spiritual alliance in Christ, Job. 10. 17. 1. Job. 3. 1. For this word, nigh, is used for kindred, Levit. 21. 3. Christ draweth near unto God for them, Job. 30. 21. and they by him: Heb. 10. 19. 22.

PSALM 149.
God is peculiarly to be praised for his grace to his church, and power given to the same:

Hallelu-Jah.

Sing ye to Ichovah a new song: his praise, in the church of gracious-saints. Let Israel rejoice in his maker: let the sons of Sion, be glad in their King. Let them praise his name with stule: with timbrel and harp, let them sing psalmes unto him. For Ichovah taketh pleasure in his people: he will beautifie the meek with salvation. The gracious-saints shall be glad-some in glorie: shall shout joyfully, up-

No. 3.

on-

6 on their beds. The exaltations of
7 God, in their throat: and a two-edged sword, in their hand. To doe venge-
8 ance, on the heathens: reproofs, in
9 the nations. To bind their Kings in
chaines: and their Nobles, in fetters
of iron. To doe on them the judg-
ment written; this comely honour, is
to all his gracious saints; Hallelu-
Iah.

Annotations.

His makers] the Father, the Word, & the Holy Ghost, which three are one, Job. 5.7. The mysterie of the Trinitie is in the Hebrue phrase; so in many other, as, *Let us make man in our image*, Gen. 1.26. *Whence is God my maker?* Job. 31.10. They makers is thine bush ands, Esa. 54.5. Remember thy Creators, Eccl. 12.1. and sundry the like. God also is our maker, both in nature, and grace; see Psal. 100.3. their King] Christ: as Met. 21.1. Song. 1.4. V. 3. with flue] as Psalm. 110.4. or, in a dance: as Jer. 31.4.13. Psal. 30.12. One name is given both to the dance, and the pipe wherto they danced.

V. 4. beawifre] or, adorn, make glorious: so Esa. 60.7.9.13. The Greek here sayth, *exalt.*

V. 6. The exaltations] that is, exalting-souls, high-acts, high-praises; or, lifting-up of the voice, preadings. in their throat] shacie, aloud spoken of, and proclaymed: so Esa. 18.1. Cry with the throat, is. Cry aloud. two-edged] Heb. a sword of monches; that is, of two monches, as is expressed, Judg. 3.16. in Greek, two-mouthed, that is, two-edged, biting or cutting both wayes. This sword is Gods word, and commeth out of Christs mouth. Ephe. 6.17. Heb. 4.22. Rev. 1.16.

V. 7. on the heathens] by preaching against their idolatries. Act. 14.11. &c. 17. 16.17.18. &c. Compare 2 Cor. 10.4.1.6. Esa. 41.15. reprofis] for syn. as Job. 16.8. &c.

V. 8. To bind their Kings] refteyning

their vices, and bringing them under the bonds and subjection of the gospel; see Ps. 2.3. Mark. 6.20. Act. 24.26. Rev. 21. 24. Esa. 45.14. a figure of captivitie, Nahum. 3. 1. & 2 Cor. 10.4.1.6. Mal. 16.19. Naber] or Honourable.

V. 9. written] in the book of God; see 1 Cor. 4.6. Rev. 22.16. So the Chaldee paraphraster, written in the Law. And this may have reference to that law, Deut. 7. 1.2. &c. bonar is] or, this shalbe the bonar, of all his Saints.

PSALM 150.

An exhortation to praise Gods holyness, power or goodness, with all kind of instruments, and all breath.

Hallelu-Iah;

Praise ye God in his sanctifie: praise him, in the firmament of his strength. Praise him, in his powers: praise him, according to the multitude of his greatness. Praise him, with the sound of the trumpet: praise him, with the psalterie and harp. Praise him, with tymbrel and flute: praise him, with Virginals and Organ. Praise him, with wel-sounding Cymbals: praise him, with lowd-sounding Cymbals. Let all breath praise Iah; Hallelu-Iah.

Annotations.

Ihis sanctifie] or, for his holyness; his most holy being: Isa. 6.3. the first argument of praise from Gods holy essence in himself: or, in his sanctarie, (his sanctuarie) his holy place; meaning heaven, in the firmament of his strength] that is, for his strong firmament, (called heaven, Gen. 1.8.) the second argument of praise, from the frame of the world, wherof heaven is chiefeſt; see Psal. 19.1. or for the out-spreading of his strenght; that is, for his strength, spread out as the firmament.

V. 2. *in his power]* or, *for his powerful acts*, as Psalm. 145. 4. the third argument of praise, from Gods mighty administration of all things since the creation. *of his greatness]* or, *majestic*; in special mercie towards his own people and against their enemies: which is the fourth argument of his praise. Compare Deut. 3. 24. &c. 9. 16. &c. 32. 3. Exod. 15. 16. 1 Chron. 17. 19. Luk. 1. 46. 49. 18. Act. 2. 11. Psalm 79. 13. &c. 145. 3. 6. *Maj. stir.* hath the name of greatness, and is applied to the greatest state of Potencies or Common weals: which is to be minded here.

V. 4. *fife]* or *dance*: Psalm. 149. 3.

Orginall] or, *stringed-instruments*: this word is not elsewhere in scripture. Or. *zim]* or, *the Organon*, as the Greek translates it: the Hebrew name signifieth a lovely (or delightful) instrument: it is one of the ancientest of the world, invented by Jubal, Gen. 4. 21. and an instrument of joy. Job 31. 11. &c. 30. 31. *wel-sounding*

cymbals] Hebr. *cymbals of beating*, that is, *easy or delitful to be heard*. Which the Greek translates *wel sounding*. The Cymbals were of metal, as bells, and have their name of their *shill tinkling sound*.

loud-sounding.] or *joyfully sounding*, or, *tinkling*; as 1 Cor. 13. 1. Hebr. *cymbals of sounding*-sound.

V. 6. *all breath]* or, *every breath*, that is, *every thing that hath breath*: this word is used for the breath that God inspired into man, Gen. 2. 7. and so for mans mind or immortal soule, Isa. 57. 16. and usually is applied to man, and to the breath of God, Psalm. 18. 16. but in Gen. 7. 22. it seemeth to be spoken of *all living things*. Compare Rev. 4. 13. where *every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them*, were heard, saying; *Unto him that sitteth upon the Throne and unto the Lamb; be blessing, and honour, and glorie, and power for ever and ever. Amen.*

The end of the Book of Psalms.



A Table, directing to some principall things, observed
in the Annotations of the Psalms.

A Basing, what it signifieth, *Psal. 6.11.*
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Egypt, *Psal. 68.31.* the plagues of
Egypt described, *Psal. 78.44. See. &c. 105.*
18 Sec.
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Almighty, *Stadda,* how God is so called,
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Alone diversly taken, *Psal. 4.9.*
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And, a signe of passion, *Psal. 2.6. &c. 215.3.*
Anger, outward, as wrath inward, *Psal. 3.5.*
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45.6.
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B

Baal, what it meazneth, *Psal. 18.5.*
& 41.9.
Baal, what it signifieth, and how it
is turned into Bozbeth, *Psal. 106.28.*
Bands, signes of subjection, *Psal. 3.3.*
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6 Blessed, or Happy: how it differeth from
the former, *Psal. 1.1.*
Bloode, and man of bloods, what they mean,
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Bonifacis-prince, *Psal. 47.10.*

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Brooks, what they are, and of what use,
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C

Captivity for captives, *Psal. 14.7. &*
68.19.
Cedar-tree described, *Psal. 29.5.*
Cherub, Cherubims, What they were, *Psal. 18.11.*
Christ, or Anointed, *Psalms. 1.2.*
Commanding, diversly used, *Psal. 43.9.*
Condemn or guilty, *Psal. 3.11.*
Confession, diversly used, *Psal. 6.6. & 32.*
5. & 50.14.
Corrupt not, a title of some psalms: *Psal.*
57.1.
Corruption, *Psal. 16.10.*
Corrupting ditch, or pit, wherfore so called,
Psal. 7.16.
Covenant what it signifieth, *Psal. 25.10.*
Striking Covenant, *Psal. 50.5.*
Covetous, or gain-thirsty, wherof it is named,
Psal. 10.3.
Court of Gods house, *Psal. 65.1.*
Curfing, *Psal. 10.7.*

D

Daughter] for Congregation, *Psal. 9.15.*
Daughters for villages, *Psal. 48.12.*
David put for Christ, *Psal. 18.50. &*
40.1. & 29.4.
Day, for time of affliction, *Psal. 37.13.18.*
Decay, wherof named, *Psal. 3.7.*
Decree, or Statute, what it meaneth, *Psal. 4.7.*
Degree, what they meant, *Psal. 120.1.*

Divils, wherof they are named, *Psal. 106.37.*
Dooing, for yeilding fruit, *Psal. 1.3.*

B

E Dom described, *Psal. 60.10.*
Egypt, Misraim, *Psal. 68.32.*

F

Face for anger, *Psal. 21.10.*
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Faithful, what it meaneth, *Psal. 19.8.*
False-vanity, *Psal. 12.3.*
Falsly-deny, *Psal. 18.45.*
Favourable-acception, *Psal. 5.13.*

Fear, for God, *Psal. 76.12.*
Fear, for Gods worship, &c. *Psal. 39.10.*
for walking in his wayes, *Psal. 34.10. &*
118.1.

Feeding, what it meaneth, *Psal. 23.1.*
Finding, diversly used, *Psal. 34.3. & 116.3.*
and 131.5. & 46.2.

First born, ministers of God, *Psal. 78.61.*
the Chief over others, *Psal. 59.28.*

Fools-vainglorius, *Psal. 5.6.*
Fool: Nabal, *Psal. 14.1.*

Fool, Nivi, *Psal. 38.6.*
Fool-unconfond, *Psal. 49.11.*

Forgiving, what it meaneth, *Psal. 25.18.*

G

Gates of death, *Psal. 9.14.*
Gates of the daughter of Sion, *Psal.*
9.15.

Gates of justice, *Psal. 118.19.*
Gathering diversly used, *Psal. 16.9.*

Generation, what it meaneth, *Psal. 11.8.*
Girding what it meaneth, *Psal. 76.11.*

Giving for passing, setting &c. *Psal. 4.8. &*
8.2.

Giving, for granting, suffering. *Psal. 16.10.*
Gladnes, gladsonnes, outward, as joy is inward, *Psal. 2.11.*

Glorious-majestic, *Psal. 8.1.*
Glorie or Honour, wherof it is named, *Psal.*
3.4. & 8.10.

Glory, for the tongue, *Psal. 16.9.*
Gloryng, or praising oneself, *Psal. 34.3.*

God, Elohim, what it meaneth, *Psal. 3.3.*
God, El, *Psal. 1.5.*

Gods for Angels, *Psal. 8.6. & 97.7.*
Gods, for Magistrates, *Psal. 81.1.6.*

Gods name added to things for excellen-

cie, *Psal. 36.7.*
The living God, *Psal. 42.3.*
Gospel or Evangelie, wherof it is named,
Psal. 40.10.
Gracious faine, what it meaneth, *Psal. 4.4.*

H

Heilelijah, *Psal. 104.35. & 135.1.*
Harp, *Psal. 33.2.*
Heavens, what they are, *Psal. 9.9.*
Hell, what it meaneth, *Psal. 16.10.*
Heritage, Heyr, Inheritaunce, what they mean,
Psal. 2.8..

Hiding the face, what it signifieth, *Psal. 13.2.*
High refuge, what it is, *Psal. 9.10.*

Hopefull-waye, *Psal. 31.25.*
Horn full powr, glorie, *Psal. 18.3. & 75.*
3.11.

Hoshs, or Saboths, Gods title, *Psal. 24.12.*
House, wherof it is named, *Psal. 5.8.*
Hypocrites, why so called, *Psal. 35.16.*

I

Iacob, what it meaneth, *Psal. 14.7.*
Iah, the name of God, *Psal. 68.5.*
Idols, wherof they are named, *Psal. 106.36.*
Jehovah the name of God and Challopene-
ned, *Psal. 83.19. & 57.1.*

Jehovih, or God, *Psal. 68.21.*
Jerusalem described, *Psal. 51.20.*

In, often noteth the cause of a thing: *Psal.*
31.2.

In, for of, *Psal. 87.3.*
Increase, what it signified, *Psal. 147.2.*

Inheritance: for land, or people, *Psal. 79.3. & 28.*
9. & 2.8 & 47.5.

Iniquite, *Psal. 18.14.* it is sometime put for
punishment, *Psal. 31.11. & 40.13. &*
59.5.

Israel, what it meaneth, *Psal. 14.7.*
Judgmg, what it is, *Psal. 43.1.*

Judging expressed by two words usually,
Psal. 7.9.

Judgments for lawes, *Psal. 19.10.*
for rites, *Psal. 81.5.*

Justice for benefits, *Psal. 24.5.*

K

Knowing, what it meaneth, *Psal. 1.6.*
Korach and his sonnes, who they were
Psal. 42.1.

Kyssing, what it signifieth, *Psal. 2.12.*
Land

Oo

L And of Canaan , Psal. 25.11. described Psal. 105. 11. the Land of desire, Psal. 105.24.

Low, wherof it is named, Psal. 19.8.

Leading, gentle guiding, Psal. 13.2.

Lebanon, a mount, Psal. 29.5.

Life, Psal. 7.6. &c 30.6.

Lifting up the soul, Psal. 25.7.

Light, what it meaneth, Psal. 27.1. &c 97. 12. &c 112.4.

Light of the face, Psal. 4.7. &c 31.17.

Lightning of the eyes, Psal. 13.4.

Lightning the lamp, Psal. 18.29.

Lions of sundry kinds, have sundry names, Psal. 7.3. &c 57.5.

Livvahav, the Whale, Psal. 74.14.

Lodge, for continue, Psal. 42.13.

Lord, Adonai, what it meaneth, Psal. 2.4.

Lot, what it meaneth, Psal. 16.4.

M

M Akreg diversly used, Psal. 100.3. Man, Isb, of his excellencie, so named, Psal. 4.3. &c 49.3.

Soray-man, Enos; and earthly Man, Adam Psal. 8.5. and Strong-Man, geber, Ps. 18.26.

Man of tongue, what it meaneth, Ps. 140.12.

Man of bloods, Psal. 5.7.

Mansion, or dwelling place, Psal. 25.8.

Master of the musik ; who he was, Ps. 4.1. Meditate, is not onely to think, but to speak, Psal. 1.2. &c 15.3.

Mercie, what it signifieth, Psal. 136.1.

Mercifully-cover, Psal. 65.4.

Micham, what it meaneth, Psal. 16.1.

Misch described, Psal. 60.10.

Molestation, what it is, Psal. 7.15.

Morning, what it meaneth, Psal. 5.4. &c 49.15.

Moving, implieth often evil, Psal. 15.5.

Moving of the foot, also is evil, Psal. 38.17. & 66.9.

Mouesayur, diversly used. Psal. 131.1.

N

N Ame, how it is used, Psal. 8.2.

New, or nigh, what it meaneth, Psal. 148.14.

Negusib, stringed instruments, Psal.

4.1. &c 33.3.

New song, what it meaneth, Psal. 33.3. Nose, and anger, have one name in Hebrew, Psal. 10.4.

O Blaxon, what it is was, Psal. 10.4. Outfred, firmament, what it is, Psal. 19.2.

P Ainsul iniquitie, why so called: Ps 1.6. Pallace, what it is, Psal. 1.8.

Palestina, Philistins, Psal. 60.10. Palms arm bands lifted up & spred in pray- er, Psal. 63.5.

Palm tree described, Psal. 92.13.

Parable diversly used, Psal. 14.15. &c 49.5. & 78.2.

Part, for inheritaunce, Psal. 16.7.

Peace what it signifieth, Psal. 29.11. of ic Solomon was named, Psal. 72.7.

Perpetuie, victorie of time, Psal. 9.7.

Pit of corruption: see Corruption, &c Ps. 7.18.

Pleading what it is, Psal. 35.1.

Prayer, wherof it is named, Psal. 4.2.

Precepts, why so called, Psal. 19.9.

Pretious, diversly used, Psal. 36.8. &c 116.15. & 72.14. &c 49.9. &c 139.17.

Priest, what it signifieth, Psal. 99.6.

Prophet, what it meaneth, Psal. 74.9.

Psalms, wherof it is named, Psal. 3.1. & 7.18.

Psalterie, Psal. 33.2.

R

R Ebel, or, turn rebellious, wherof it is named, Psal. 5.11.

Rebuke, for destruction, Psal. 9.6.

Redeemer, wherof named, Psal. 19.15.

Redemption, Psal. 111.9.

Reward, Psal. 19.12.

Rock, the title of God often: Psal. 18.3.32.

Rod of God, what, Psal. 23.4.

S

S Abib, day of Rest, Psal. 91.1.

Sacrifice, and sacr. of justice: what it is, Psal. 4.6. of shouting, Psal. 27.6.

Salvation, &c Saving, largely used, for help, victorie, deliverance, &c. Ps. 12.3. & 98. 1. & 118.15.

Scomfull, proud, Psal. 1.1.

Sear, sometime is a chare, sometime a dwel-

ling

Ling, *Psal. 1.1.* &c 107.4.
 Secret of mystrie, *Psal. 35.14.*
 Secret, for Council, *Psal. 64.3.* & 89.8.
 Seed, for children, *Psal. 27.11.*
 Seeking, is for good or evil, *Psal. 35.4.*
 Selan, what it signifieth, *Psal. 3.3.*
 Shadow, *Psal. 12.1.5.*
 Shadow of death, *Psal. 23.4.* & 107.10.
 Showe joyfully, *Psal. 5.12.*
 Shout-triumphantly, *Psal. 41.12.*
 Silence, for submission, *Psal. 62.2.*
 Silence, for destruction, *Psal. 31.18.* & 49.
 13.
 Simple, why so called, *Psal. 19.8.*
 Sion, the mount, *Psal. 2.6.*
 Siving, diversly used, *Psal. 1.1.* & 131.13.
 Skies, *Psal. 18.12.*
 Sleep, for death, *Psal. 13.4.*
 Sleep, for rest, *Psal. 127.2.*
 Son, diversly used, *Psal. 79.11.* & 80.16. &
 89.23.
 Son, for every yong thing, *Psal. 114.4.* &
 147.9.
 Soule, what it is, *Psal. 16.10.*
 Soul for life, *Psal. 35.4.* for will, *Psal. 16.*
 12.
 Standing for continuing, *Psal. 33.11.* & 111.
 3 for ministring, *Psal. 134.1.*
 Statute or Decree what it meaneth, *Psal. 2.7.*
 & 149.5.
 Strength, for praise, *Psal. 8.3.*
 Strength for kingdome, *Psal. 14.2.*
 Strength for Gods Ark, *Psal. 78.6.1.*
 Styles, what it meaneth, *Psal. 4.5.*
 Striving, *Psal. 4.6.*
 Sun, wherof it is named, *Psal. 19.5.*
 Sun, properly is rising, or risidng *Psal. 4.1.*
 Symers, who they are, *Psal. 1.1.*
 Swallowing, for destroying, *Psal. 21.10.*
 T

T Arsbib for the Ocean sea, *Psal. 42.3.*
 Tel, for preach, *Psal. 2.7.*
 Test, what it is, *Psal. 14.1.*
 Testimonies of God, what they are, *Psal. 19.8.*
 Together, diversly used, *Psal. 33.25.* & 141.
 10.
 Trespasses, what they are, *Psal. 5.11.*

Tribes of Israel, wherof named, *Psal. 78.*
 55.
 Tyre the citie, described; *Psal. 45.13.*
 V

V An-idols, Eliz, wherof named, *Psa.*
 96.5.
 Vanities, for idols, *Psal. 31.7.*
 Unconstant-fool, *Psal. 49.11.*
 Unicorn, *Psal. 22.22.*
 Voice, for thunder, *Psal. 29.3.*
 To give the voice, what it meaneth, *Psal.*
 18.14.
 Power, *Psal. 50.14.*
 W

W Walking, for conversation, *Psal. 2.2.*
 & 16.14.
 War, wherof it is named, *Psal.*
 35.2.
 Waters, for troubles, and peoples, *Psal. 18.5.*
 17. & 314.4.
 Way, for course of life, or religion; *Psal. 1.1.*
 & 31.4.
 Wicked, what it signifieth, *Psal. 1.1.*
 Woes-evil, wherof so called, *Psal. 5.10.*
 Wondrous excellent, *Psal. 8.2.*
 Word, for thing, or matter, *Psal. 7.1.*
 Work, for wages or reward, *Psal. 109.20.* &
 55.9.

Y
 Yes, for genitiles, *Psal. 97.1.*

Hebrew phrases observed, which
 are somewhat hard and
 figurative.

T Effect or want of wordes; **אָתָה**,
 Or a verb substantive, **אָמַר**, **אָמַרְתִּי**, **אָמַרְתָּ**, **אָמַרְתָּם**,
 &c. *Psal.* 1.7. and often.
 Of a noun substantiv after a verb; *Psal.*
 103.9. & 109.21. & 137.5. & 139.
 20.
 Of a noun substantiv after an adjective,
 Psal. 30.10.

- Of a verb generally, *Psal. 59. 11.* & *18. 7. 19.*
 Of a pronoun, *Psal. 15. 4.* & *59. 14.* &
68. 36. & *67. 2.* & *71. 18.* & *115. 12.*
 Of a preposition, *Psal. 4. 4.* & *2. 8.* & *9. 12.*
 & *42. 3.*
 Of a part of a sentence, *Psal. 6. 4.* & *89. 36.*
 1. Overplus or redundancy of some small
 words, *Psal. 1. 4.* & *46. 7.* & *118. 14.*
 & *137. 3.*
 3. Change, or putting one for another, as
 Of number, *sonne* for *sonnes*, *Angel* for
Angels &c. *Psal. 8. 9.* & *34. 8.* & *78.*
2. 41. & *79. 2.* and often.
 Of person, *Psal. 59. 10.* & *65. 7.* & *80. 7.*
 & *115. 9.* & *144. 10.*
 Of time, *Psal. 3. 1.* and *18. 7.* and often.
 Of gender, *Psal. 43. 17.* & *79. 8.*
 Of an active verb, for a passive, *Psal. 32. 9.*
 & *36. 3.* & *109. 15.* & *49. 15.*
 4. Questions or expositulations, used
 For affirmations, *Psal. 16. 9.* & *14. 4.*
 For denials, *Psal. 94. 20.*
 For prayers, *Psal. 10. 1.*
 For wishes, *Psal. 4. 7.* and *14. 7.*
 5. Words used in the plural number for
 excellencie &c. *Psal. 103. 6.*
 One word singular and another plural,
 used for exactnes, *Psal. 66. 3.*
 6. The mystrie of the holy Trinitie, *Psal.*
11. 7. & *3. 3.* & *149. 2.*
 7. A verb indefinite, of like signification
 with that which went before, *Psal.*
49. 15.

General observations touching the Psalms.

- T**he Psalter is in the Hebrewe di-
 vided into five books.
1. The first conteyneth the 41. first
 psalmes.
 2. The second conteyneth the next
 31. psalmes, to the 73.
 3. The third hath the next 17.
 psalmes, vnto the 90..
 4. The fourth conteyneth the next

17. psalmes, to the 107.
 5. The fift conteyneth the 44. last
 psalmes.
 Every of these booke is ended with *A-*
men, or *Hallelujah*. But being all joyned
 together, they are usually counted one
 book, and so the Apostle Peter speak-
 eth of them, *Act. 1. 10.*
 The inditors of these Psalms are expres-
 sed Eve, Moses, David, Asaph, Heman,
 and Ethan.

Of the titles of the Psalms.

The Psalms, many of them have no
 title at all: others have titles, but
 very divers. Some signifie the writers,
 as David, Asaph &c: some the sing-
 ers, as the sons of Korach, Zedekias &c:
 some the instruments whereon they were
 sung, as Negeanth, Nechiloth &c: some the
 nature of the Ditty, as a Psalm, an Hymn,
 &c. some the use of it, as an instructing
 Psalm &c. some the occasion of making
 it, as Davids seeing from Absalom, his going
 in to Bathsheba &c.

Five and twentie psalms are without
 any title: namely, the 1. 2. 10. 33. 43. 71.
91. 93. 94. 95. 96. 97. 99. 104. 125. 107. 114.
115. 116. 117. 118. 119. 126. 127. & 147. Yet
 of some of these the holy Ghost witnesseth
 that David wrote them, *Act. 4. 25.*
Heb. 4. 7. &c so we may judge of the rest.
 Davids name is prefixed unto 4 psalms;
 but diversly.

Five & thirtie are intituled, *A Psalm of*
David, as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15.
19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 43. 62.
63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are intituled, *A Psalm a song of*
David, *Psal. 30.* & *61.* & *68.*

One is intituled, *A song, a psalm of David:*
Psal. 103.

Fourteen are intituled, *Of David;* under-
 lading the word *Psalm*, or *Song*: as the
18. 25. 26. 27. 18. 34. 35. 36. 37. 61. 69. 103.
138. 144.

Da-
vid.

A.
Asaph.
Hemā.
Ethan.
Moses.

One is intituled, *An hymn of David; Psal. 145.*
 Two are intituled, *A prayer of David; Psal. 17. & 86.*
 Six are intituled, *Michtam of David; Psal. 16. 54.57.58.59. & 60.*
 Five are named *Instructing psalmes of David; Psal. 32.52.53.54.55.*
 One is called *An instructing psalm of David, a prayer &c. Psal. 142.*
 One is intituled, *Sibagon of David; Psal. 7.*
 Five are intituled *A song of degrees of David; Psal. 122.124.126.131.133.*
Asaph's name is set to 11. psalmes as written by him, or at least committed unto him.
 Seven are intituled, *A psalm of Asaph, Psal. 50.73.77.79.80.81. & 82.*
 Two are intituled, *A Psalm of Asaph, a song, Psal. 75. & 76.*
 One is named *A song a psalm of Asaph, Ps. 83.*
 Two are called, *Instructing psalmes of Asaph; Psal 74. & 78.*
 One is named, *An instructing psalm of Ethan; Psal. 88.*
 And one, *An instructing psalm of Ethan; Psal.89.*
 Fourteen other have this title, *An instructing psalm, or Maskil; Psal.42.44.45.45. 32.52.53.54.55.142.74.78.88.89.*
 One of these is called *An instructing psalm, a song of the wellbeloved virgins. Psal. 5. So the title of Instruction, is set in all, over 24. psalmes.*
 Four have this title before them, *Corrupt not, or Al Tashchit; Psal. 57.58.59.75.*
 Two are intituled, *for to record; Psal.38. & 70.*
 One is intituled, *A prayer of Moses the man of God; Psal. 90.*
 One is intituled only, *A Psalme; Psal.98.*
 Two have this title, *A psalm a song; Psal. 67. & 87.*
 One is intituled *A song a psalme; Psal.66.*
 One is intituled, *A psalm for confession; Ps. 100.*
 One, *A psalm a song for the Sabbath day. Psal.92.*
 One, *A prayer for the afflicted &c. Psal.102.*

Fifteen are intituled *Songs of degrees; as from Psal.120. to the 124.*
 Two have the titles *For Solomon; Psal.72. & 117.*
 Five and tisrie are intituled *To the master of the musik; as Psalm. 4.5.6.8.9.11.12. 13.14.18.19.20.21.22.31.36.39.40.41.42. 44.45.46.47.49.51.52.53.54.55.56.57.58. 59.60.61.62.64.65.66.67.68.69.70.75. 76.77.80.81.84.85.88.109.139.140.*
 Two are intituled *To Gedelathah, Psal.39. & 77.*
The sons of Korach: have eleven psalmes directed unto them. Of which, Four are intituled A psalm to the sons of Korach, Psal.47.49.84.85.
 Two thus, *A song a psalm to the sons of Korach, Psal. 48.88.*
 One thus, *To the sons of Korach, a psalm, a song; Psal.87.*
 One thus, *To the sons of Korach on Asmodeus a song. Psal.46.*
 Three are named *Instructing-psalmes to the sons of Korach; Psal.42.44.45.*
 Nine Psalms have before them *Hallelu-Jeh. Psalm. 106.111.112.113.135. 146.148. 149.150.*

Of the Musik that Israel had in the Temple.

AS Musical instruments were used with songs of old, when Israel first came out of Egypt, Exod.15.20. and Trumpets were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offerings & sacrifices, which was an ordinance for ever, Num.10.8.10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs, with Cymbals, Harps, and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuarie. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 Chron.13. 1. 16. 19. 20. 21. then all Israel brought

brought up the Ark of the covenant of the Lord, with shouting, and with sound of the Cornet, and with Trumpets, and with Cymbals; making a noise with Psalteries and Harps; 1. Chron. 15. 18. The Trumpets which Moses made, were of Silver, Numb. 10. 2. Davids Cymbals were of Brass, 1 Chron. 15. 19. the Harps and Psalteries were of fine wood, 2 Chron. 9. 11. These are called the instruments of musik (or of the song) of the Lord, 2 Chron. 7. 6. and David appointed them to be used continually before the Ark, 1 Chron. 16. 4. 5. 6. and divided by lot, the Levites which were musicians, into four and twentie wards, 1 Chron. 25. and they were by their courses, to stand every morning, to confess and to praise the Lord, and likewise at evening, 1 Chron. 23. 30. And when Solomon had builded the Temple, he continued therin the order set by David his father, so that the Levites singers & musicians, being arrayed in white linnen, having Cymbals and Psalteries and Harps, stood at the east end of the Alter, and with them, an hundred and twentie Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praying and confessing to the Lord, 2 Chron. 5. 12. 13. and 7. 6. and 8. 14. This order when it was interrupted by the syn of the lewes, K. Ezchias restored, 2 Chron. 30. 11. that when the Burnt-offering began, the song of the Lord began also, with the Trumpets & with the instruments ordeyned by David King of Israel; and all the Congregation worshipped, and the singers sang, and the Trumpeters sounded: all this continued until the Burnt-offering was finished, 1 Chron. 19. 27. 28. The same order of song and musik, continued in the second Temple after their returne from Babylon, as appeareth by Ezra 3. 10. 11. and Nehem. 12. 24. 27. 35. 36. 42. 43. In the Psalms of David, we finde mention also of Flutes (or Pipes) and Timbrels, and other instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3. 4. 5. The Hebrew doctors have recorded some things more particularly thus; They sayd the song over all the Burnt-offering of the Congregation whiche they

were bound (to offer,) & over the Peace-offerings of the Solemn-assemblie, at the time when the wine [the drink-offering] was poured out. But the voluntary Burnt-offering which the congregation offered, and the drink-offerings brought for them; they sayd not the song over them. A Levite that mourned, might not serve, or sing. And there might not be fewer then twelve Levites standing upon the banck (or stage,) every day, to say the song over the sacrifice: but they might alwayes have more so many as they would. And they sayd not the song, but by mouth, without instrument. For the root (or foundation) of the musik is, that it be a service by words. And there were others standing there, playing web instruments of Musik. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymbal. There might not be fewer then two Psalteries, nor more then six: nor fewer then two Pipes, nor more then twelve: nor fewer then two Trumpets, nor more then an hundred and twentie; [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer then nine Harps, but as many more as they would: and but one Cymbal only. In all the dayes of the solemn feasts, and at the new Moones, there were Priests blowing web Trumpets, in the houre of the sacrifice, Numb. 10. 10. and the Levites sayd the song. The Trumpets were of silver; and it was not lawfull to have them of other metall. The Pipe which they played on, were of Cane (or Reed.) The Psalterie (Nebel;) was an instrument like a bottel, and it had strings, and they played theron. Twelve dayes in the yere they played on the Pipe before the Alter; at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost,) and in the eight dayes of the Feast (of Tabernacles.) Maimony in M. s. tom. 3. in Cie hamkash chap. 3. and Tealmon Bab. in Erach. chap. 1. These ordinances being ended by the comming of Christ, (who was to destroy the Cittie and the Sanctuarie, and to cause the sacrifice and the oblation to cease, Dan. 9. 26. 27.) it repayneth that now the word of Christ dwelleth in us richly in all wisdom, and that we be fylled with the Spirit, speaking to our

our selves, teaching and admonishing one another, in Psalms and Hymns and spirituall
Songs, singing with grace, and making melody in our hearts to the Lord. Coloff.3.16. Ephes.
1.18.19.

Finis.







A

PSALME I.



Blessed man, that doth
not in the wicks-
dys
council walk; nor stand in synners way;
nor sit in seat of scorful-folk. But set-
ten in Iehovah's law, his pleasureful de-
light: and in his law dooth meditate,
by day and eke by night.

- 3 And he shalbe, like-as a tree,
by water brooks planted;
which in his time, shall give his fruit;
his leaf eke shall not fade;
and what soever he shall doe,
it prosperously shall thrive.
4 Not so the wicked: but as chaff,
which wind away-doth-drive.
Therefore, the wicked shall not in
the judgement stand-upright
and in th'assemblie of the just,
not any synful-wight.
5 For, of the just, Iehovah he
acknowledgeth the way;
and way, of the ungracious
shall utterly-decay.

PSALME 2.

Sing this at the 18. Psalme.

- W**hy doe the hea-
thenes rage tumultuously:
and peoples, me-
ditate on vanity?
2. Kings of the earth,
themselves presenant sets,
and Princes for
to plot togither-get;
against Ieho-
vah, gainst his Christ also.
3. Break we, their bands;
and their cords from us throw.
4. He laugheth, that
in heavens doeth reside:
the Lord, he them
doth mockingly-deride.
5. Then in his an-
ger speak to them will here
and in his wrath,
them trouble-suddainlie.
6. And I, annoynt-
ed-have my King: upon
the mountayn of
any holynes, Sion.
7. Tel wil I the
decree: IAH sayd to mee,
thou art my son;
this day begat I thee.
8. Ask me, and I
wil-give thyne heritance,
hethens: and earths
ends, thy firm-retenance.
9. Thou shalt them rough-
ly-rule with yron rod:
as Potters vef—
sel scatter them abroad.
10. And now, ye Kings
be wise: be partured,
ye earths Judges.
11. Iehovah serve with dreade
and joy, with tremb-
ling. Kyf the Son, left he
be wroth, and pe-

rish is the way doe ye;
when burn-shall bud-
dzingly his angry-i-ce;
O blessed, all
their hope in him that place.

PSALM 3.

H

1. Ow many my distressers be, o Iah:
bow many , that doe rise-up against
me! 3. How many, that of my soule
saying bee : there is no health, for
him in God, Selah!
4. But thou, a shold
about me me, o Iah
my glorie, and
up-lifter of my head.
5. I tolcho-
vah, with my voice, called;
he heard me, from
his holy mount, Selah.
6. I layd me down,
and slept: I wakyng rose;
for me Ieho-
vah-firmly-up-did bear.
7. For thowlands ten
of folk, I will not fears
which me beset-
ting roundisabout inclose.
8. Arise thou-up,
From me my God, o Iah:
for, all my foca

thou smitest on cheek bone:
breakst wicked teeth.
2. To Iah salivation:
thy bl-sing, on
thy people & Selah.

PSALM 4.

Sing this as the 1. Psalme.

3. **G**OD of my justice, when I call,
me answer; in distress
thou mad'st me roomth : shew grace
and hear thou my request. (to me.)
3. Mens loons, how long that my glorie
to ignominie bee;
will ye love vanitie: Selah,
will ye seek falsitie?
4. But know ye, that Ichovsh hath
selected-wondrously,
his gracions-saints: Ichovsh hears,
when unto him I cry.
1. Be styrred, and commit not syn:
considerately-say
within your hart, vpon your bed;
and be you full, Selah.
6. The sacrifices of justice
for-sacrifices-slay:
and confidently-put-your-crust
in th'ever-being-Iah.
7. Many there bee that say, o who
wil cause vs good to see?
the lighe, Ichovsh, of thy face
vp on vs lifted bee.
8. Thou givest joy into my hart:
more then the time, when
their corn, and also their new-wine
have multiplied been.
9. In peace togither, lay me down,
and also sleep will I-
for thou L O R D wilt alone me fear,
in confident-safetie.

PSALM 5.

H

2. Ear thou my words, or understand
my

my meditation, o Ish. 3. My King
my God, to voice aerd of my cry:
for to thee, I pray.

4. Ichovah, hear my voice: shall thou at morn: at morn will I address
5. to thee, and will look-out. For, thou no God delighting wickednes:
- None evil, with thee sojourn shall. (eyes)
6. Vain-glorious-souls, shall Tore thine not set themselves: thou hatest all that work painful-iniquities.
7. Thou bringest to perdition, them that be speakers of a lye: Ichovah, doth abhor the man of bloods and guiling-fallacie.
8. But I, will come thine house into, in multitude of thy mercie: in fear of thee, will worship-dee to palance of thy sancticie.
9. Me in thy justice lead, o Ish, because of them that me envy: before me, make thou straighe thy
10. For, in his mouth no certainty; (way. Their in-part woeful-evils i: their throat a grave is open-broad: their tongue, they smooth with-flatte.
11. As guilty-them condamn, o God; (ries. From their confuted purposes fall let them: drive thou them away, with their full-many trespasses: against thee, for rebell doe they.
12. And all that hope in thee-for-slay, shall joy, shall shout eternally, and thou shal cover them: and they that love thy name, be glad in thee.
13. For thou, Ichovah, wilt bestow a blessing on the righteous-one: him, as with buckler crown wilt thou with gracious-acceptation.

PSALM 6.

Sing this as the 3. Psalm.

1. EH ov A H, in thy wrath rebuke not me: neyther chaffise me in thine angry-heate.
2. Ichovah shew me grace, for I am weak: heal me o Ish; for, my bones troubled be,
3. Also my soule, is troubled vehemently and thou Ichovah, how long without-cess?
4. Return Ichovah, thou my soule release: o save thou me, because of thy mercie,
5. For, record none of thee in death appears: who shall confess to thee, in deadly-lake?
6. I saynt with sighes, my bed to swim I make, each night: I bath my bed-fled, with my tears.
7. Grown is with indignation mine eye: it is wext-old, for all that me distests.
8. Away from me, all that work wickednes: for heard hath IAH, voyce of my weeping-crye.
9. Ichovah he bath heard, my suit-for-grace: Ichovah, hath my prayer accepted.
10. Absit be all my foes, and sore troubled: return, and be absit in suddayn-space.

PSALM 7.

1. Ichovah mine almighty-God, I hope-repose

repose in thee : save me from all
 that me pursue, & thou deliver me.

3. Let he a ~~rentive~~-Lion like my soule
 in pecces-tear : breaking-alunder,
 while there is no-one deliverer.

4. Jehovah mine almighty-God,
 if this-thing done have I:
 if that there be within my hands
 w~~e~~ngful-iniquitie.
5. If I have him rewarded yll,
 that with mee was at-peaces
 (yea him shir my distreffer was
 caudles, I did release.)
6. Let foe pursue my soule, and tak
 and tread my life on clay:
 my glorie also let him make
 dwell, in the dust Selah.
7. Rile-up, Ich-w~~th~~, in thy wrath;
 for rages of my foes,
 be thou lift-up: and w~~ake~~ to me,
 judgement thou diddit propose.
8. And round-about thee compale shall,
 the peoples assembly;
 and for the lame, doe thou returne
 vnto the place-on hyc.
9. Jehovah, wil the peoples judge;
 my judge Jehovah be;
 even-as my justice is, and as
 my perfectnes in me.
10. Oh let the wickedes malice end,
 and stablish-thou-firmly
 the just-war: for, o just God, thou
 the hars and rens doesttry.

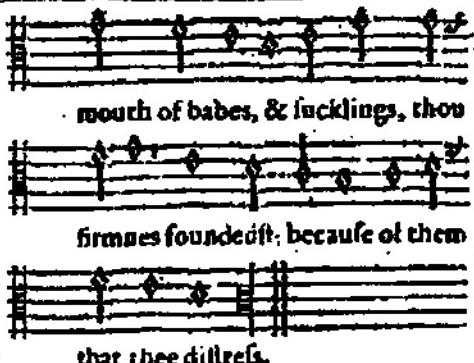
11. My shield is God, the saviour,
 of the upright in hart.
12. God, is a just-judge: and ech day,
 God, angry-threatneth smart.
13. For if that he doe-not return,
 his sword he sharp wil whett:
 his bow he bended hath, and he
 the same hath ready-sitt.
14. And for him, he hath ready-made
 the instruments of death:
 for them that hotly-persecute,
 his arrowes he worketh.
15. Lo he shalbe in travel of
 painfull-iniquitie:
 for molestation he conceivd,
 and shal bring forth a ly.
16. A hollow-pit he digg'd hath,
 and delved-deep the same:
 and fallen he is, into the ditch
 that he did working-frame.
17. His molestation, it shall
 vpon his head turn-down:
 his violent-wrong also shall
 descend vpon his crown.
18. I wil confess Jehovah as
 is his just-equitie:
 and wil sing-psalm, vnto the name
 of Jehovah most-hye.

PSALM 8.

O

2. Lash our Lord, how excellent-great
 is thy name in all the earth : thou
 which hast given thy glorious ma-

3. jestic above the heaven. From
 mouth



To make the foe,
and self avenger ceas:

4. When I behold
thy heav'ns, thy-fingers deed:
the moon and stars,
which thou didst establish.
5. What a frayl-mair
that him thou rememb'rest:
and Adams son,
that him thou visitest.
6. For thou a li-
tle lesser hast made him,
than be the Godz:
and crown'd him with glorie,
and eke with ho-
nourable-decence..
7. Of thy hand-works,
thou gavest him rullog:
under his feet:
thou set didst every-thing.
8. Sheep and beevs all:
and fild beest with the same.
9. Foule of the heav'ns,
fish of the sea also:
that through the path-
wayes of the seas dooeth goe.
10. O IAH our Lord:
how excell'nt great fame
in all the earth
had thy renowned names

all thy works mar-
velous, I will express.

3. Rejoyce, and glad-
nes a shew in thee wil I:
I wil sing psalm,
to thy name o moli-hye.
4. Mine enemies:
when backward they turned:
they from thy face,
tumbled and perished.
5. For thou my judge:
went and my do-ns, hast do-
n't seen; judge
of justice, on the thone
6. The heathen thou
severe-rebuk'd hast,
the wicked-one
hast to-perdition-call:
the name of th'm
thou wip'd hast away:
to everlasting
and per-petual-aye.
7. The defola-
tions of th'enemie,
quic- end d are,
to perp cuities:
and criti's thou
hast pulld-up; of them-all
with them, is pe-
rish the memorial.
8. I he-yah al.
so, shall for ever sit:
his throne for judge-
ment, he prepareth sit.
9. And he, will judge
the world with right justice:
wil judge the peo-
pl's, wi:right-equities.
10. And for th'opprest,
IAH wil be refuge-hye:
a refage-hye,
at times in misery.
11. And they that know
thy name, wil crust in thee:
for th'hu Lord lea-
well not, them that seek thee.
12. Sing to Ieho-
yah, that in Sion dwells:
his practices,

PSALM 19.

Sing thou in the 21. Psalm.

Vith all my hart,
Iehovah I confess:

- shew-forth among peoples.
13. For them rememb'reth, he that bloods doth seek; he forgets not, crye of th'afflicted-meek.
14. Iehovah, shew me grace, my trouble see from my foes: from death's gates, up lifting me.
15. That I, in daunger Sions gates, may noysse, thy prayses all; may in thy health rejoice.
16. The heathens sink are, in the pit they made: caught is their foot, in net that close-they layde.
17. Known is Iehovah; judgment he hath done: in his hand-work, snar'd is the wicked-one; O wond're this well!
18. Turn shall into the pit the wicked: heathens all, that God forget.
19. For, not for aye forgot: shall be the poore: nor needies hope, perish for evermore.
20. Iehovah rise, strong let not weak-man bee: let heathens judge-ed be, 'fore face of thee.
21. Iehovah, strike in them a dread-dismay: let heathens know, weak-men they be. Selah.

P S A L M E 10.

Sing this at the 7. Psalm.

- V**Herefore Iehovah standest thou removed-farr-aside? at times when we are in distress, wherefore doest thou ther hide?
2. The wicked in his haughtines, holly-purifies the poore: let them be taken in the craves that they have thought before.
3. For, for his soules defyred-lust,

- praise doeth the wicked-wight: the covetous eke he doth blesse, he doth the LORD despighte.
4. The wicked-man, his countenance is of such loftynes, that he seeks not: ther is no God, is all his purposes.
5. His wayes, in all time, wel-succeed; on high thy judgments bee, above his sight: his pressing-foes, puff at them all doeth hee.
6. Within his hart he sayth, I shall not be remov'd away: for ^I shall not in evil bee, in any age for aye.
7. His mouth is full of cursing-oath, and frawd and fallacie: under his tongue, & mischief and painfull-iniquite.
8. In wayting-place of villages, he sitts; in secretes he murdereth the innocent: for poor doe lurk his eyes.
9. He lies in waye in secret-place, as Lion in his den; he lies in waye, to snach away the poor-afflicted man: th'afflicted poor he snacheth, him when to his net he drawes. (poor)
10. He stoups he bowes; that croup of may fall, in his strong-pawes.

* 2 *

11. Within his hart he sayth, God doth forget: he hides-away his face, so that he will not see vnto perpetual-aye.
12. Iehovah rise thou up; & God, lift thou thine hand on hye: let not the meek-afflicted man be out of memorye.
13. O wherfore, doth the wicked despight th'Almighty-one? he in his hart sayth, thou wilt not make-inquisition.
14. Thou lookedst for molefting-toyl and grecvance thou dost see, to take the thing into thine hand: the poor leaves it to thee; Thou helper art of fatherless.

15. Break

15. Breaketh-arm of wicked-one;
and of the evl; his wickednes
seek, till thou findeft none.
16. Iehovah King, for ever is
and to continual-aye;
out of his layd, the heathen-men
are perished-away.
17. The meek-affli&t-d-mens desire,
Iehovah thou doost hear:
thou firmly-dost-prepare their hart,
dost make-atrest thine care.
18. To judge sh'oppreft and fartherleſt:
that add no more he may,
that is frayl-man, out of the earth,
with-terrour to-difway.

PSALM E II.

Sing this at the 1. Psalm.

1. In Icheyzah, hope-repose,
how (therfore) doe ye say
unto my soule: as bird onto
your mountayn, flee-away?
2. For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot even in the dark, at them
in hart that upright are.
3. For the foundations, are cast-down:
the just, what hath he done?
4. IAH, in his holy Pallace is;
IAH, in the h-aven his throne:
his eyes wil view; his eye-lids prove,
the children of Adam.
5. Iehovah, wil the just-man prove:
also the wicked-man,
His soule eke hateth him that loves
wrongful-transgression.
6. Upon the wicked he wil rayo,
even snares: fyre and brimston,
and wind of burning storms, this shall
the part-of-their cup bee.
7. For just is IAH, he justice loves:
his face, the right, wil see.

PSALM E 12.

Sing this at the 10. Psalm.

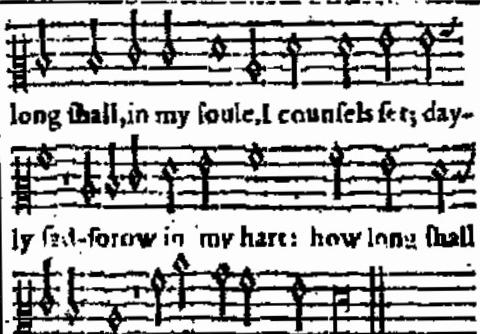
8. Ay, LORD, for god-
ly-man is at-an-end:
for faultful-ones,
from Adams sonas, decay.

3. They speak vain lyes,
ecb-man with his next-friend:
with flatering tip,
with hart and hart speak they.
4. The Lord cut-off,
all lipps of smoothed-flattering:
the tongue, that speake-
eth arrogantly great things.
5. Which sayd have, with
our tongue we wil prevayl,
our lipps are oars:
who Lord is over vs?
6. For the afflit-
ed-poor mens wadful-spoyl,
for needy-poor
mens groaning-piteous:
now wil I rise,
the LORD sayth; in salvation,
I wil him set,
he shall have respiration.
7. The sayings of
the LORD, are sayings pure:
as silver tride,
in earthen choise-forname,
fined, sev'n times.
8. Thou Lord wilt them keep-sure:
wile him preserve,
for ever, from this race.
9. On ev'y side,
the wicked-ones have walked:
where vilches is,
of Adams sones, exalted.

PSALM E 13.

H

2. O long Iehovah, wil thou me
forget for aye: how long-while wile thou
hide, thy face from mee away? 3. How
long



long shall, in my soule, I counsels set; day-

ly fed-sorrow in my hart: how long shall

my foe bee exalted, above mee?

4. Ichovah & my God,
 behold me answer make:
 illuminate mine eyes,
 lest sleep of death me take.
5. Lest that my foe doe say,
 against him prevaild have I:
 mine adversaries they
 exult wil gladsomly,
 when moved be shall I.
6. But I, I doe repose,
 assured: trutfulnes
 in thy mercy, my hart
 shall shew-forth-gladsonnes
 in thy salvation:
 I sing wil-cheerfullie
 unto th' Eternal-one;
 for, bounteausly hath he
 rewarded unto me.

PSALM 14.

Sing this at the 7. Psalm

- T**He foolish-man sayth in his hart,
 ther is not any God:
they have corrupted, loathsome made
 their practise; none doth good
2. Ichovah, looked-down from heavu's
 on Adams sonns: to see,
if any that doth-understand,
 that seeketh God, ther-bee.
3. All is-away-departed, th' y
 become are all-as-one
unprofitable: none doth good;
 none, no-not any-one.
4. Doe they not know, even-al that work
 painful-in-quicke:

- that-eat my folk, as they eat bread;
 to IAH, they doe not cry.
5. There,dread they sore: because God is
 in generation just.
6. The poor conseil,yee make-abashit:
 because, IAH is his trust.
7. Who, Iir'eis health, from Sion gives?
 His folkes captivitee,
when IAH shall turn: Iakob shall joy,
 Israel glad shalbee.

PSALM 15.



1. EHovah, who shall sojourner in thy

2. pavilion bee: who shall a dweller be,

3. within thy mount of sanctifice?

2. He that walks perfect, justice works,
 and in his hart speaks truth.
3. That slandereth not with his tongue;
 nose yell to his friend doeth:
 nor 'gainst his neighbour, takes re-
4. Contemn'd is in his eyes, proch.
 an abject; but he them that fear
 Ichovah, glorifies:
 that changeth not, though he unto
 his hinderance hath sworn.
5. That hath no biting-usurie,
 his money not forborn:
 and hath against the innocent,
 receiv'd no brieteie:
 he that doth these, shall not be mov'd
 vato eternitie.

PSALM 16.

Sing this at the 7. Psalm

- P**Reserve thou me & God, for I
 for safetie hope in thee.
2. Thou saydst to IAH, thou art my Lord:
 my good is not to thee.

3. Vito

3. Unto the sanctified-ones,
which are the earth upon:
and th' excellent, in them is all
my delectation.
4. Their sorowes shalbe multiplide,
that give an other dower:
their powred-out-offrings of blood
I will not them out-power:
neither wil I, upon my lipps,
the names of them take-up.
5. Ichovah, is the portion
of my part and my cup:
Thou, art-susteyner of my lot.
6. To me the lines fallo bee,
in pleasant-places: yea sayt is,
the heritage for me.
7. I blest Ichovah thankfully,
which hath me counselled:
yea in the nights, my reins have me
severely-chastised.
8. Ichovah, I proposed have
continually fore mee:
because he is at my right-hand,
I shall not moved bee.
9. Therfore my hart doth rejoice,
and glad my glorie is:
my flesh moreover, it shall dwell
in confident-surenes.
10. Because, my soule in deaths estate
thou wilt not leave-alone:
thou wilt not give thy gracious-faith,
to see corruption.
11. Thou mak'st me know, the way of life:
of joyes satietie,
before thy face; at thy right hand,
pleasures perpetuallie.

PSALM 17.

Sing this at the 8. or at the 35. Psalm.

1. **H**ear justice LORD;
tend to my crying-shright;
heark to my pray'r:
without lipps fraudulent.
2. From fore thy face,
come forth let my judgement:
let thine eyes view,
the equiries-upright.
3. Mine hart, thou pro-
vedst, visedst by night:

- Thou hast found no-
thing though thou didst me trie:
I purposed, my
mouth shall not transgresse.
4. By thy lipps word,
touching mens practises:
pathes of the brea-
ker-through, observe doe I.
5. My steps, in thy
paths, stay-hou-stedilie:
that my foot-steps
may not removed bee.
6. I call on thee,
for aswert me wilt thou
God: hear my speech,
thine ear unto me bow.
7. Thy mercies mar-
v. ilously-shew thou mee,
6 Saviour
of them that hope in thee:
from them that rayse
themselves, with thy right hand.
8. Keep me, as black
of sh'apple of the eye:
in shade of thy
wings, hide-me-privily.
9. From wick'd face,
that waitting-me-withstand:
my deadly foes,
that round against me band.
10. They close their fat:
I speak with their mouth,proudly.
11. Now is our steeps
they vs doe compass-round:
they set their ey's,
down-bending to the ground.
12. His biew & Li-
on like, to tear greedy:
like lurking-Li-
on, sitting secretly.
13. Ichovah rise
thou up; prevent his face,
make him bow down:
deliver thou my soule,
from wicked wi-
14. thy sword. From men mortall,
with thine hand, LORD,
from men of mortall-race
worldlings, that have

- their part in this life-space:
Their belly thou
dooft syll, with thine hid-sce,
their children fa-
tissied are: and they
doe for their babes,
their overplus up-lay.
15. But I, in jus-
tice, shall thy visage see:
shall when I wake,
syld with thine image bee.

PSALM 18.

-
2. Love-thee-deer, Jehovah my firmness,
3. Jehovah is my Rock and my fortress,
and my deliverer, my God is bee , my
Rock , in whome I shchred hope to bee ;
my sheld and horn , of my salvation;
my feased-hyc-fortification.
4. Unto the pray-
fed LORD I made my cries:
and I was sa-
ved from myne enemies.
5. The pangs of death
about me compassed:
and me the streams
of Belial frightened.
6. The pangs of hell

- they round about me went:
the snares of death,
did me un-wares-prevent.
7. In the distress
upon me, call did f
upon Icho-
vah, and to my God crie:
and he my voice
out of his pallace hears;
my crie, before
him, came into his ears.
8. And th'earth, did shake
and quake; and styrred bee
groundes of the mountes:
and shook, for wroth was hee.
9. Smok: mounted, in
his wrath; and fyre did eat
out of his mouth:
coles, Iron it burnd-with-heat.
10. And he did bow
the heav'ns, and down-did-passe
and gloomy-dark-
nes, vnder his feet war.
11. And he did ride
on Cherub, and did fly:
and on wings of
the wind, he flew-swifly.
12. He set the dark-
nes, for his secret-bound:
fer his pavi-
lion about-him-round:
darknes of wa-
ters, thick-clowds of the skyes.
13. From the seplen-
dent-brightenes, rose his eyse:
his clowds did passe
hayl and tyre coals burned.
14. And in the heav'ns,
Jehovah, thondered r
And give his voice,
did he that is most-hye:
the hayl stones, and
the coals of fyre did flye.
15. He fear h's ar-
rowes, and them-scattered:
and hurled.light-
nings, &c them stroke with-dread.
16. And channels of
the waters were beheld;

- the worlds founda-
tions, were eke reveal'd:
At thy rebuke
Iehovah; at the blast,
of wind that from
thy wrathful-nosethril past.
17. He from the hys-
place & n're, take me did hec:
He out of ma-
ny waters, forth-drew mee.
18. He rid-me from
my powerful enemis:
and from my foes,
that stronger were than I.
* 2 *19. They yvawares-
preventing-came on mee
in day of my
dowdy-calamitic:
and for a staff
to me, Iehovah was.
20. And also he
unto a roomy-place,
did bring me forth:
he safely-me releas'd;
because, he was
delightful in me pleasd.
21. IAH did reward
me as my justice-right:
as my hands pure-
nes, he did me requite.
22. Because Ieho-
vahs wayes I did observe:
and did not forsw
my God, ungodly-swerve.
23. For all his judge-
ments straight before me be:
and his decrees,
I turned not from mee.
24. And I with him
did holde-integritie:
and kept my self,
from mine iugisitie.
25. The LORD eke ren-
dered me as my justice:
as parenes of
my hands, before his eyes.
26. With gracious-fauncie,
thee gracious-shew dost thou

- with perfect man,
thou dost thee perfect shew.
27. Thou with the pure-
dost shew thy purity:
and with the fre-
ward, thou dost shew thee wry.
28. For poor afflic-
ted people Iave dost thou:
the losty eyes,
thou also bringest low.
29. For thou dost make
my candle to be light:
Iehovah my
God, makes my darknes bright.
30. Far by thee, through
an armie break I shall:
and by my God,
I leaped over a wall.
31. Gods way intyre,
tryde is the word ofIAH:
a heilid he is,
to all that on him fly.
32. For who is God,
besides th' Eternal-l-one:
and who a Rock,
except our God alone.
33. God, to be that
with valour girdeth tree:
and fully-per-
fext, makes my way to bee.
34. My feet he match-
eth, as the hundes feet: and
on myne hys-pla-
ces, he doth make me stand.
35. My bands he learn-
eth, to the warlike-stroke:
and with mine arms,
a bow of bras is broke.
36. And thou hast giv'n
me, thy salutations shield:
and thy right hand,
bath strongly-me-upheld:
also thy meek-
humiliation
hath caused-me-
multiplication.
37. Thou hast my pas-
sage under me wid'ned:
and my legges, have

not weakly-staggered.

* 3 *

38. My foes I follow'd, and them overgot: and, till I had consum'd them, turned not.
39. I wounded them, and up they could not get: they down-did-fall, even underneath my feet.
40. And thou didst gird me-in-a-readyness unto the war, with active-valiancnes: Thou caused hast, under me down to stoup, them that against me have arisen vp.
41. Neck of my foes, thou also gavest mee: and I suppressit them that my haters bee.
42. They cried-out but ther was none to save: to IAH, but he no answer to them gave.
43. And them, as dust before the wind, I Bray'd: as clay of streets, I powring-ont-them-lay'd.
44. Thou hast me given-safe-cuation, from peoples manifold-contention: thou hast me put the heathens head to bee, a people, which I knew not, serveth mee.
45. At hearing of the ear, they me obey: the strangers sonns, fally to me deney.
46. Sonns of the stranger, fading-withered; and did, out of their closets, shrink-for-dread.
47. Ichovah live, and my Rock blessed bee: and God of my

health, hye-extolle be hee.

48. God, he that gi- vith to me vengeance: and doth the pro- ples under-me depress.
49. My safe d-li- v'r, from mine enemies: also from them that vp against me rise, thou hast exal- ted me; hast ridd me-free, from man of vi- olent-iniquitee.
50. Therefore, Ichovah, I with-thankfulness- will thee among the nations confess: and I unto thy name a psalm-wil-sing.
51. Great maketh he, salviations of his King: and unto his Anoynted, doth mercy; to David and his seed; eternally.

PSALM 19.

Sing this as the 22. or as the 1. Psalm.

- T**he heav'ns, do tell the glory of God: and firmament doth preach work of his hands. 3. Day unto day, dooth largely.utter speach: and night to night, doth knowledge 4. No speech,& words are none: (she w. 5. their voice it is not heard. Their line, through all the earth is gone: &c to the world's end; their speakings; in them he did dispose, 6. tent for the Sun. Who bridge-com- out of his chamber goes: (like, joyes strong-man like, to run a race. 7. From heav'ns end, his egrets, and his regrets to th' ends of them: hid from his heat, none is. 8. Ichovahs Law, it perfect is; the soule agayn-turing: Ichovahs witness faithful is, the simple wise-making. 9. Ichovahs charges; righteous are,

givisg

giving harts glad-delight:
Iehovahs precept is pure,
giving the eyes clear-light.
to Iehovahs reverend-fear, & clean,
abiding still for ay:
Iehovahs judgments verities;
together, just are they.
11 Than gold, than much fine-gold, they
to be desired, more: can
and sweeter than the honey is,
or honey-combs liquour.
12 Also thy servant, & by them
admonished clearly:
in keeping them, a much reward.
13 Errors who can distroy?
from secret errors cleanse thou me,
14 Thy servant eke restrain
from syne presumptuous; o let
them not within me reign,
then shall I perfect be; and cleans'd,
from much transgression.
15 O let the words of my mouth, be
in acception;
and meditation of my hart
before the face of thee:
Iehovah, my daigty-Rock
and my Redemer-free.

PSALM 20.

Sing this is the 84. Psalm.

1. THE LORD eternal answer thee,
in day of freight-adversitie:
the name of Iahobs mighty-God,
set thee upon a refuge hye.
3. Send thy help from the sanctuary:
from Sion give thee' sure-abode.
4. He all thy gifts in mind-up-lay:
thy off-sing, ashes-make Selah.
5. As thy hart groves, give thee the same:
and all thy counsel he fulfill.
6. In thy salvation, shewt wee will;
and banners-rear, in our Gods name:
All thy quest fulfill-doe IAH.
7. Now doe I know, that Iehovah,
he saveth his Anoynted-one;
out of his heav'n's of sanctity,
he anwreth him: with powerts-migh-
his right-hands safe-salvation. {y,

8. Of charrets these, of horses thay:
but of the name of our God IAH
9. we mention make. They, houpe &
but rise, & stand-upright do we. (sal)
10. Iehovah save thou: the King, he
us answert in the day wee call.

PSALM 21.

Exalt in thy strength the King shall
joyful bry: and in thy fast saluation, how
veh'ment glad is hee?

3. Thou uteo him haft given,
that which his hart did pray:
and chernell-asking of his lipps,
halt not kept back Selah.
4. For thou preventest him,
with blessings of goodness:
thou settest on his head, a crown
of gold-of-preciousnes.
5. Life, he did ask of thee,
to him thou gavest it:
everlength of day's, & eternitie
and to continuance yet.
6. Great hath his honour been,
in thy saluation:
glory and comely dignitie,
thou putteth him upon.
7. For blessings thou haft set
him to perpetuall aye:
even with thy face, thou makest him
chearefull-to-bee with joy.
8. For, in Iehovah, doth
the King put trust; and hee,
through mercie of the Highest-one,
shall not remoyed bee.
9. Thine hand shall find-out, all
that are thine enemies:
even thy right hand, shall find-out them
that thee with-hate-invies.

10. At

10. At time of thy fierce-face,
them as an oven of syre
thou wilt disposest Iehovah, will
them swallow in his yre;
and fyre shall eat them up,
11. Thou wilt the fruit of them,
stroy from the earth: also their seeds,
from sons of earthly-men.
12. For they intended have
an evil-thing 'gainst thee:
a crafty-purpose they have thought,
but shall not able bee.
13. Because, thou wilt them set
even-as a shoultring-butt;
against their faces, with thy strings,
wilt ready-make to shoot.
14. Iehovah in thy strength
doe high-thy self-advance:
& we wil sing & praise-with-psalm,
thy powrful-puissance.

PSALM 22.

O my God, o my God, wherefore
hast thou forsak'n me: art far from my
salvation; words of my roting-eie? 3.

O my God, I doe call by day, and thou
not answerest: also by night, and unto
me ther is no silent cell.

4. And thou holy: abidest still,
the prayles of Isr'el.
5. Our fathers trusted thee: trusted;
thou them deliv'red-well.
6. Unto thee they did cry-out, and
were safe-delivered:
in thee, they trusted and were not
with basfulnes-shamed.
7. But I a worm and not a man:
the vile-reproch ~~are~~^{is} of
of earthly-men, of people eke
despit'd-contemptuously.
8. All they that doe upon me look,
a scoff at me doe make:
they wids the lip doe make a mow,
the head they scornful-shake.
9. Unto Iehovah trust he did,
let him now ridd him quite:
let him deliver him; because,
in him he doth delyte.
10. But it is thou that me out of
the belly forch-drewell:
that madest me to trust secure,
ever at my mothers brest.
11. Unto thee from the tender-womb
committed been have I:
even from my mothers belly, thou
hast been my God-mightie.
12. O be not thou therefore from me
far-off away now gone;
for sorrowful-distress ~~is~~ neer:
for helper ther is none.
13. The many bullocks, have me round-
about-encompassed:
the mightie-bulls; of Basan have
me round-invironned.
14. Upon me they their mouthes have
set open-gapingly:
like to a Lion raveling
and roaring-terribly.
15. As waters I am spilt; and all
my bones dispart-themselves:
my hart is like the waxe; it melteth,
in midds of my bowels.
16. Mine able-strength, as potsherd, is
'dride; and my tongue, cleaveth
unto my jawes: & thou hast brought
me down to dust of death.

* 2 *

17. For dogs have compassed me about:
the crew of men perverse,
inclosed me; my hands and feet,
they lion-like-did pierce.
18. My bones I may them number all:
they looked, they did me view.
19. My cloths among the they did part:
and lot, for my cote, threw.
20. And thou LORD, be not far: my
unto mine help make speed. (Strength,
21. My soule frō sword; my lonely-soule,
from dogs hands, safely-rid.
22. And from the renting-Lions mouth,
give me salvation-free:
and from the horns of Unicorns,
thou answer gavest mee.
23. Of thy name to my brethren I
will make narration:
I will thee praise, in middest of
the congregation.
24. Ye that be fearers of the LORD,
him praise, him honour well
all Iakobs seed: and dread ye him,
all seed of Israel.
25. For, he the poors affliction,
abhorts not, nor despise;
ne & hides his face frō him: but hears,
when unto him he cryes.
26. Of thee, shalbe my prayse, within
the congregation large:
before them that him reverence,
my yowes I will discharge.
27. The meek shall eat, and be suffis'd:
Iehovah prayse shall they,
that do him seek: your hart, that live
unto perpetuall-aye.
28. All ends of th'earth, remember shall,
and turn Iehovah too:
and all the heathens families,
fore thee shall worship doo.
29. Because unto Iehovah, doth
the kingdom appertayn;
and be among the nations
a ruler-sovereign.
30. All they that in the earth be fat,
shall eat and worship doe:
low-bend before him, shall they all
that is the dust down-goe:

31. And he that quickneth not his soule,
To him we shall their seed:
it for a generation shall
be to the LORD counted.
32. Come shall they, and his justice shall
by them declared bee:
Unto a folk that shalbe born,
that doon the same hath bee.

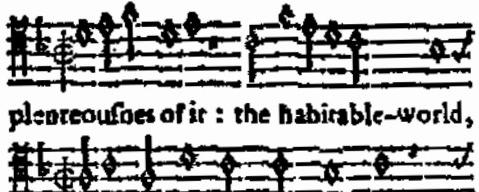
PSALM 23.

Sing this as the 8. Psalme.

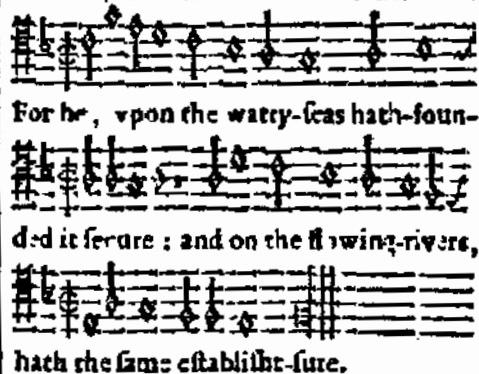
1. Iehovah feedeth me,
Iehovah feedeth me, shall not lack.
In grassy holds,
he down doth make me lye:
he gently-leads
me, quiet waters by.
He doth return
my soule: for his names sake,
in paths of justice leads-me-quietly.
4. Yea, though I walk,
in dale of deadly-shade,
Ile fear none yll;
for with me thou wile bee:
thy rod thy staffe
eke, they shall comfort me.
5. Fore me, a ta-
ble thou hast ready-made;
in their presence
that my distressers be:
Thou makest sat
mine head with ointing-oil,
my cup abounds.
6. Doubtless, good and mercie
shall all the dayes
of my life follow me:
also within
Iehovahs house, I shall
to length of dayes,
repose-me-quietlie.

PSALM 24.

- T
2. He earth, it is Iehovahs, and the
C plente-



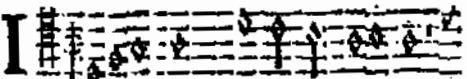
plenteousnes of it : the habitable-world,
and they that in the same doe sit. 2.



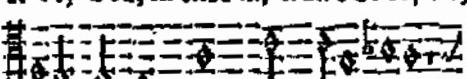
3. Who shall into the mountayn of Iehovah vp-ascend:
and in his place of holynes,
who is he that shall stand?
4. The clean in hinds, and pure in hart,
that to false-vanity
doth not lift-up his soule : and doth
not swear to fallacy.
5. He from Iehovah shall receive
a benediction :
and justice, from the mighty-God
of his salvation.
6. This is their generation
that doe him seek: even they
that make inquietie for thy face;
this Iacob is Selah.
7. Lift-up ye gates, your heads; and ye
dores of eternal-aye
be lifted-up: that so the King
of glory enter-may.
8. This King of glory, who is he?
Iehovah, p'sissant
and valiant; Iehovah, he
in battel valiant.
9. Lift up ye gates, your heads, and ye
dores of eternal-aye

- lift-up your heads: that so the King
of glory enter may.
10. The King of glory, who is he?
it is th'eternal-IAH
of warlike-harts: even he the King
of glory is Selah.

PSALM 25.



- Lit my soule, Iehovah unto thee.
1. My God, in thee my trust I do repose,



- O let me not with-thame-abashed bee:
shew-glories over me, let not my foes.

3. Yea all that doe
expect-thee-earnestly,
shall not abash-
ed be-with thamefulnes:
but they shalbe
abashed-thamefully,
that doe in vayne
vnsaith'u'ly-tranigress.
4. Thy wayes Ieho-
vah, mak: thou me discern:
thy pathes, me learn
by information.
5. Make me to tread
in thy truth; and me learn:
for thou, the God
of my salvation:
I earnestly-
expect thee, all the day.
6. Remember thy
compassionate-mercies,
and thy kind-mer-
cies, o eternal-IAH:
for, they have been

- even from eternities.
 7. The synns of my
 youth, and my trespasses,
 remember not
 thou; but remember me
 Iehovah, for
 thy bountiful-goodnes,
 according to
 thy loving kind-mercie.
 8. Good is Ieho-
 vah, righteous also;
 therefore wil he
 teach, synners in the way.
 9. He will the meek,
 in judgement make to goe:
 and learn he will,
 the lowly-meek his way.
 10. Mercy and truth,
 Iehovahs paths all are:
 to them that keep
 his league, and witnesser.
 11. For thy name LORD:
 thou mercifully-spare
 wile mine ini-
 quicie; for much it is.
 12. Who is the man,
 that doth Iehovah feare
 him wil he teach,
 in way that he shal-chuse.
 13. His soule, is good
 shall lodging-persevere:
 his seed the land
 for-heritage-shal-use.
 14. The secret of
 Iehovah, be dark grace
 to them that him
 with-fear doe-reverences;
 also his tes-
 tamental-covenant,
 to make them for
 to have-intelligence.
 15. Myne eyes alway,
 vnto Iehovah bee:
 for from the net
 my feet he will restore.
 16. Vnto me turn,
 and gracious be to mee:
 for I alone
 am, and afflicted-poore.

17. Distresses of
 my hart enlarged bee:
 bring thou me forth,
 from my vexations.
 18. My trouble, and
 my molestation see:
 and pardon, all
 myne aberrations.
 19. Behold my foes
 for multiplyde are they:
 and doe, with hate
 most-vilent, hate mee.
 20. Keep thou my soule,
 and ridd me free-away:
 sham'd be I not,
 for I doe hope in thee.
 21. Keep me let right-
 nes and perfiction:
 for, I doe thee
 expect-wich earnestnes.
 22. O God, give Is-
 rael redemption:
 from all his strayt-
 afflicting-anguishes.

PSALM 26.

Sing this at the 5. or at the 100. Psalme.

1. Judge me Iehovah; for I goe
 in my perfect-simplicitie;
 I in Iehovah trust also;
 I shall not slide unfaithfullie.
 2. Iehovah pre-ve, tempt me likeweise;
 my reins and my hart, doe thou trie,
 3. For thy mercie, before mine eyes;
 and I walk, in thy veritie.
 4. I sit not, with vaine mortal-men:
 nor eate, with dissemblers-hidd.
 5. I hate, church of malignant-men:
 and doe nor sitt, with the wicked.
 6. My hards with cleannes wash I clear:
 and LORD, I compas thyne altare.
 7. With voice of thanks, to cause to
 & al thy mai-vailies, to declare. (hear:
 8. Iehovah the safe-mansion
 of thine house, dearly-love doe I:
 place, of the habitation
 of thy most glorious-majestic.
 9. My soule with synners, gather not:

- nor with blood-guilty men my life.
 10. In whose hands a mischeevous plot:
 whose right-hand with tribes in-
 11. And I, walk in my perfidies: (vife,
 redeme and use-me graciously.
 12. My foot, doth stand in righteousness:
 in churches, bless the LORD wil I.

PSALM 27.

He LORD, my light & and mine
 health, for whom should I be affard? The
 LORD the strength & of my life; for whom
 should I have dread? 1. When evill-men,
 to eat my flesh, against me made battel;
 my foes and m'enimies to me, themselves,
 stumbled and fell.
 3. If that an host, against me pitch;
 my hart unfearefull is;
 if warr shall up against me rise;
 I boldly trust in this.
 4. One-thing I asked of the LORD,
 the same request I shall:
 that in the LORDS house I may dwel,
 the dayes of my life all;
 to view, Iehovahs pleasantnes;
 and seek in his pallace.

5. For he in his pavilion,
 will privily-me place,
 in th' v. day: he wil me keep.
 secret, in secrecy
 of his tent: and upon a rock,
 he will exalte-me-hye.
 6. And now, lift up shalbe raine head,
 above my foes 'bout mee;
 and I wil offer in his t. w.,
 off in, of showring glee:
 I sing wil and sing psalm to IAH.
 7. My voice, Iehovah hear,
 when I call; and be gracioues
 to me and me answer.
 8. To thee, misse hart say ih, (Thou left
 for my face seek doe yee: (sayd,
 thy face, Iehovah doe I leek.
 9. Hide not, thy face from me;
 turn not thy servant back, in wrath:
 my succour been hall thou:
 6 God of mine health, leave me not
 neyther forsake me now.
 10. My father and my mother both
 though they should me forsake:
 yet would Iehovah gathering-
 unto himself me take.
 11. Iehovah teach thou me, thy way;
 and my conduct our be,
 in path of righteousness: because,
 of them that envie me.
 12. Give not me, to my foemens will:
 for, lying witnessies
 doe up against me stand, and he
 that breatheth violenties.
 13. (fainted bad,) except I had
 believeed, for to see
 Iehovahs goodnes; in the land
 of them that living bee.
 14. Expect Iehovah earnestly;
 confirmed be, and strong-
 wex let thine hart: and earnestly
 think for Iehovah long.

PSALM 28.

Sing this at the 31. Psalme.

1. Iehovah unto thee, I cry;
 my Rock, e^cale not as deaf frō me:
 least thou be mute from me; and I
 them

- them that goe down the pit; like be-
2. Voice of my suits-for-grace hear thou, when unto thee I out-doe-tric: when I lift up mine hands, unto thine Oracle of sancticie. (Peace,
3. Draw not thou me with men grace- and with them that work painfull-syn: than with their neighbours speak of & malice, & their hate within. (Peace;
4. Give thou to them as is their fact, as is their practis: offense: give them, as is their handy act: render, to them their recompense.
5. Because, they no-intentive-heed unto Ichovahs works employ: neyther unto his handy ded: he will not build them, but destroy.
6. IAH blessed be, for he hath heard, the voice of my requells for grace.
7. IAH, is my strength and shield; my hart trusted in him, and holp I was:
My hart therefore shews gladomesse, and ile confes him with my song.
2. IAH is their strength: and soort he is of his Oinced: salvation.
9. O give thy folk salivation-free; and blessth thou thine inheritanee: and even unto eternisce, doe thou them feed & them advance.

PSALM 29.

Sing this at the 24. Psalm.

1. O Give unto Ichovah yee, the sonns of the mighty: O give unto Ichovah yee, glory and potency.
2. O give unto Ichovah yee, his names gloriou-s-renown: in el-honourable far stearie bow to Ichovah down.
3. Ichovahs voice, on waters is; thondur doth God honour; Ichovah, on waters many.
4. Ichovahs voice with powr: Ichovahs voice, with comlynes.
5. Ichovahs voice, doth brak the Cedars; Lebanon Cedars, Ichovah quite-doth-brak.
6. And like unto an heifer-yoog

- he makes them vp-to-springs the Lebanon and Shirjon mount, like Unicorns yongling.
7. Ichovahs voice strikes flames of fyre, Ichovahs voice doth make the desert quake: Ichovah makes the Cadeth desert quake.
9. Ichovahs voice, doth make the birds to travel-tremblingly; and bares the woods: in his Pallace, ech-onydeth say glory.
10. At Floud, Ichovah sate: and King, I:th vsh fires for aye.
11. IAH, gives his people strength with his people, bless wil IAH. (Peace

PSALM 30.

Sing this at the 27. Psalm.

2. Y ehovah I will thee exalt, for thou hast drawn-up me: and hast at me mine enemies not joyful made to be.
3. I cryde to thee, o LORD my God: and thou didst heal me-safe.
4. Ichovah, thou hast brought my soule vp from the lowest-grave: Thou hast k-pte-me-al-ve from them that down the pit doe goe.
5. Ye that are his Sainct-gracious, sing-psalmc Ichovah to: and unto the remembrance of his sanctity confest.
6. Because a moment, in his wrath; life in his favour is: Weeping shall lodge at even-tide, but joy at morning-day.
7. And I sayd in my quiet-ease: I shall not move for aye.
8. O LORD, chot in thy favour hast strength to my mount settled: but thou didst hide-away thy face, and I was-soos-troubled.
9. To thie Ichovah doe I call: and a-k Ichovah grace.
10. What profit in my blood, when I goe down to rotting place? Shall dñe confess to thee, shall it shew-forth thy vertice?
11. Ichovah hear and shew-me-grace: o IAH,

- 6 LORD, my helper bee.
 11. My mourning thou converted hast,
 to me into a dance:
 my fack-cloth thou unloosed hast,
 and girt me with joyance.
 13. That, my glorie to thee may sing,
 and may not silent bee:
 Ichovah my God, I for aye
 with-thanks-confess will thee.

PSALM 31.

Sing this at the 35. Psalm.

1. I Chovah I
 for-safetie-hope in thee,
 & let me nor
 abashed be for ever:
 thou in thy jus-
 tise freely-me-deliver.
 3. To me, chyne ear
 bow; speedily ridd mee:
 thou for a Rock
 of strength, unto me bee;
 Be for an house
 offoris, me for to live.
 4. For thou my Rock
 art and my fort-fensed:
 and for thy names
 sake, wilt me guide and lead.
 5. Wilt bring me forth,
 from net that hidd they have
 for me; for thou,
 art my munition-sace.
 6. Into thy hand,
 my sp'rit I doe depose:
 LORD, God of truth,
 thou me didst free-redeem.
 7. I hated have,
 them that observers been
 of vanities
 of vayo-deceitful-glose:
 and I, doe in
 Ichovah trust-repose.
 8. I wil be glad
 and joy, in thy mercie:
 which hast beheld
 my troublesom-distress;
 hast known, my soule
 in painful-anguishes,

9. Hast not me clold,
 in hand of th'emie:
 hast made my feet
 stand, in a place-roonothie.
 10. LORD shew me grace,
 for I am strayly-pent:
 mine eye, my soule
 my belly eke, is gnawn
 with grief. Because
 my life with pensive-payn,
 my yeres with sigh-
 ing also, quyte are spent;
 my strength decayd,
 with my lyans-punishment:
 Also my bones
 with gnawing-are-walked.
 11. With my distres-
 ses all, reproch am I;
 Unto my nigh-
 hours also yeh'mently:
 Unto my known-
 acquaintance eke a dread,
 seeing me in
 the street, from me they fled.
 * 2 *
 13. As dead-man out
 of minde, I am forgot:
 I am as bro-
 ken vessel. For I hear
 reproch of ma-
 ny; round about me fear;
 when-as against
 me they togither plot,
 to take my soule
 they craftely allot.
 15. But LORD in thee
 my confidence I place:
 I say, thou art
 my God. My times they bee:
 in thy hand: from
 my foes hand, rid thou me;
 from them that me
 pursue. Shine make thy face
 on thy servant:
 save me, through thy good-grace.
 18. Ichovah, let
 me not be sham'd, for I
 doe call on thee:
 shame let the wicked have,

- be silenced
unto the lowest-grave.
 19. Mute be, the ly-
ing lipps: that speak hardly
against the just,
in spire and pride-haughty.
 20. How much thy good
which thou hast stord for them
that fear thee: wrongh,
for them that in thee trust,
before the lions
of men! Them hide thou doss
in secret of
thy face, from prides of men:
from strife of tongues,
in tent thou layst-up them.
 21. IAH bl fseed be:
for to me his mercy
he wondrous-made,
in city of defense.
 22. And I, sayd in
mine haft; I am cut-hence,
from 'fore thynce eyes:
thou heardst yet-certainly
my prayers voice,
when I to ther did cry.
 23. O all his fa'cts,
Iehovah love doe yee:
Iehovah k'eps,
the faithful, and payeth
b'm pl. neously,
that haughtyner dooeth.
 24. Be ye confirm'd,
and strong let yew' hart bee:
all that wayt for
Iehovah hopefullie.

PSALM 32.

O

Blessed he whose transgression is
paid'ned, whose syn cov'red is. 2. O

blessed is the man to whome the LORD
imputes no v' cioulers: and in whose
sp'rit, ducelyt none is. 3. My bones with
age did-wear away, because from spe-
king I did cease: in mine out-roring, all
the day.

For, day and night, thy hand sore-lay
on me: my moisture was turned,
into the sommers drougths Selah,
My syn, to thee I acknowledged,
my viciousnes, I not cov'red,
I sayd, I will confess to IAH,
'ganit me my faultis: and thou pard'nedst
my synns iniquitic Selah.

For this, shall every man godly,
at time of fioding pray to thee:
at many waters floud, surely,
to him th y shall not reaching-be.
Thou art a secret-place to me,
me from distress thou keepst-away:
with shrill-long of deliv'rance-free,
thou wilt encompass me, Selah.

Thee prudent-make, and teach wil-I,
in way & herio thou shouldest goe:
I counsel-wil, on thee mine eye.
As Horse as Mule be ye nor so,
Which doe not understand: whose jaw
with bitt and bridle must be tyde;

which

4

5

6

7

8

9

10 which neer to thee doth not draw,
Paynes many, for the wicks'dile;
But he that in Iehovah trusts,
mercy shall compas him about.
Rejoyce in IAH, be glad ye just:
and all right harted, joyfull shewe.

PSALM 33.

R
Fjoyce ye just, to IAH : praying,

2 becomes the righteous decretely. With
harp confes IAH : with Psalt're, with
ten-stringd-tuit, psalme to him sing.

3. O sing unto him a new song:
with triumph mak' melodious noise.
4. For righteous is Iehovahs voice:
and faithfull, all his action.
5. He leuves, justice & judgment right:
the earth is full of IAH'S mercee.
6. By word of IAH the heav'ns made bee:
and all their host, by his mouths sp'r't.
7. The waters of the sea, doth he
make as an heap togither-rise;
he puttis, the deeps in treasures.
8. In fear of IAH, the whole earth bee:
Let all the worlds inhabitants,
for him with-fearfulness-back-goe.
9. For he hath sayd, and it was so:
he hath commanded, and it stande.
10. Iehovah, he doth dissipate
th: couasel of the nations:
the peoples cogitations,
he breaking-dorth-annihilate.
11. Iehovahs consultation
shall stand unto everige:
and his har'st cogitations bee

to ev'ry generation.

12. O blessed is the nation,
wherof Iehovah God *shalbe*:
the people which chosen hath he,
for to be his poss'sion.

13. Frō hev'n Iehovah vieweth well
dorh all the sonnes of A iam see.

14. Look from his dwelling place dorh
to al that in the earth do dwel. (he

15. Their hate togither form-dorh he:
attend th, unto their works ail.

16. Ther is no King, that saved shall
by multitude of armie bee:

Deliu'ried is no Champion,
by multitude of able-force.

17. Fale, for salvation, is an horse:
& by his much pow'r, streeth none.

18. Loe, IAH'S eye, is to th: that have
his fear; that wayt for his mercee.

19. Their soule frō death to reskew-free:
and them alive in samin saye.

20. Our soule, for IAH waytes-earnest:
our succour, and our shield & ke. (ly:

21. For glad in him our har' shalbe:
for wee trut in his name-holy.

22. Iehovah, let upon us bee,
thy merciful-benignity:
according as we hope-fully-
have ex:pectation for thee.

PSALM 34.

I
N all time-bless the LO'D will I: his

praye w.thin my mouth, alway. 3. My

soule shall in the LORD glorie: the meek

shall hear, and joy shall they. 4. O magnific



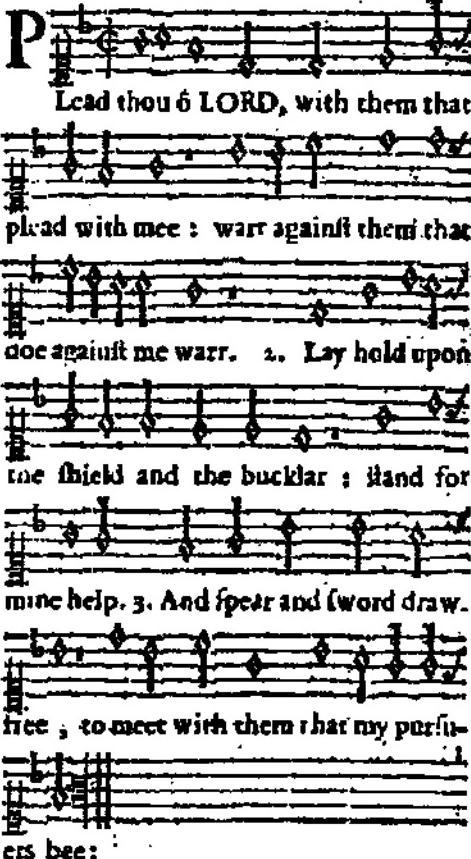
vise the LORD with mee : his name ex-
g: her, extoll wee,

- 5 I sought IAH and he me answ'red:
and from my fears all, ridd me free.
6 To him they look'd and flow'd:
and shew'd let not their faces bee. (call:
7 IAH heard, when this poor-man did
and saw'd him, from his troubl: s all.
8 Ichovahs Angel camp-doth-lay,
'bout them that fear him; and frees them.
9 Taft ye and see, that good is IAH:
o blessed man, that hopes in him.
10 Fear ye Ichovah, saints of his:
for to his fearers, want none is.
11 Lions, are in-penurie-scant,
and they doe hunger greedelie:
but any good shall they not want,
that seekers of Ichovah bee.
12 Come children, unto me give eare:
I will you learn, Ichovahs fear.
13 Who is the man, that life doth-will:
tha loveth dayes, good for to see?
14 Refreyning keep thy tongue from ill:
thy lipps, from speaking fallace.
15 Doe good, and evil quite-eschew:
seek peace, and after it pursue.
16 The LORDS eyes, to the just: his ears
attend ike, unto their out cri.
17 The LORDS face, is 'gainst ev'l doers:
to raze from earth, their memorie.
18 They cryde, and hear Ichovah-did:
and them, fro all their troubles add.
19 To broken harted, IAH is nye:
and contrite sp'rited, save will hee.
20 The just-mans evils are many:
and from them all, IAH rids him free.
21 He keepeth all the boxes of his:
not any of them, broken is.
22 Evil shall cause the wicked dye:
and haters of the just-ma, they
shulbe condemned-as-guilty.
23 His servants soule, redeem doth IAH:

and they shall not be judg'd-unjust,
all that in him for safety-trust.

PSALM 35.

This may be sung also as the 3. Psalm



P Lead thou 6 LORD, with them that
plead with mee : warr against them that
doe against me warr. 2. Lay hold upon
the shield and the bucklar : stand for
mine help. 3. And spear and sword draw.
free , to meet with them : that my perfi-
ers bee:

Say to my soule,
I thy salvation is.

- 4 Let my soule free:
ers, bush'd and shamed be:
cur'd back and blush:
that ev'l think for me.
5 As shaft before
the wind, so be thos: -names:
and th'Angel of
Ichovah driving them.
6 Darkes and slip-
pernes let be their ways:
and th'Angel of

- the LORD them following.
7. Because, they the corruption of their grise,
without cause for me privily-did-lay:
without cause, digged for my soule have they,
8. Let ruine come on him, unwarie hee:
and catch him let his privie-hidden grise,
with watafel-une, let him fall therin.
9. And in Icho-
vah, glad my soule shalbee:
shall in his saving heale-h, have joyful-glee.
10. My bones shall all say, LORD, who is like thee?
that from his strong-er, riddest-free the poore:
even poor and nee-dy, from his spoiler-sore.
11. Cruel-faile wic-nesses, up-risen bee:
things that I knew not, they did ask of mee.
12. Evill for good, they unto mee rendred:
ey'n of my soule, the quite-bereaving-lack;
13. And I, when they were sick, my cloth was lack;
my soule I have with faltung-afflicted:
my prayer on my bosom-cke turned.
14. As if a friend-familiar bee he had.
As if he had my brother bee, I went:
15. As one that for his mother doth lament,
swooned I me down obscurely-fad.
16. But when-as I did halfe, when they were glad,
Also togid ther-they were gathered:

- the smiters 'gainst me were-together-come,
and I knew not; they rent and were nor-dun.
16. With hypocrites, lechers for cake of-bread:
'gainst me their teeth together they gnashed:
17. O Lord my stayes how long while-wilt thou see?
return my soule from their visitations:
my solita-ry-soule, from the Lions,
18. I in the great church, will confess to thee:
I will thee praise, among a folk mightee.
19. O let not them that are with falfitie
mine enemies, be joyful over mee:
and they that with-out cause my haters be,
let them not pri-vily-wink with-the eye.
20. Because that they doe not speak-peaceably:
And 'gainst them thac the quiet of th'earth be,
words of deceipts they have imagined.
21. And have their mouth against me large-opined:
have layd, ha-ahs, our ey doth see.
22. O LORD thou seest, silent-keep-not-thee:
O Lord, from me far-be-not-thine-abode.
23. Stirr-up, and to my judgment thou awake:
my God, and my Leed unto my debate.
24. According to thy justice, LORD-my God,
judge me; and let them not at me be glad.

25. Aha our soule,
let them in hart noe say:
let them not say,
we have him swallowed.
26. Togither, bashed
ed be they, and shamed,
that joy at mine
y^e: clad with shame be they
and bashfulnes,
that gainst me magnify.
27. Let them r^ejoyce
and let them shewt-with-song,
my justice that
delite: and let them say,
Iehovah mag-
nified be, always;
his servitors peace,
28. that liketh. And my tongue,
shall found thy jus-
tice: thy praysse, all day-long.

PSALM 36.

Sing this at the 27. Psalm.

1. **T**He trespass of the wicked man
sayth-in-assured-weile,
even in my hart: that dread of
is not before his eyes. (God
3. For flatteryng-perwade himself
in his own eyes doth her-
to find-out, his iniquity
that-hated ought to be.
4. The words of his mouth, are deceit
and vayn-iniquities:
for to doe good he hath left off
his prudence to applie.
5. Iniquite, upon his bed,
he purposelly-doth-musit:
he settis himself, on way not good:
he ev'l doth norrefuse.
6. Iehovah, in the heavens is
thy bouniful mercie:
thy constanc-faithulnes doth reach
unto the hyell-skye.
7. Thy justice, as the mounts of God;
thy judgments, a great deep:
Iehovah, thou doft man and beast
in brichtful-safety-keep.
8. How precious is thy secrecie,

- when Adams sonnes, o' God,
within the shadow of thy wings
doe hope-for-safe-abode,
9. They shall with farnes of thy house
have plentiful-moistures:
and thou wilt give them for to drink,
the stream of thy pleasures.
10. Because with thee, the well of life;
in thy light, light we-see.
11. Extend thy merciful-kindnes,
unto them that know thee:
thy justice etc., to right of hart.
12. Let not the foot of pride,
come-on me: and the wicked's hand,
not make me-move-aside.
13. There have they fallen-down, that do
iniquitic practise:
they have been thrust-down, & have
ability to rise. (not

PSALM 37.

This may be sung also at the 97. or 189. Psalm.

- F**ret not thy self for them that evil-
doon: envie not, them that doe inju-
rioufnes. 1. For as the grafs, cut down
they shalbe soon: and fade, even as the
budding-herbs greennes.
3. Doe good, and in
Iehovah-trust-It chese:
inhabit thou
the land, and feed on earth.
4. And in secho-

1. vah take thou thy pleasure :
and he will give thee,
that which thy hart pray'th.
2. Upon Ich-o-
vah turn thy way aright:
and trust on him,
and he wil see it doon.
3. And will bring forth
thy justice as the light:
and thy judgement,
as the bright-shining noon.
4. Upon Ich-o-
vah, with meek-silence-slay;
and for him waye
thou still-will-patietoest:
frett not, for him
that prophety in his way;
for man, that doth
effect his purposes.
5. Sürcease from wrath,
and leave off anger-hot:
fret not thy selfe,
else to doe naughtynes.
6. For they that naught-
y-doone, shall down be cut:
and they that wayt
on IAH, shall land posses.
7. And yet a while,
and wicked shall not bee:
and thou shalt mark,
and he not in his place.
8. And meek-men, shall
the land inheris-fer:
and in much peace,
they shall themselves solace.
9. The wicked, doth
against the just devise:
and doth against
him, gnash-ing-grind his teeth.
10. The Lord he doth
him laughingly-despise:
for, that his day
a com-ing is, he feeth.
11. Draw sword, and bend
their bowe due wicked-men:
to fell the poor
and needy, for to flay
the right of way.
Their sword, shall enter in
12. their hart : their bowes
eke, broken be shall they.
13. The licht of
a just man, better is:
then many wick-
ed-men's wealth-manifeld.
14. For broke shalbe
the armes of men-graceless:
wher as the just,
Iehovah doth uphold.
15. Iehovah knowes,
the dayes of perfect-ment:
and their infi-
ritance, shalbe for aye.
16. In th'evil time
they shall not fashed bee:
in dayes of hun-
ger, have enough shall they.
17. But, perish shall
the men-ungracions:
the enemities
eke of Iehovah, shall
be blitc unto
the remans fra-precious:
they are consumed,
with fra-ec consumed-all.
18. The wicked bo-
roweth, and doth not pay:
and just-man, shew-
eth grace and give doth he.
19. For his blessed,
possess the land shall they:
and his accu-
sed-ones, cut-off shalbe.
20. Mans steps are, by
Iehovah, stablished-fast:
and he his way
affects-deliterfully.
21. When he shall fall,
he shall not off be cast:
because Ieho-
vah, holds his hand firmly.
22. I have bee a yong,
am old; yet never fee,
the just forla-
ken, and his seed seek bread.
23. All day, deal gra-
ciously and lend doth hee-

- and in the blessing,
sing, bide his after seed.
37. Shun evil, and
doe good; and dwell for aye.
38. For IAH, doth judge-
ment love; and leaveth not
his gracious-fauncis,
for ever kept are they:
wheras seed of
the wicked, is off-cut.
39. The just man they
shall by inheritance-
have of the land
rightful-possession:
and to perpe-
tual-contineunce,
they shall therin
have habitation.
40. The just man's mouth,
dost-wisdom forth-impart:
also his tongue,
the rightful-judgement speaks.
41. The law of his
God is within his hart:
Eloah shall
not stagger in his steps.
42. The wicked, for
the just, doth spial, stand:
and seeketh, him
by death-for-to oppres.
43. Eloah will
not leave him in his baird:
neyther condemn
him, when he judged is.
44. Waye for Elo-
ah with continuance,
and keep his way;
and he exalt will thee,
for to posses.
the land by heritance:
when cut-off are
the wickid, thou shalt see.
45. I have the wick-
id seen, dismaying sore,
and spreading-forth
himself, as laurel green,
46. He passe-away,
and loe he was no more;
and I him sought,

- but found he hath not been.
37. Observe the per-
test, and the right'ous see:
for th'after-end
of that man shalbe peace.
38. But trespassers
destroyd togither bee:
the after-end
of wicked, cut-off is.
39. And just men sa-
ving health, of IAH proceed:
their strength in time
of need. And IAH helps them,
and ridds them free-
ly: from the wicked ridds,
and saveth them;
because they hope in him.
- P S A L M E 3 8 .**
- Sing this at the 18. Psalme.
1. **I** Eloah, in
thy wrath rebuke not me:
neyther challice
me in thine angry-heate.
2. For into me,
stuck-deep thine arrowes be:
and thou thy hand
upon me down dolt let.
3. For thy threat, in
my flesh & no soundnes:
for my syn, in
my bones there is no peace.
4. For, my misdeeds,
are over my head gone:
as weighty lode,
too weighty for me is.
5. My stripes doe stink,
rot-with corruption:
because of mine
undiscreet-foolishnes.
6. I crooked am,
am bow'd-down vehemently:
all the day,
doe walk sad-mournfully.
7. For full my flanks
are of sore-serventnes;
and in my flesh,
there is no incyse-parr.
8. I weakened am
D 3. and

- and crash'd with veh'menes:
I roar-out, for
the groaning of my hart.
10 O Lord, my whole
desyre is there before:
and hid from thee,
is not my fighting-sore.
11 My hart doth pant,
my force hath me forsoke;
and myne eyes light,
ey'n they with me not are.
12 My lovers, and
my friends, stand frō my stroke:
my neighbours eke,
doe stand removed-farr.
13 Soares also set
they-that my soul doe seek,
and they-that seek
myne ill, doe mischiefs speak:
All day deceyts
they meditating-pote.
14 And I as draf-
man am, I doe not hear:
and as one mute,
his mouth that openeth not.
15 And am ev'n-as
a man which gives not ear:
and in whose mouth,
no reprehensions be.
16 Because Ieho-
vah I doe wayt for thee:
O Lord my God,
an answer thou wilt-graunt.
17 For I did say,
lest at me joy-doe they:
when my foot mooves,
doe gainst me greedily-vaunt.
18 For I to hale
am ready: and alway,
fore me my payn
is. For I doe declare
my viciousnes:
and for my syn shew-care.
19 And my foes, liv-
ing mighty-are: and they
are many, that
me hate for cause-worne.
And they that e-
vil doe for good repage.

- are adverse to
me, for I good partie.
20 IAH leave me not:
my God be not from me.
21 O Lord, my health:
to my help hasten thee.

P S A L M E 39.

Sayd, I will b-ware my wyes,
but with my tongue to mils : Ile keep
a bridle on my mouth, whiles wicked
fore me is. 3. With filius I was dumpl,
from good I silent was: my smart was
also styrred-croublously. 4. Her in me
was mine hart:
Pyre-in my meditation barn'd:
I with my tongue did speak.
5 Iehovah, make me know mine end:
what my dayes encluse eke:
know let me how shor't liv'd I am.
Loe, thou hast given my dayes
a handbreddths, and my worldly-time
fore thee as nothing weight:
Sure wholly wain't ev'ry man
though letted fall Selah.

Surely

7. Sure in an-Image, walk doth man;
surely wayn shall make they;
an-heapes up goods, and knoweth not
who shall their gather bee.
8. And now, what doe I look for Lord?
my longing is for thee.
9. Free me from all my trespasses:
fools mockage make not mee.
10. I dumb am, open not my mouth:
for done it is of thee.
11. From upo me, thy scourging-plague,
o turn away the same:
for by the striking of thine hand,
I quite consumed am.
12. With reproachs for iniquities,
a man thou chasidest;
and makist meek even as a moth
his bewy-liked-best:
Sure all men vanity Selah.
13. Lor i hear my pray'r, and cry:
heark to my tears, caule not as deaf;
for stranger with thee I;
a pilgrim as my fakers all.
14. Stay from me, and let me
refresh my self: ere that I goe,
and I no more shalbe.

PSALM 40.

Sing this as the 3d Psalm.

1. W^Aiting I wayted patiently
for Ichovah; & he did bend
unto me, & did hear my cry.
2. And he did make me to ascend
out of the dreadful-sounding pit,
out of the myre of muddynes;
3. and on a rock; set fast my feet;
ordred my steps with stedynes.
4. And he hath giv'n my mouth into,
a new song; to our God a praysle:
many shall see shall fear also;
and in Ichovah trust-always.
5. O blesse d man, he that doth put
Ichovah,his securitie:
and to the proud respecteth not,
or them that turn unto a lyce.
6. Thou makest thy work marveleous,
& LORD my God, many to be,
& thy thoughts minded, towards us:
none can in-order-count to th-e;

- would I declare and speak of thise,
moe then to tell, increat they are.
7. Thou wouldst not, git and sacrifices,
myne ears, thou op'ning-dolt-prepare:
Burnt-offring and oblation
for lynn; thou hrist not asked it.
8. Then did I say, loe I am come:
in the books roll, it's of me write.
9. I joy to doe thy will my God:
and thy law, in my bowels is.
10. I in the great Church, tel abroad.
the joyful-tid:ings of justice:
Loe l my lips have not closed;
11. & LORD, thou know'it. Within my
thy justice I have not cov'red; (hart
thy constant-faith I have declar'd,
and thy healthful-salvation:
Concele I did not thy mettie,
to the great congregations:
and thyne affored-veritie.
12. D^ene not thy mercies-pitifull
close up from me, & Ichovah:
but let thy mercy-bonntifull
and thy truth, me preserve alway.
13. For evils moe than can be told,
have round-about-assayled mee:
my crooked-synes on me take-hold,
and I noeable am to see:
They doe surmount hairs of ray
also my hart doth me forlaine. (head:
14. Vouchsafe Ichovah, me to ridd:
speed to mine help Ichovah make.
15. Le them abash be, and have-shame
together, that the seekers are
of my soule, to consume the same:
let them be back-returned-farr;
And binsh let them, that would ray
16. Quic^c-q solida^d let them be; (blame,
for a rewarding of their shame:
that say, ah! aha, to mee.
17. Joy let them and rejoice in thee,
all that doe seek thee, let them say:
that thy salvations lovers bee,
the Lord be magnifyde; alway.
18. And I, afflited am and poor,
think on me doth the Lord my day:
my help and my deliverour:
thou art my God, doe not delay.

PSALM 41.

Sing this as the 39. Psalm.

- O** Blessed, he that to the poor
doth prudently attend:
Lehovah, him in th'evil day
deliverance-will-send.
2. IAH, wil him keep and give him life,
he blessedness-shall find
upon the earth: and give him not,
unto his foemens mind.
3. Lehovah, he will him uphold,
on sorrowful bedsted;
thou in his sick infirmitie,
hast turned all his bed.
4. Say did I, ô Lehovah shew
unto me graciousnes;
heal thou my soul, for against thee
I synned-have-amiss.
5. Mine enemies, of me sayd ev'l:
when shall his dying bee,
and his name perish quite-away?
And if he comes to see;
he speaks a wayn-lye in his haic
iniquitie he heaps
unto himself: he goeth forth,
abroad the same he speaks.
6. Together, gainst me whisper doe
all that my haters be:
against me, they malicious-yl
doe-think conserning me.
7. Some divilish-mischeevous thing
in him is fastned sore:
and he that lyeth shall not add
to rise-up any more.
8. The man moreover of my peace,
in whom put-trust did I,
that eats my bread: he hath the heel
against me lifted-hye.
9. And therfore thou be gracious
to me, ô Lehovah,
and easie me up agayn: and I
shall unto them repay.
10. By this I know, that in me thou
doth willing-pleasure-take:
because mine enimie shall not
against me triumph-make.
11. And I, is mine integritie
they see suscyted halfe

and hast me to eternitie
before thy face set-fift.
12. Blessed, Lehovah sfr's God
hath from eternal been
and to eternal-ay so be;
Amen,yea-and Amen.

PSALM 42.

Like as the hind, for water streams
doth Bray desrouslie: even so desrouslie.
He-doth-bray, my soul, ô God to thee.

3. For God, even for the living God,
my soule it thirsteth sore: ô when
shall I come, and appear, the face of
God before!

4. My weeping-tears have been to me
for bread, both night and day:
while unto me, where is thy God,
they all the day doe say.
5. These things doe I in-mind-record,
and on my self out-shed
my very soul because I had
among the strong passed;
Gods house, with the I did frequēt
With voice of howling-gle-

and

- and thankful-praye, with multitude
keeping festivitie.

4 My soule, o wherfore dost thou bow
thy self down-heavily;
and wherfore in me makest thou
a flyrr-tumultuously?
With hopeful-expectacion
wayt thou for God, because
yet I shall him confess: for the
salvations of his face.

7 My God in me, my soul bowes down:
for, thee to mind I call,
from Iardenland, and Hermonis,
as from the mountayn final.

8 At sounding of thy water-spouts,
deep unto deep doth call:
thy waves pass over me, and eke
thy breaking-billowes-all.

9 By day, Iehovah will command:
his mercy, and with me
his song by night: a prayer, shall
to God of my life be.

10 I say wil unto God my Rock,
why dost thou me forget?
why goe I sad, while th'ennemie
me pressing-doth beset?

11 With murdering-weapo in my bones,
me my distressers check,
when all the day, wher is thy God?
they anso me doe speck.

12 My soule, o wherfore dost thou bow
thy self-down heavily;
and wherfore in me makest thou
a flyrr-tumultuously?
wayt-hopefully for God, because
yet I shall him confess:
of my face the salvations,
my God be alio's.

3 Send thy light and thy truth, let them
me lead: let them me bring
to mountayn of thy holynes,
and unto thy dwellings.

4 And I wil to Gods altar come,
to Ged, the joystikes
of my gladnes: and thee with harp,
o God my God, confess.

5 My soule, o wherfore dost thou bow
thy self down-heavily;
and wherfore in me makell thou
a flyrr-tumultuously?
wayt-hopefully for God, because
yet I shall him confess:
of my face the salvations,
my God be alio's.

P S A L M E 44.

O GOD wee with our ears have
heard; our fathers have us told: the
work thou wrought in their dayes,
in dayes before-of-old. 2. Thou with

PSALM 43.

Singals at the 42. Psalm.

- I Judge me of God, and plead my plea;
from nation mercifully;
deliver me from man of guile,
and of injuriously.
For thou art the God of my strength.
Why thrustest me then tho:
why goe I still sad-mourful, for
the oppression of the poor?

3 Send the light and thy truth, let them
me lead : let them me bring
to mountayn of thy holynes,
and unto thy dwellings.

4 And I wil to Geds alar come,
to Ged, the joyntunes
of my gladnes: and thee with harp,
o God my God, confess.

5 My loule , o wherfore dol thou bow
thy self down-heavily;
and wherfore in me myself thow
a styr-cumulcously?
wayt-hopefully for God, because
yet I shall him confess:
of my fite the salutations,
my God be alio w.

PSALMS 44.

O *GOD wee with our ears have
heard, our fathers have us told : the
work thou wroughtest in their dayes,
in dayes before of old. 2. Thou with
thy hand didst dispossess heathens, and
plantedst them : unto the peoples did
4. See v. 1, and propagatedst them.

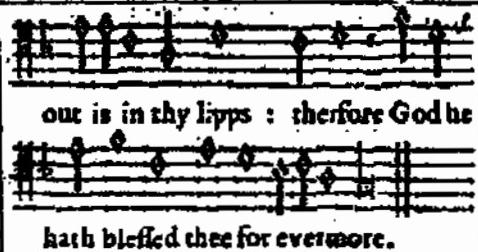
- 4 For they have not by their own sword,
ihegitized the land;
and their arm, hath not saved hem;
but it was thy right-hand
and thine arm, and thy faces light;
because thou wouldest their wealth.
5 Thou art my king & God : command
Jacob's ful-saving-health.
6 In thee, we our distressing-foes
as with the-horn shall-push;
in thy name we shall tread down
that rise-up against us. (those
7 For in my bow I will not trust:
and my sword saves me not.
8 For thou from our distressers hast
for us salvation got;
Our haters thou-didst make ashamed.
9 To God, we pray'd all day:
and thy name to eternitie,
we will confess Selah.
10 But now thou dost away-repell;
and us ashamed-make:
and with our orded-armies, thou
dost not thy journey-take.
11 From the distresser, thou dost cause
us backward to recoil:
and they that hate us, for themselves
doe make of us a spoil.
12 Thou hast us given as sheep-for meat:
and us in nations fann'd.
13 Hast sold thy people for no wealth:
nor by their prices gayud;
14 Thou to our neighbours dost expose
us for an opprobrie:
a scoffing and a scorn, to those
that round-about us be.
15 Thou dost us for a parable,
among the heathens putte:
a nodding also of the head,
the nations through-out.
16 My shameful-ignomnie is
before me all the day:
and the abashing of my face,
me cov'ring doth array.
17 For voice, of him that dost reproach
and tauntingly despishest:
and for the face of th' enemie,
and selfavenging-wight.
- 18 All this is come on us, and we
have not forgotten thee:
neither against thy covenant
committed falseee. (from
19 Our hart hath not curst back: nor
thy path, our feet estray'd. (place:
20 Though thou us crush'd, in dragons
us cov'red with deaths shade.
21 If we forget, our Gods name: or
to strange God spread our hands.
22 Shall not God search this? for, hid
of th' hart, he understandes. (things
23 But for thee, we as slaughter sheep
eserted are, kyld all day.
24 Stirr up, why sleepest, Lord: awake
thrust not away for ay.
25 O wherfore hidest thou thy face:
forgettest our case distrest.
26 and our oppression. For our soul
is to the dust down-prest:
Our belly sits on the earth
fast-cleaving hold doth take.
17 Rise for our ful help: and redeem
us, for thy mercy sake.

P-S A L M E 45:

This may also be sung as the 18. Psalm.

M

In hart, a good word boyleth-
servently: I to the King, doe say mine
actions: my tongue, the pen of writer
speedily. 3. Much fayrer are thou
than be Adams sonnes; grace powred
out.



4. Gird thou, thy sword
on thigh o' Mighty-one:
thy glory, and
thyne honourablenesse.
5. And in thy com-
ly-honour, ride thou on
with-prosperous-speed,
on word of faithfulness,
and of meeknes
and of just-equitee;
and fearful things,
thy right hand teach shal thee.
6. Thine arrowes, sharp,
folks, under thee shal fall:
even-in the hart,
of the Kings enemie.
7. Thy throne, is e-
ver and perpetnall,
6. God: the scept-
ter of thy kingdom,
a scepter of
most-equal-righteoufnes.
8. Justice thou lov'st;
and hatest wickednes:
Therefore, God thy
God hath anoynted thee,
above thy peers,
with oil of joyfullnes.
9. Myrrh, Alo's, Caf-
fi, all thy garments be:
out of the
yvorie fayr-palaces,
more-than they that
doe make thee to-rcjoyce.
10. Kings daughters, etc
among thy precious-choice:
At thy right hand,
the married-Queen was set,
in Ophir gold.

11. O daughter, hear and see,
and bend thyn ear:
and shae-wo folk forget,
and-cke thy fa-
thers houfe. So thy bowtie
the King will co-
vet; for thy Lord he is,
and unto him
bow-down-thy self-submis.
12. And Tythus daugh-
ter, peoples wealth by men,
with gift, thy face
shall carnestly-desire.
13. The Kings daugher
all gloriouf & without
espurled works
of gold is her attire.
14. In broderies
led to the King is shee:
mayds after her,
her friends brought in to thee.
15. They shal be led
along with joyes, and glee:
they enter shall,
into the Kings Pallace.
16. In fled of thy
fathers, thy sonnes shal bee:
in all the earth,
them Princes shal thou place.
17. Thy name, through-a-
ges all, I will relate:
therefore for aye,
folks shall thee celebrase.

PSALM 46.

Sing this as the 44. Psalm.

1. A N hopefull-shelter & a strength,
unto us God will bee
a succour in distresses, god
vehemently shall we.
2. Therefore we will-not be afrayd,
although the earth change place:
& though the mountayns moved be
into hart of the sea. S. 1.
3. Though waters therof make a noysie,
though widdye be shall they:
though for the haughtynes therof,
the mountayns quake Selah.

- 1 There is a flood, the streams therof,
... shall glad the citie of God;
the holy-place, the place of
the Highest-ones abode.
- 6 God is in middest of the same;
it shall not moved be:
at looking-forth of th'early-morn,
God help the same will be.
- 7 The nations did make a noyse.
the kingdomis moved were:
give-forth did he his thundring voice,
the earth did melt w th'-fear.
- 8 The God of armes is with us,
the ever-being-Iah;
the God of Iakob is for us
a refuge-hye, Selah.
- 9 Iehovahs operations,
o come-on ye & see:
that wondrous desolations
put in the earth doth lie.
- 10 Unto the utmost end of th'earth,
he maketh cease the wars:
he breaks the bow, & cuts the spear,
in fyre he burns the cars.
- 11 Sureeafe and know, that I am God:
exalted be wil I,
among the heathens; through the
Ile be exalted-hye. (earth)
- 12 The God of armes is with us
the ever-being-Iah;
the God of Iakob is for us
a refuge-hye, Selah.

PSALM 47.

Sing this as the 33. Psalm.

- C Lap hands, all peoples, shew-joyful
to God, w^t voice of shrilling-mirth
3 For hye Iehovah is, fearfull:
a great King, over all the earth.
- 4 He-doth subdue folks under us:
and heathens under our feet *ly.*
5 Doth chose our heritage for us:
Iakob's glory, sic loves Selah.
- 6 God is up-gone, with triumphing-
the LORD, with voice of trumping-
(sharim.)
- 7 Psalm-sing ye unto God-psalm-sing:
sing-psalm unto our King sing-psalm.

- 8 For God is King, of all the earth:
psalm-sing ye of instruction.
- 9 Ovet the heathens, God reigneth:
his holy throne God sits vpon.
- 10 Princes of peoples gathered are,
people of Abra'ms God-mighty:
for unto God the earths shields are,
-he is exalted vch'mently.

PSALM 48.

Sing this as the 44. Psalm.

- G Reat is Iehovah and with-praise.
extolled vch'mentlie:
within the citie of our God,
his mount of sanctie.
- 3 Fayr in her situation,
the whole earths joyfulness,
mount Sion, in sides of the north:
the great Kings citie is.
- 4 God is her lofty-palace^s,
for refuge known is he.
- 5 For loe the Kings ass'mbled were:
together gone they be.
- 6 Themselves did see, so wondered they:
they troubled frightened were.
- 7 Trebling did take the there: & payn,
as hers that child-doth-bear.
- 8 With eastern-wind, th-Tarishih ibips
thou breakit-all-abroad.
- 9 As we have heard, so have we seen,
in citie of our God,
in citie of the God of hosts.
the ever-being-Iah-
- God firmly-wil-establish in,
eternally, Selah.
- 10 Within thy palice, we o God,
hav: minded thy mercie.
- 11 As thy name, so thy prayse, o God
to ends of th'earth-shalbe:
of justice, thy right hand is full.
- 12 Let Sion mount rejoice,
for thy judgments, let daughters of
Iudah make gladson-noyse.
- 13 Compas Sion, about it goe:
the turrets, therof, tell.
- 14 Set ye your hart, on foot therof:
her pallaces view-well:
that ye may tell, to th'after age.
- 15 That this same God, wil be-
our

Our God, for ever and for aye:
guide us till death wil bee.

PSALM 49.

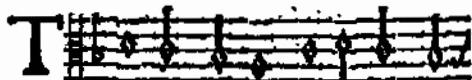
Sing this as the 119. or as the 72. Psalm.

- O** Hear ye this, all peoples; hearken yee,
all in the world,
inhabitants that bee.
Both baser-men
and noble-men's children:
together wealth-
thy and poor-needy-men.
My mouth, shall speake
things manifoldly wise:
and my harts mu-
sing, is of prudenesies,
I wil mine ear
to parable incline:
I open-will
with harp, mine hidde[n] doctrine.
6. Why should I fear,
in th' vil dayes: when as
my stepps ini-
quite shall me compass?
They that trust in
their wealthy-fortitude:
and glorie, in
their riches multitude.
8. Man can by bro-
ther-in-no wise redeeme:
He can no rans-
ome give to God for him.
9. So faylly shall,
their soules redēption bee:
that it shall cease
unto eternitie.
10. That he may live
yet to eternitie:
and may not the
pit-of-corruption see.
11. For he doth see,
the wise men dye-away,
the fool and bau-
tish joyntly doe decay:
and unto o-
thers leav their wealthy-store.
They think their hon-

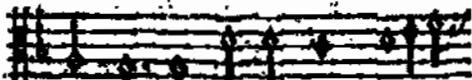
ses, be forevermore;
their dwellings to
each generation:
their names they doe
proclaym, the lands upon,

12. But man is but
a hour, doth not lodge night
be like unto
the beasts, that perish-quite.
14. This their way, fol-
ly is to them: yet they
that them succeed,
like well their words, Selah.
15. As they prehey layd
die in the lowest grye;
death teeds them, and
evright-men rule shall have
of them at mor-
ning: and their form in field
shall wear away,
no place where ebb doth dwell.
16. But God, from hellis
hand, wil redeeme-away
my soules for he
wil me receive, Selah.
17. Be not afrayd,
wheras a man growes rich:
when glorie of
his house, is wexen-much.
18. For nothing shall
he take, when he doth dye:
nor descend af-
ter him, shall his glorie.
19. Though in his life,
he blesst his loule: and ther
they lawd, when to
thy self, thou good shal bee.
20. To race of his
forefathers, come it shall:
the light they shall
for aye not see-at-all..

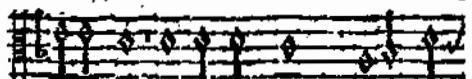
21. A man in ho-
hour, wanting prudencys:
is like the beasts,
that perish-utterly.



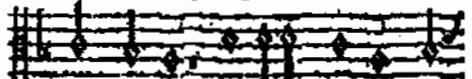
He God of Gods, Iehovah; speak



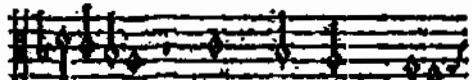
doth bee, and calls the earth: frō rising



of the Sun, to going-down thereof. God



shines-clearlie, frō Sion, bewties whole



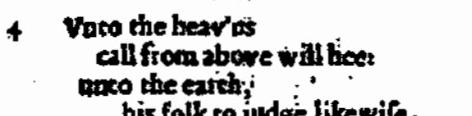
perfection. 3. Our God come, and not



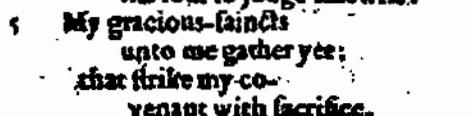
cease: fyre fore him eateth; and storm



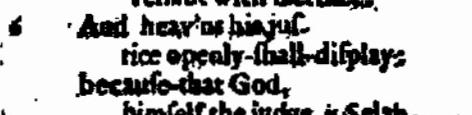
about him vehemently beateth.



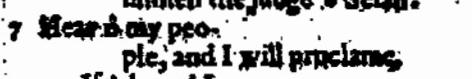
4 Vuto the heav'ns
call from above will bee:
unto the earth;
his folk to judge likewise.



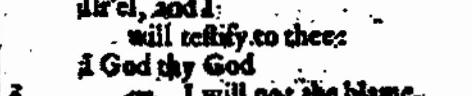
5 My gracious-saints
unto me gather yee;
that strike my co-
venant with sacrifice.



6 And heav'n his just-
rice openly shall display;
because that God,
himself the judge is Selah.



7 Hear & say peo-
ple, and I will proclaim,
I'll el, and I:



8 will testify to thee:
I God thy God
am. I will not the blame,

for thy flayn-beasts:
for thy burnt-offerings, bee
fore me alway.

9 I will out of thyne houles
no bullock takes:
nor goats, out of thy closes.

10 For ech beast of
the wood to me perteyns:
the beasts, that on
a thousand mountayns be.

11 I know all fly-
ing foulis of the mountayns;
and store of wild-
beasts of the field, with me.

12 If I were hun-
grie, thee I would not tell it:
for myse the world,
and plenty that doth fill it.

13 Will I thee flesh
eat, of the bullocks-strong:
and of the goat-
bucks drink the blood will I?

14 Sacrifice thou
to God confession:
and pay thy vowed,
to him that is most-hye.

15 And in day of
distress, with-call-apply me:
Ile thee release,
and thou shalt glorify me.

16 But so the vic-
ted, what hast thou to doe,
lych God, to tell
my statutes: and to take
my cov'nant on

thy mouth? When minste thou
dost have: and cast
my words behind thy backe.

17 If thou dost see
a thief, with him thou roonest
and thy part, is
with whormongers-unhonest.

18 Thy mouth in e-
vil out, thou lettest-breake
also thy tongue,
doth frawd together-frame.

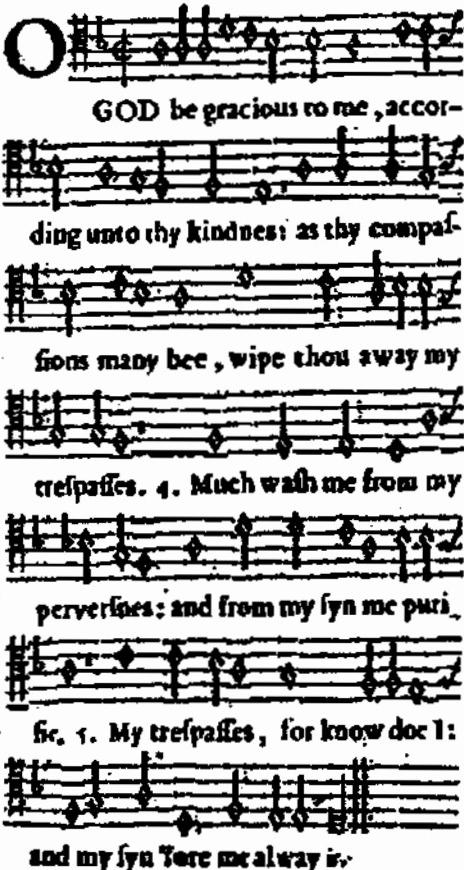
19 Thou fist, against
thy brother thou doft speak:
against thy mo-

thers

1.
 2.
 These thing: thou didst,
 and I did fleshe-keep-mee;
 thou didst suppose,
 that I was surely like thee:
 I wil thee blame,
 and setteves to thy view:
 3. Ye that forget
 God, this now wel-adize:
 lefft I doe teare;
 and none be to reake.
 4. He honours me,
 that thanks doth sacrifice:
 and he that doth
 his way in order-fashon;
 I wil cause him
 for to see Gods salyation.

PSALMEE 51.

O H. GOD be gracious to me , accor-
 ding unto thy kindness: 2. thy compas-
 sions many bee , wipe thou away my
 trespasses. 4. Much wash me from my
 perversenes; and from my syn me puri-
 fie. 5. My trespasses , for know doe I:
 and my syn Tore me alwaye.



6. Against thee against thee alone,
 I stand-haye; and in eyes of thoē,
 that whē is evl I have done: (be,
 that whē thou speakeit thou just mayst
 when as thou judgest pure mayst be.
 Lo! in perversnes I have been
 brought-forth-with-sorrow: &c. in syn,
 my mother hath concerued mee.
7. Behold, the truth delyte doft thou
 in th'inward part: in secrete
 hast wisdom also made me know.
 9. Thou x lit from syn me pacifie
 with etzop, and be clean shall I:
 thou wilt me wash, and I than shew
 10. shall whiter be. Make me wile thou
 to hear gladnes and joyful-glee.
 The bones thou didst asunder Bray,
 They shalbe gladsom-chearfully.
 11. From my synns, hide thy face away:
 wipe out all my ne iniquitie.
 12. Clean hart, o God, create to mee:
 And a firm sp'rit, in me new-make.
 13. Cast me not from thy face: nor take
 from me, thy spirit of sanctitee.
 14. Joy of thy saving health, agayn
 to me restore: and stedfastly
 with a free spirit me suldeyn.
 15. Teach trespassers thy wayes will:
 and synners, shall convert to thee.
 16. Deliver me from bloods, o God,
 God of my healthful-safe-abod;
 my tongue that shewe, thine equitie.
 Lord, thou my lips shalbe opē-free: (praise
 and my mouth, shal shew forth thy
 18. For sacrifice doth not please thee,
 etc. I would give: burnt-sacrifice,
 thhu tak'st not in contonted-wile.
 19. Gods sacrifices, are a sp'rite:
 broken; a hart broke and contrite:
 o God, thou wilt not a despise.
 20. In thy good-will doe thou bellow
 on Sion, goodnes-bounteously
 walls of Ierusalem, build thou.
 21. Then thou accept-shal-pealingly
 slays-offring of just-equity,
 burnt-offring, whole-oblation:
 and bullocks thine Akes vpou.
 then shall they offer-uppon-hye.

PSALM. 53.

Sing this at the 18. or at the 37. Psalm.

2. O Mighty-man,
why boastest thou in yll
Gods mercie, all
the day endur'g full.
- 4 Think doth thy tongue
woeful mischevounes;
as razor sharp,
doing deceitfulness.
- 6 Love doth thou e-
vil more than good; to say
falshood, rather
than justice-crut Sela.
- 8 All words of swal-
lowing-perniciousnes
love them doth thou,
tongue-of-deceitfulness.
- 7 God also will
to perpetuate
destroy thee, pull
thee hence, and pluck up thee
out of the tent:
and root thee quite-away,
out of the land
of living-men, Sela.
- 2 And then the just
shall it behold, and they
shall fear; shall al-
so laugh at him. {And say,}
Behold the man;
that made not God his might,
but trusted in
his riches ample-plente.
He strong was in
his evil-mischreevous.
- 10 But I, as
green olive in Gods house;
I confident,
ly-trust in Gods mercie,
for ever and
for aye-continualle.
I will unto
thee thankfully-confess
for evermore,
because thou haſt doon this;
and will thy name

with patienc hope-imploye
for its good,
thy gracious-saints before.

PSALM. 53.

This may be sung also at the 45. Psalm.

- T He looketh in his hars, there is no
God: they are corrupt, and with inqui-
tie are made abominable, none dooth
good. 3. Out of the heav'ns God lookt
attentively on Adams sonns: to see, if
any wene that understandes; thre dropt
for God inquere.
- 4 Ech-one is gone
back, they together be
unprofita-
ble; none, but one, doth good.
- 5 Doe they not know,
that work iniquities;
that eat my peo-
ple, as they eat up food;
so God, they doe
not invocating pray.
- 6 A dead where no
dread was, there dreaded they:
For

For God, scattered
his bones that siegeth thee:
thou hast them put-
unto-confusion,
for God hath cast
them off-contemptuallie.
Who gives, Isr'ls
salvations, from Sion?
When God returns,
his folks captivitee:
Jacob be glad,
Is'r'l shall joyful bee.

PSALM 34.

O Hallelujah. God, thou in thy name me save:
and in thy pow'r judge me. 4. O God,
my prayer hear: to words of my mouth
heedful be.

- For strangers, are against me risen,
and daunting-tyrants, they
doe seek my soul: they have not
before them set, Selah. (God
Loe God mine help: the Lord, & with
them that upholders be
of my soul. To mine enviers,
the evil turn will hee:
o in thy truth, suppress thou them.
With voluntaynes
to thee I will doe sacrifice:
thy name I will confess,
because (Jehovah) it is good.
For he hath rid-me-free
out of all trouble: and mine eye
upon my foes did see.

PSALM 55.

This may be sung also at the 3. Psalm,

O Hallelujah. God my prayer hear: and hide not
thee, from my request-for-grace. 3 At-
tend to mee, and answer me: I utter-
mournful-voice in my mising, & make
a troubled-noyse. 4. Because of voice
of th'adverse-enemie, because of vexing
of the ungodly: for they bring on mee
painsine-unright, and doe an anger,
hatefully-me. spight.
Mine hate, is payn-
ed in the mids of me:
terrors of death
like fall'n upon me be.
Fear is into
me come, & trembling-dread;
and quaking-hate.

7. tour, hath me covered.
So that I say,
 who will rive me a-wing,
as dove: that I
 might fly and find dwelling.
8. Loc, wandering-fighte:
 I would make far-away:
lodge would I, in
 the wildernes, Selah.
9. For mine escaping:
 safe I would make-hift:
from driving wind,
 fran the tempestuous-blast:
10. Lord Swallow them,
 divide their tongue: for I:
see in the ci-
 tie, strife and violencie.
11. They on the walls
 it compass, day and night:
in it a mo-
 lestation and upright.
12. Is it a woe-
 ful-evils: fraud also,
and guile, from secret
therof out doth norgos.
13. For it was not
 an adverse-enemie:
that me reproch'd;
 for bear it then could I:
'was not my foe,
 that magnifyde 'gainst me,
for I from him
 away could hidden be.
14. But it was thou
 man mine esteemed-peer:
ever my chief-guide,
 and mine acquaintance neer.
15. We which toggi-
 ther made-sweet secrecie:
into Gods house,
 went with societie.
16. Seize death on them,
 down goe they quick-to hell:
for evils, are
 within them, where they dwell;
17. I, unto God-
 make invocation:
18. and me, Ichon-
 vah gives salvation.
Evening and morn
 and noon, I make a noysc
and meditate:
 and he did hear my voice.
19. From fighte 'gainst me,
 my loule redcend hath bee
in peace: for ve-
ry many were with mee.
20. God hear wil, and
 oh them afflion-lay,
even he that firs
 from ancient-aye Selah:
because that us-
 to them no changes bee,
and God they have
 not feared reverentlie.
21. On his fiends-peace-
 able, he layd his hand:
his covenant
 he breaking-hath profan'd;
22. Words of his mouth
 smoother than butter bee,
but fighting-bat-
 tel is his hart within:
23. His words more soft
 than oil, but swords they are.
24. Vpon Ichon-
 vah, cast thy weighty-care,
and he wil thee
 sussteyn: give wil not he,
for ever that
 the just-man moved be.
25. But thou o. God,
 wilt make them down to goe,
the low-pier of
 corruption into:
the men of bloods
 and guile, alive shalbes
noe half their dayes:
 but I, wil trust in thee.

P S A L M . LV .

Sing this as the 53. Psalm.

O Mighty-God
 unto me gracious-be,
for misera-

ble-man would me devour:
all day, he war.
ring sort oppresseth me.
3 All day, myne en-
viers would me devour:
for many, warr
against me o mōst bye.
4 What day I fear:
trust unto thee wil I.
5 In God, I prayse
his word; in God I trust,
I wil nor fear,
what flesh can doe to mee.
6 All day, my words
they greevously-doe-wrest:
against me, all
their thoughts for evil bee.
7 They draw-togi-
ther, closely-wayt they lay;
say foot-steps herd-
fully-observe doe they:
For, they my soule
expect-with-carneslues.
8 Shall they escape-
safe for iniquity?
O God, in wrath,
the peoples down-depres.
9 My wandring thou
halt in accoune-ready;
thou in thy bot-
tel put my weeping-tears:
yes are they not
within thy registers?
10 Then, shall my foes
turn back in day I call:
this doe I know,
that God will me by.
11 In God, the word
I wil with-praise-extoll
in IAH, the word
with praise-extoll-wil I.
12 In God I bold-
ly trust, I wil not bee
afrayd: what earth-
ly man can doe to mee.
13 O God thy woves,
are on me: I wil pay,

confessions
to thee. Because thou hast
my soule from death,
delivered-away;
hast not thou ke
my feet from sliding-fall?
That I before
God's face, continuallie
may walk, in light
of them that living bee.
P S A L M E 57.
Sing this as the 60. Psalm.
O God be gracious unto mee,
to me be gracion; for in thee,
my soul for shelter-safe-hopeith:
and in shade of thy wings I will
hope for my shelter-safe; untill
ech-wocful-ev'l away passeth.
3 I call wil, unto God mōst-hyc:
unto the God, that perischtly-
doth for me bring things-to-a-ray.
4 From heav'ns be sendis, and saveth me;
put him unto reproof doth he
that would me swallow-up, Selih:
God he doth send-forth, his mercie
and his assured veritie.
5 My soule, the Lions is among;
I lye amowg the inflamers,
the lions of men, whose teeth, are spears
& arrowes; & sharp I wold, their
6 God over heav'n be lifted hy: (tongue.
over the whol earth, thy glory.
Net for my st. p. pr: pare did they
he bow'd my soule: they diggd a pit
before me; and in middis of it,
themselves are fallen-down, Selah.
8 Myne hart o God, prepar'd firmly;
myne hart prepar'd & redi-ally:
I sing wil, & with psalm-wil-praise.
9 Raile-up thyself o my glorie,
raise-up thee, harp and psalterie:
at dawning-day I wil up-raise.
10 In peoples, Lord, I wil thee laud:
in nations, thee with-psalm-applaud.
11 That great to heav'ns is thy mercy:
and to the skyes thy veritie.
12 God over heav'n's up-lifted bee:
over the whol earth thy glory.

PSALM 58.

Sing this as the 45. Psalm.

1. In deed, Assem-
bly, doe ye speak justice:
judge yee ô A-
dams sons, righteousness?
2. Yea yee in hart,
work evil-injuries:
ye in the land,
weigh your hands violentnes.
3. The wicked from
the womb estranged bee:
err from the bel-
ly, speaking falsehoods.
4. Poyson they have,
like serpents poyson-warm:
as of the deaf
asp, that doth stop his ear.
5. Which wil not hear,
the voice of them that charm:
of the most-wise
inchanting sorcerers;
6. Their teeth, ô God,
in their mouth break-away:
the Lions roshes,
burst thou out, ô IAH.
7. As waters that
goe-hence, refus'd be they:
bend he his shafts,
as cut-off let them been.
8. As fnsyl that melt-
eth, let him goe-away:
as womans fore-
birth, sun tha have not seen.
9. Ere they perceive
your thorns/bors of the Brier:
ev'n quickly, he will
whylec ech away is ire.
10. The just shall joy,
when vengeance be doth see:
shall wash his feet,
in blood of the godless.
11. And men shall say,
fruit for the just surely:
surely a God,
judging in earth there is.

PSALM 59.

- M
- Y God, deliver me from them
that are mine enemies: let thou me up
on hye, from them that up-against me
rise. 3. Deliver me from them that
work painful-transgression: and from
the men of blouds, vouchsafe to-me
salvation:
4. For loe they lay-wayt for my soul,
the strong togither-draw
against me: not for my trespass,
nor for my lyn ô IAH.
5. Without iniquitis in me,
they run and ready make:
rise up to meet me, and behold.
6. And thou Iehovah, wake,
wake God of hostis, God of Is'el,
to visit heathens all:
be gracious to none [Selah]
that work syn-disloyal... (dogs)
7. They turn at ev'en, make-noysse like
and citie round-belay. (muchs)
8. Loe, with their mouth they utter-
swords, in their lips have they:
For who (*if they*) is he that hears:

- 1 But thou Eternal-one,
wilt laugh at them : with heathens all
have in derision.
- 2 O blesse that art his fortitude,
to thee attentively—
will I take heed: because that God,
is my munition-hye.
- 3 God of my bountiful-mercies
he full prevent wil-me:—
en-mise inious-enemies,
God he wil let me see.
- 4 Slay them not, lest my folk-forget;
make them abroad to stray
in thy pow'r, & down-bring thou the;
our shield, & Lord-my-fay.
- 5 Sin of their mouth, word of their lips:
when in their haughtynes
they taken are: and let them tell,
of cursing and talines.
- 6 Consume in wrath, consume and let
them be no more: that they
may know, that God in it's ob rules;
to th' ends of th' earth, Selah.
- 7 They run at even, make noise like
and city round-a-belly. (dogis)
- 8 They wander thall to eat: & howl,
if filled be not they.
- 9 But I will sing thy strength, & shewe
at morning thy kindness:
for thou my house, & refuge art,
in day of my distress.
- 10 O blesse that art my fortitude,
to thee sing-psalm will I:
for God mine hye-munition is,
the God of my mercie.

PSALM 60.

This may be sung also as the 84. Psalm.

O GOD, thou didst away us cast
GOD, thou didst us break: thou angry walk;

- 1 agayn-return thou unto us. + Thou
caused hast the land to quake, thou
didst it rive: agayn whole-mak, ther
breachies, for it meved is.
- 2 Unto thy people thou didst show
hard-things: to drink give us hast thou,
the wine of stonishing-dismay.
- 3 Giv'n hast thou, to them that thee fear,
a banner, hye-displayd-to bear:
because of certayn-truth, Selah.
- 4 That thy beloved-ones may have
deliverance: & doe thou save,
with thy right hand, & me answer.
- 5 God speak did by his sa. ethne,
I wil be glad: divide shall I
Shechem, & Succoth dale measure.
- 6 Mine Gillead, and Manasseh mine;
& strength of thyne head, Ephraim:
Idah shall my lawgiver be.
- 7 Moab, my wash pot: I shall throw
over Idumea my shoe:
shewe Palestina, over me.
- 8 O who wil me along forth guide,
unto the circic fortisde:
who will we lead Edom unto?
- 9 Is it not thou, God, that hadst thrust
us from thee; and within our hols:
thee wouldst not, & God, forth-goe?
- 10 O give thou us help from distress
because deceitful-salshood is,
the earthly-mans salvation.
- 11 Through God doe valianthes shal we;
and them that our distressers be,
be wish-extemp-wil-tread-upon.

PSALM 61.

Sing this at the 37. Psalme.

- H**ear thou o God,
my cry : my pray'r attend.
3 To thee I call,
from the lands utmost-end,
when my hart o-
verwhelm'd-is-heavily:
Lead thou me to
the rock more hys than I.
4 For thou hast been
to me an hop-ful place:
a tow'r of strenght,
from th'adversaries face.
5 I sojourn will
within thy tent for ayer:
will hope, in se-
cret of thy wings, Selah.
6 For thou o God,
hast to my yowes giv'n ear:
giv'n h'eritage,
to them that thy name fear.
7 Dayes to the kings
dayes added be by thee:
his yeres, as mu-
ch as age and age shall bee.
8 Fore God he sit
shall to eternal-aye:
mercie and tru-
b prepare, which keep him may.
9 So wil I to
thy name perpetually
sing psalme: that I
may pay my yowes, dayly.

PSALM 62.

Sing this at the 25. or at the 55. Psalme.

- Y**et-sure to God,
my soule keeps silentnesse
because from him,
my safe-salvation is.
3 Surely my Rock,
and my salvation he:
mine hys-defense,
much mor'd I shall not be.

- 4 How long inde-
vour-a-mischievous-deed
wil yee against
a man? yee shall kyld
be, all of yow:
shebe as bowed wall:
and as a fence,
that shooed-is-to-fall.
5 Yet-surely they
have-consultation
to thrust him, from
his exaltacion;
they doe delyce
in falsehood: blets doe they
with mouth; but with
their in-part curse, Selah.
6 Yet unto God,
my soul keep-silentnesse:
because from him,
mine expectation is.
7 Surely my Rock,
and my salvation be:
mine hys-defense,
I shall not moved be.
8 My laying-health,
my glorie, & in God:
in God, my Rock
of stren-th, my safe-abode.
9 Yee people, trust
in him all times; out-lay
fore him your hart:
God, is our hope, Selah.
10 Surely the base-
mens foyce are vanitie,
the soans of no-
ble-men are but a lye:
in ballances
together them to lay,
lighter than va-
narie is self, are they.
11 Trust not yee in
opp'ressing-injurie,
also become
not vrym in robbery:
if p'wrtal-wealth
doe plentually grow,
doe not the hart

upon the same before.

12. Once speak did God,
twixt heard I this again;
that pow'ritness
doth unto God penry.

13. And unto thee
Lord, merciful-kindnes;
for thou will pay
each-man, as his work is.

PSALM 63.

Sing this at the 18. Psalm.

1. **G**od, thou my God;
I early thee inquire:
my soul, for thee
doth thirstily desire;
my flesh for thee
doth long-with ardentes;
in land of drought,
and weary waterless.

3. As I did view
thee in the sanctuarie:
so far to see
thy power, and thy glorie.

4. Because thy mercie
better then life is;
my lips shall cele-
brate thee with prayses.

5. So thorow-out
my life tellest thee will I;
In thy name,
will lift my hands on hys.

6. My soule with fat
and farnes tyld shall bee;
my mouth like, shall
with shewing lips praysse thee.

7. When on my beds
I thee in mind-relate;
dye in the wa-
ches on thee meditate.

8. That unto me
a ful-help been-bast thou;
and I have showt-
ed in thy wings shadow.

9. My soule affixed-
cleaveth after thee;
thy right-hand ste-
dily up-holdeth mee.

10. But they, that seek
my soule for wassful-woe:
into the low-
er-parts of th'earth shall goe.

11. He shall be slayn
with iword; the foxes pray
shall they be. But
the King, in God shall joy;
glorie shall he.
ry-one that swears him by;
but hope shall be,
their mouth that speake lyke.

PSALM 64.

Sing this at the 53. Psalm.

GOD hear my voice
when I doe pray so thee:
preserve my life,
from dread of th'emie.

3. From secret of
yll-doers, hide thou mee:
From rage, of them
that work iniquite.

4. Which have their tongue
sharp-whetted as a sword:
have bent their ar-
row, ever a bitter word.

5. To shoot in se-
cret-places at th'upright:
shoot him and fear
not, wil they suddainlie.

6. An ill word they
to them confirm-with-mighty
tell, to hide snares:
they say, who shall them see?

7. They doe search-out
evils injurious;
they doe accom-
plish a ferch curios;

Even the deep hart,
and part of man within.

8. But God, he hath
an arrow suddainly
against them shott:
thair stroken-wounds hay been.

9. And when they cau-
sed have them severally.
by their own tongue.

upon

upon themselves to fall:
they that them see,
to flight shall get them all.

10 And all men shall
in fear stand reverently:
and shall declare
Gods operation;
and shall his deed
consider-prudently.

11 The just rejoice
shall in th' Eternal one,
also in him
for safetie-hope he shall;
and glory shall,
the upright harted all.

PSALM 65.

Sing this as the 60. Psalm.

O God, praise silent-ways for thee,
in Sion: and the vow shalbee
payd unto thee. Thou pray'r hear,
all flesh therefore, shall come to thee. (cst:
Perverse things have prevayld 'gainst me:
our trespasses, thou them cov'rest.
O blessed be, whom thou dost make,
choice of and never unto thee take,
in thy courts to have dwelling-places;
with good things that in thine house be
ful-satisfid be shall we,
with holy-things of thy palace.

In justice thou wilt us answer,
things fearful, o God our Saver:
the hope of ends of th'earth through-
and of those far-off by the sea. (out
Mounts by his might establish doth he:
and is with strength, gyrded-about.

8 Which doth the loud-noise of the seas
the lowd-noise of their waves appease:
and peoples troublous murmurings.
9 And they that dwel in parts-farr-out
fear, for thy signes: thou mak'st shewe,
th'outgoings of morn and evening.

10 The land thou careful-visitest,
and plent'ously it moistenest,
thou dost intach it very much;
with Gods stream, where sal waters are:
their cora thou ready dost prepare,

when thou hast it prepared such.

The ridges of it thou waterest,
the furrowes of it thou settest:
with showers thou doft it soften-sill;
and thou the bud therof dost bles.

Crownest the vire of thy goodness:
and thy pathes farnes doe defill.

On pastures of the wildernes,
they doe defill; and with gladnes,
the hills they gyrded are about.

The pastures are with sheep clothed;
and valies are with corn cov'red:
they sing, they also joyful-showt.

PSALM 66.

This may be sung also as the 100. Psalm.

O All the earth, shewe yee to God.

All the earth, shewe yee to God.

His names glory with-psalm-sing ye:

put glorie, to his prais. And say to

God, how fearful thy works be!

Through greatness of thy strenght, thy
yeild-leyedly to thee shall they. (oos
All th'earth, bow-down and sing, to thee:
psalme sing they, to thy name, Selah.

Come see, Gods works: be in his set
to Adams towns, & reverent.
He turned sea, into drie-land
on foot they through the river went:

Even-there did wee rejoice in him.
He ruleth with his pow'r, for aye:
his eyes, in nations spie: rebell,
let not exalt themselves, Selah.

Yee peoples, bless our God: & make
the voice of his prays, to be heard.
That putteth our soule, in life; and hath
not

- not giv'n, our foot for to be styr'd.
For thou, o God, hast prov'd us;
tride us, as silver tried is.
Thou hast us brought into the net;
hast put upon our loyoes, strynges.
Thou caused hast men for to ride,
on our head; we through lyre did passe
through waters eke; & thou hast brought
us out, to an abundant place.
With burnt-offrings I to thine house
will come: will pay, my vowes to thee.
Which my lipps uttered; and my mouth
speake, when distress was upon me.
Burnt-offrings of fat-marrowed ramous
I unto thee will offering-pay,
with incense: I will ready make
the bullocks, with goat-bucks, Selah.
Come hearken ye and I will tell,
o ye the fearers of God all:
what he hath deon unto my soul.
To him, I with my mouth did call:
And with my tongue, he was extold.
If in my hart I gave regard
unto painful iniquite,
the Lord he would not then have heard.
But surely, God hath heard: unto
voice of my pray'r attend did hee.
God blessed be, which turn'd not back,
my pray'r and his mercie, from mee.

PSALM 67.

Sing this at the 60. or at the 84. Psalme.

- G**od, unto us be gracious
and he us bless: his face with us,
he clearly-make-to shine, Selah.
That they thy way the earth upon;
and thy heathful salvation,
among the heathens all, know may.
Peoples, o God, confess thee shall;
confess thee shall, the peoples all.
The nations joy and shew shall thay:
for thou wilt judge most-righteously
the peoples: and wilt guide-safely,
the nations, in earth, Selah.
Peoples, o God, confess thee shall;
confess thee shall, the peoples all.
The earth, it her increase don't bear;
God over our God, bless us will hee.

God

God he wif bless us beunteouslie:
and all the earths ends, shall him fear.

PSALM 68.

L

Ex: God arise, his enemies aunder-
scattered bee: & they that haters of him
are, away from his face flee. 3 As smoke
is driv'n drive them away: as is the wax
melted, at face offyre: from face of God,
so perish the wicked.

- 4 And let the just-men joyful be,
shew they forth gladomes,
before the face of God; and let
them joy with chearfulnes.
5 Sing yee to God, unto his name
hug-psalm: prepare the way,
for him that in the desert-parts
doth ride, in his name IAH:
And gladnes shew before his face.
6 Father of fath'less,
and widowes judge: even God, within
his holy mansions is.
7 God sears the & solate, in house;
brings forth those that are bound
in chaynes: but the rebellious,
dwell in a barren-ground.
8 O God, before thy p'oples face,
who forth shew madest-way:

G

when

- when in the desert-wildernes,
thou marchest on, Selah.
- 9 The earth did quake, heav'ns also did
at face of God, desir'd:
Sinai it self, at face of God,
the God of Israel.
- 10 A rayn of liberalities,
o God thou didst our shed:
thine heritage, thou didst confirm,
when it was wearied.
- 11 Thy compaines doe dwell in it:
thou ready-dealt, prepare
in thy goodnes, o God, for them
that poor-affested are.
- 12 The Lord himself wil give the speech:
of those that doe relate
the joyful-tydings-publly,
unto the armie great.
- 13 The Kings of armes, they shall flee
even flee-away shall they:
and thee that in the house remayns,
shall distribute the pray. (lye:
- 14 Though yee between the pot-rewes,
like doves wings shal see born,
with silver deck'd, her feathers eke
with gold of yellow-green.
- 15 When the Almighty spreadeth-out
with dissipation,
the Kings in it; then snowy-white
shall it be in Salmon.
- 16 A mountayn of God-mighty is
the mountayn of Bashan:
a mountayn of hills-many, is
the mountayn of Bashan.
- 17 Why leap yee, o yee hilly mountes?
the mountayn, for his seat
God doth desire: yea dwell for yee
Iehovah will in it.
- * * *
- 18 Gods charret, twise-ten-thousand-fold,
thowlands of Angels bee:
the Lord with them, at Sinai
within the sanctuarie.
- 19 Theu art ascended to on high,
thou hast for captive-led
captivarie: and unto men
hast gifts distributed
- 20 ^best also the rebellions led;
to dwell there; o IAH God.
- 21 Bless be the Lord, which day by day
doth us (with blessings) lode:
even God, our saving-health, Selah.
- 22 A God that ful-saveth,
our God is; and to GOD the Lord,
belong thy flues of death.
- 23 But-surely God, wil wound the head
of his enimious-foes:
the hayrie scalp, of him that in
his guilty-fynnes, ou goes.
- 24 The Lord hath sayd, I wil agayn
from Basan bring up thee:
I wil thee bring agayn up from
the deep-gulfs of the sea.
- 25 That, thy foot may embrewed be,
in blood: out of thy foes;
tongue of thy dogs, in blood that out
of ev'rie of them flowes.
- 26 Thy goings they have seen, o God;
the going-progresses
of my God, and my King which in
the Sanctuarie is.
- 27 First-went the fingers, after they
on instruments-that-plaid:
among them were the damoisels,
that on the tymbrels layd.
- 28 Within the congregations,
God thankfully-bless yee:
ev'ry bles the Lord, yee of the well
of Israel that bee.
- 29 There little Benjamin, their Chief;
with Iudahs assemblie,
their Princes: Zabuluns Princes,
Princes of Naphtali.
- 30 Thy God hath giv'n-commandement,
for thy strength-valourous:
firm-strengthen thou o God, the thing
that thou hast wrought for us.
- 31 For thy house, in Jerusalem:
Kings shall bring gifts to thee.
- 32 Rebuke the rour of the spearmen,
the crew of bulls-mighties;
with calves of folks, & lion that doth
with silver plates submitte:
the peoples he hath scattered.

- that doe in warre delyte.
32 Princeley-ambassadours shall come
from out of Egypt-land;
to God, shall Aethiopia
stretch hastily her hand.
33 Kingdoms of th'earth, to God sing-
sing to the Lord, Selah. (psalm:
34 To him that rideth in the heav'ns
the heav'ns of ancient-aye:
Loe he his voice gives, voice of strength.
35 Give unto God, valour:
on Istr'el is his majestie,
and in the skyes bis power.
36 God fearfull, from thy sanctuaries:
the God of Istr'el, he
gives strength and forces to his folk;
God blessed ever be.

PSALMUS 60.

Ave me, o God: for waters entered are even to my soule. 3. I sink in gulffy mud, where no stay is: I water deeps enter, & overflow me doth the streaming-floud. 4. Am weary with my cry; my throat is bret, mine eyys fail: for my God wayting-at-rete. 5. Many moe are, my haters cauflesly,

than be haire of
mine heit: mighty are they
that wold suppreſſe
me, are my foes falſly:
then I reſter'd,
what I took not away.
O God, thou know'st
my falſy: and from thee,
my guilty-faults
cannot conceale bee.
Let them for me
not be abash'd, that thee
Lord GOD, of hoits,
doe hopefully-desire:
yes let them not
ashamed be for mee,
that thee, o God
of Ifrael, require.
For, for thy fake,
I bear reprochful-blame:
cover my face
doth, ignominious-shame.
I am become,
unto my bretheren,
an urel-ſtan-
ger: and a foreſinour
ev'n unto mine-
own mothers childeſen.
For, of thine houſe
the reke did me devoure:
and the reproch-
ful-taunts of them that thee
reprochfully-
doe-taunt, are fall'n on mee.
And I did weep,
my ſoule with falſing ſpent:
and it was turn'd,
to my much-opprobie.
And I put lack-
clothe on for my rayment:
and, for a pro-
verb unto them, was I.
They that ſit in
the gate, againſt me ſpake:
and strong-wine drink-
ers, the ladies did make.
And as for me,
my prayer is to thee,

1 Ichovah, in
a time of acceptation;
6 God in multitudine of thy mercies:
answer thou me,
in truth of thy salvation.

15 Deliver me
out of the myrie-clay,
and let me not
as-drowned-sink away:

Deliv'red let
me from my haters be,
and out of wa-

ter deeps. Let waters flood
not overflow
me, nor gulf swallow me:
nor let the pit,
her mouth upon me shutt.

17 Answer me LORD.
for good w thy kind-grace:
as thy great mer-
cies, turn to me the face.

* * *

18 And hide thou not
thy face, from thy servant:
for on me trou-
ble is, soon answer mee.

19 Draw-neere my soule,
to it redēntion-grant:
because of my
foes, ransom thou me free.

20 Thou, my reproch,
shame, and dishonour'd-plight
know'st; my distrel-
lers all, are in thy sight.

21 Reproch hath broke
mine hart, and ful I am
of heavines:
and looked for some one
to mone-with-pit-
ty, but not any came:
and lookt for com-
forters, but I found none.

22 But for my meat
they gave me bitter-gall:
and vineger,
to slake my thirst withall.

23 Let for a snare
their table 'fore them bee:
and for ful-re-
compense, a trap-to-fall.

24 Their eyes be dark-
ned, that they my not see:
and make their loyns
to shake continually.

25 Pour out upon
them thy detestyng-yre:
and take them, let
thine angers burning-syre.

26 Their castell let
be desolated-quyte:
within their tenis,
let ther not any dwell.

27 For him they per-
secute whom thou dost smite:
sod of thy woun-
eds follow they doe tell.

28 Give viciousses,
unto their wicked-vice:
and let them not
come into thy justice.

29 Wiped be they
out of book of the living:
and with the just,
let them not written be.

30 And I, that am
afflict-ed-poor and greiving:
O God, let thy
salvation lift-up me.

31 Then wil I prayse
the name of God with song:
and magnifie
him with confession:

32 And it shal bet-
ter to Ichovah bee,
than yong bull, that
hath hornes or hoof-doch part.

33 The weck men shall
rejoyce, when they it see:
feckers of God,
lives also shall your hart.

34 Because Ichovah
he the needy hearez,
and he despis-

seth not, his prisoners.

- 33 Praye him let heav'ns
and earth: the seas, and all
that creeps in them.
For God wil Sion save,
build Iudah's ci-
ties etc, and dwell they shall
there, and it for
inheritance shall have.
37 His servants seed
eke, shall possess the same:
and dwell therin
shall they that love his name.

PSALM 70.

Sing this at the 75. or at the 32. Psalm.

- 1 O God for to deliver me:
Ichovah, to mine help make-hast,
They that of my soule seekers be,
ashamed be they and abash't:
be backward turn'd and blish dot they
that in mine evil take-delyte.
4 Let them turn-back, ha ha that say;
their basiful-shame for to requyte.
5 Loy lee them and rejoice in thee,
all that thee seeks: and let them say
that thy salutations lovers bee,
God magnified be, alway.
6 And I, afflicted am and poor;
o God to me make speedy-way:
mine help and my deliverour
thou art; o LORD, doe not delay.

PSALM 71.

Sing this at the 59. or at the 25. Psalm.

- I N thee doe I
for-safetie-hope o IAH:
o let me not
abashed be for sye.
2 Thou in thy jus-
tice, ridd me and me free:
incline to me
thine ear, and save thou mee.
5 Be thou a Rock
of habitation-sye,
for me, to re-
ster continually;

to save me thou
didst give commission:
for thou my Rock,
and my munition.
4 My God, out of
the wicked's hand, me ridd:
from hand, of th'e-
vil and the leved:
5 For thou mine ex-
pectation: Lord GOD,
thou art my con-
fidence from my childhood.

- 6 I, from the womb
have been upheld, by thee:
shou, from my mo-
thers bowels, tookest mee:
7 of thoe my prysie
alway. As wonder, I
so many am:
but thou, my hope migatior.
8 Let with thy prysie,
my mouth replenisht bee:
ev'n all the day,
with glorifying thee,
9 At time of old-
age, cast me not away:
forsake me not,
when my strength doth decay.

- 10 For of me speak
mine enemies: and they
consult in-one,
that waye for my soule lay.
11 Saying, God hath
forfeited him: pursue
and take him; for
ther is none to resue.
12 O God, be thou
not farr-away from mee:
my God, unto
my succour hasten thee.
13 Let them abash-
ed be consum'd w/o,
that adverfa-
ries are my soule unto:
Let with disho-
mow and with opprebie
them cov'red be,

that seek my miserie.
 14 And I, wil pertinently wayt alwayes:
 and make addition, to all thy prayse.
 15 My mouth shall tel thy justice, even dayly
 thy saving heath: though numbers know not I.
 16 I enter wil, in power of GOD the Lord:
 thy justice one. ly thine, will I record.
 17 God, from my child-hood learned me hast thou:
 and I have shew'd thy marvels, until now.
 18 And til old-age and hoernes also bee,
 God let me nor forsaken be of thee:
 until thine arme unto the age I shew;
 thy pow'r, to ev'ry one that shall ensue.
 19 Thy justice eke 6 God, which reacheth hys:
 which doth great things; 6 God, who is like thee?
 20 Thou which didst many sorowes make me see,
 and evill didst return and quicken mee;
 from deeps of ch'earth, didst turne me thence.
 21 Thou much increas'dst my magnificence:
 And thou didst turn about my comfortace.
 22 And I, will with my instrument had thee,
 thy faithfulness, my God: sing psalm I will
 to thee with harp, & SAINCT of Israel.
 23 My lips shall shewe, when I sing psalm to thee;

also my soule, which thou redeemedst free.
 24 My tongue eke, shall thy justice dayly speak:
 for basht for sham'd are they, that mine yll seek.
 P S A L M 7 2 .
 Sing this at the 6 y. or as the 45. Psalme.
 1 O God, thy judge- ments give the King unto: thy justice to the kings son give also.
 2 That with justice thy people judge may he: with judgment, them that thine afflicted be.
 3 The mounts shall to the people bring forth peace: the hills shall al. so, with just-righteousnes.
 4 Th'afflicted of the people judge shall he, shall give the sonns of them that needy be: th'oppressor-fraudulent he down-shall-bear.
 5 Whiles Sun and Moon indure, they shall thee fear; through ages al.
 6 Like raign on medow-mown; like showers that moisten th'earth, shall he come-down.
 7 The just shall flourish in his dayes: and flore of peace, until the Moon shalbe no more.
 8 Also dom- nion, from sea to sea: from river to the lands ends, have shall he.
 9 Kneel to him shall dwellers in dry-countries; and lick the dust up, shall his enemies.
 10 The Kings of Thar- shith and the yles, offrings they reader shall: Shebaes and Sebaes Kings, shall

shall offer presents, And him worship shall all Kings: and serve him shall, the nations all, For he shall ridd, the needy that makes mone: th'afflicted, and him that hath helper none.

13. The poor and ne-
dy-wight, he graciously shall spare: and save the soules of the needy.

14. Their soul, from fraud and wrong, redēem shall bee: and in his eyes, their blood shall precious bee.

15. Live shall he, She-
baes gold eth shall him pay: and pray for him till; bles him all the day.

16. Within the land, upon the mountayns top, there shall a par-
cel be of corn; whose crop shall shake like Le-
banon: and citizens shall flourish as the herb that th'earth out sends.

17. His name shall be for aye, before the Sun, his name shall have continuation:

All heathens bless him, blesst in him shalbee.

18. Iehovah God, Is'rēls God, bles'd be bee: which doth himself alone things marvelous.

19. And bles'd for aye, be his name glorious: let also all the earth even syll'd bee with his glorie; Ameu, yea and Amen.

1. Et-surely good to Israel God is: even unto them that have in hart purenes:

2. And I, my feet almost aside-swarved: my stepps had wel- nigh every-one slipped.

3. For I, at tools- waynglorious, envied: when I the peace of wicked-men espied.

4. For in their death no painful-bands ther bee: and Justice & their firm-validitie.

5. They are not in turmoyl of men-wretched: and are not with the earthly-men plagued.

6. Therfore, pride as a chain about them swayeth: them & a gar- ment violence arayeth.

7. Eth of their eyes, with fancies out cloth start: they pas; th'ima- ginations of the hart.

8. They doe corrupt, and speak maliciously oppression: they speak most-loftily.

9. Against the heav'ns their mouth they set-a-talking: also their tongue, throughout the earth is walk-

10. Therfore, his folk turns hither: and full-cup of water, is wrung for them to drink-up.

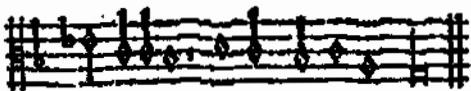
11. And they doe lay; How knoweth God-mightie: and is ther know- ledge in the God Most-hye?

12. Lo these the wic- ked are: and in tranquillitie for ever; they increase in rich-abilittie.

- 13 Surely in ~~thy~~ ^{thy},
cleansed mine hart have I;
and have my hands
wash'd in innocencie.
14 And all the day
with plagues-afflicted am:
in mornings eke,
& my rebuketul-blame.
15 If I doe say,
thus wil I make narration:
Loe, I wrong-fals-
ly thy sonnes generation.
16 And I thought, this
by knowledge-to-comprise
but it a pain-
ful-thing war in mine eyes.
17 Till to Gods fanc-
turies I enured:
so their last-end,
did prudently give-heed.
18 Surely thou fer-
test them in flipprie-places;
dost make them fall,
to desolated-cases.
19 How are they brought
to wondrous-waltered plighe,
~~as in a mo-~~
ment! are they ended-quight,
are they confund'd
with frights-that-trouble-make!
20 Even-as a dream
after that ~~we~~ doth wake:
& Lord my-slayer,
when as thou up liftest,
their image thou
contemptuously despisest.
21 Surely mine hart
was lowly-levered:
within my reynes,
I also was prick'd.
22 And I was bro-
tish and un-kidfol-quight:
I was with thee,
ever-in a beldy-wight.
23 Yet I with thee
contingally meayach
by thy right hand,
- 24 thou hast me firm-reteyned.
25 Thou with thy coun-
sel wile me guide-softly:
and after wile
receive me to glory.
26 Whom have I in
the heavens? and with thee,
none in the earth
deytesful-pleasech mee.
27 My flesh and mine
hart fayleth-allogither;
mine harts Rock and
my portion, God for ever.
28 For loe they that
are far-off from thee gone,
shall perish: thou
suppresti, every one
that doth a whoor-
ing-goe from thee. And I,
it's good for me,
to God for to draw-nye:
I in the Lord
GOD set my hopeful-station;
of all thy works,
for to make declaration.

PSALM 74.

GOD, why hast thou cast us off
to perpetuitie; against the sheep of thy
pasture, smokes thy face-wrathfully? 1.
Remember thine assemble, which thou
hast of old purchast: the rod of thine
inheritance,

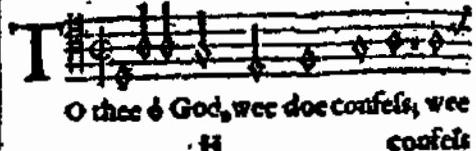


- inheritaunce, which thou redeemed hast:
This Sion mount, wherin thou dweliſt.
3 Lift thou thy feet on hye,
unto the defolations
of perpetuity:
the enemie in th' Holy-place
hath all things wasted, fore.
4 In middest of thy synagogues
doe thy diſtreſſers rore:
their ſigis have they ſet up for ſigis.
5 Ech knowne was famouſly,
as he againſt th'infolded wood
did axes lift on hye.
6 And altogether, at this time,
the carved works of it:
with beetles & with clubby-mauls,
in peeces down they beſt.
7 Thy ſanctuaryes, they have caſt
in fyre: the dwelling-place
of thy name, down unto the earth
they did profanely caſe.
8 They in their hart did ſay; Let us
of them at-once make ſpoyl:
they burnt have, all the synagogues
of God within the ſoyle.
9 Our ſigis, we doe not now behold:
ther is not us among
a Prophet more; nor any one
that knowes the time how long.
10 How long o God, ſhall th'adverſe-foe
upbrayd-reprochfully?
Shall th'enemie blaſphem thy name,
to perpetuity?
11 O wherfore doſt thou turn away
thine hand, even thy right hand?
it from midds of thy boſome drew
make thou a complete end.
12 For God, & from antiquitie
my King: he perſoneth
helpful ſalvations, within
the middest of the earth.
13 The ſea thou by thy forteſſade

- a ſunder-broken haſt;
the Dragons heads, in waters drye
in peeces thou haſt-brayſt.
14 Thou alſo brakſt utterly
the haſt of Livjathan:
didſt him for meat give, to the folk
in d.ſerts that remayne. (Aſream:
15 Thou clav'ſt the ſeau-rayn and the ſea
didſt drye up floods, of might.
16 Thine iſ the day, night eke iſ thine:
thou Sun prepa'reſt, and light.
17 Thou all the borders of the earth
haſt conſtituted-faiſt:
the ſommer and the winter-eve d.,
the ſame thou formed haſt.
18 Remember this, the enemie
reproachfully-did-th-blame
Iehovah: and the foolish rok,
they doe blaſphem thy name.
19 Give not ſoule of thy turtle-dove
to the wild-company:
the company forget not of
thy poor, perpetually.
20 Reſpect haſte to the covenants
for the earths dark places
are full, of habitations
of wrongfuſ-violentnes.
21 O let not him haſt is opprefſt
return abafh'd, with ſhamē
but let the poor-affliſt and
the needy, praise thy name.
22 Rife up o God, plead thou thy plea:
let the reprochful ſcorne
which from the fool comere, all the day,
in memorie-be born.
23 Forget not, thy diſtreſſers voice:
the lowd tumultuous cry
of them that up againſt th'e ride,
aſcends continually.

PSALM 75.

This may be ſing alſo as the 2d. Psalm,



O thee o God, wee doe confefſ, wee
confefſ

confess, and thy name & oye: thy won-
drous works, they doe express. Th' ap.
polishment when receive: shall I: then I,
will judge most-righteously. Dissolved
a th' earth & all they that dwel therin:
set-faire doe I, the pillars of the same
Selah.

Vnto wayn-fools, be not, sayd I;
se-foolish: to the wicked-ely;
lift no; the horn. Lift not up bye:
your horn: nor with a stiff-neck speake:
For neyther doth promotion
from East, West, or from Desert come.
But God the judger abaseth one,
and he exaketh other some.

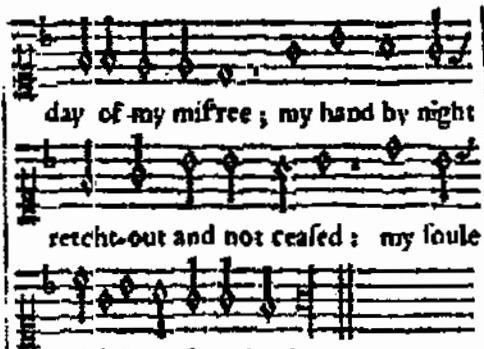
For cap & is GODS hand, whose wine
is red, ful mixt; and he poureth
therout: but droppes of it, out-spreyn,
drink shall, all wicked of the earth.
And I, for ever wi this shew:
to Iakobs God, sing psalmie will I.
And all the wikkeds homes off-hew:
horne of the just shall be lift bye.

PSALM 76

- Sing this or the 68. Psalm.
2. **I**N Iudah God is known: his name
is great in Israel.
3. His Tene ele is in Salem: and
in Sion he doth dwel.
4. There, brake he th'arrows of the bow:
shield, sword, and wart Selah.
5. Bright, wondrous-excellent art thou;
more-than the mountes of pray.
6. The mighty harted, hys: themselves
unto the spoyl-resignyd;
they lepte their sleep: of men of power
their hands like none could find.
7. At thy rebuke, o Iakobs God:
borh cart and horfe, slept hath.
8. Thou; fearfull art, and who can stand
fore thee, when thou art wrath.
9. Fro heavens, thou mad'st judgement be
th'earth feared, & stilly lay. /heard:
10. When God to judgment rose: to save,
all meek of th'earth, Selah.
11. Surely the wrathful-heate of man
confess shall unto thee:
the remaunt of the wrathful-heates
by thee shall gyrded-bee:
12. Vow yee and pay, to IAH your God
all that about him wasse:
a present let them bring to him:
that is the Fearful-one.
13. To bin that of the governours
the spirits gathereth:
com unto him that fearfull is
unto the Kings of th'earth.

PSALM 77:
This may be sung also as the 8. Psalm.

My voice to God was and I lound-
cayed: my voice to God, and he gav-
ear to me... 3. I song to the Lord, in
day



4 I minded God
and made tumultuous-cries;
and I with me-
dication-did pray:
and overwhelm'd
my spirie was, Selah.
5 Thou heldest fast
the watches of mine eyes:
I was ama-
zed, and could nothing say.

6 Dzys of anti-
quitie I thought upon:
the years of an-
cient-eternitie.

7 I minded in
the night my melodye:
I with my hart
had meditation;
my spirie al-
so searched-diligently.

8 Ah wil the Lord
for evert cast-away:
and add no more,
to accept-favourably?

9 Is his mercy
ceased perpetually?
Is his word ca-
ched, to reb age for ayer?

10 Hatch God forgot
for to deal-graciously?

Hatch he in wrath
his mercies shurt, Selah?

11 And is this it
that makes me sick, sayd I
the change, of the

- right hand of the most-hyēr
12 I wil record
the act ons of IAH;
wil sure thy rea-
vels mind from anciencie.
- 13 Ot all thy weik
I wil ek meditate;
and of thy prac-
tises discourse will I.
- 14 O God, thy way
is in the sanctuary:
Who is, as God,
so great a Potentate?
- 15 Thou art the God,
that workest wondrouly:
Thou mad'st thy presence
mong peoples known to bee.
- 16 Thou didst with arm
thy folk redeme awaye:
the sons of Is'-
kob, and Ioseph, Selah.
- 17 O God, the wa-
ters did thee see; thee see
the waters did,
tremble-with-pays did they;
- Also the deeps
tumultuous-slyrr'd were.
- 18 Clouds, stream'd wa-
ters; sky's, a voice gave-out:
thyne arrowes al-
so, they did walk about.
- 19 Voice of thy thon-
der, was in thiery-sphere;
lightnings the world
illuminated throughout:
- The earth, was slyrr'd
and tremblingly quaked.
- 20 In sea thy way,
in waters mighty-flown,
thy path war: and
thy footstep, were not known.
- 21 Thy people like
a flock thou forth didst lead:
by hand of Mo-
ses and of Aharon.

This may be sung also at the 3. Psalm.

Give ear my people, unto my doctrine : to sayings of my mouth, your ear incline. 1. Open my mouth in parables will I : wil utter hidd things of antiquitie. 3. The things which we have heard, and have them knowne : & our forefathers unto us have shoun. 4. We wil not from their children hide-away : to th'after age, telling the lawds of IAH : His pow'r eke and his marvels which he did; How he in Iacob, witness stablished;

- and put a law
in Isr'el : which he bade
our fathers, to
their sons, known to be made.
That th'after age,
sois to be born, might know:
might rise up, and
unto their sonos forth show.
And they their con-
stant-hope, in God might set;
his precep's keep;
and not Gods acts forget.
2. And that they might
not be, as their fathers,
a race that was
rebellious and perverse;
a race that set-
led not their hart aright;
also with God,
not faithfull was their spr'it.
Ephraims senns,
shooting with bow armed;
they in the day
of battle, back-turned.
10. Gods cov'nant,
they did not keey-in-ske:
and in his law,
to walk they did refuse.
11. They also were
forgetfull of his facts;
and (which he had
the shew'd,) his wondrous-acts.
12. Before their fa-
thers, he had marvells doon:
in land of E-
gypt, in the field of Tsoora.
He clest the sea,
and made them thorow goe;
made waters as
an heap to stand also.
14. And with a cloud
by day conducted them
and all the nigh,
with syrie light-borne-beam.
15. The Rocks within
the wild-ernes he cleve:
and as one of
the great deeps, drink he gave.
And

- 16 And streams out of
the rock he forth did send;
and waters, he
like rivers made descend.
- 17 And they yet ad-
d: d, for to syn' gainst him:
in desert, to
provoke the most-supreme.
- 18 And in their hate,
tempted the God-of-night:
requiring meat,
for their soules-appetite.
- 19 And speaking a-
gainst God, sayd; Is God able,
to furnish in
the wildernes a table?
- 20 Loe rock he smote,
and waters out-pushed;
and it: came our flow'd:
can also he give bread?
flesh for his peo-
ple can he ready-dres?
- 21 Ichovah heard,
and angry was for this:
and against Ia-
kob kindled was a fyre;
'gainst Isr'el al-
so, came-up wrathful-ire.
- 22 Because in God,
they firm-beleev had none:
and trusted not
in his salvations.
- 23 Though rom above
the sky's command did hee:
the dores of heav'n,
he also op'ned-fret.
- 24 And rayn'd upon
them Manna for to eat:
and gave unto
them, of the heavens wheat.
- 25 Ech-man did eat
the bread of the Mighty:
he sent them meat,
unto satiet.
- *2 *
- 26 An east-wind in
the heav'n's he forth did move:
And south-wind by
his strength, he forward drove.
- 27 And flesh upon
them as the dust he rayn'd;
and fech'red soul,
as the seas gravel-land.
- 28 And he within
his camp them down did fell:
ev'n round about
places where he did dwell.
- 29 And they did eat,
and veh'mealy were fyld:
and their desir,
he unto them did yield.
- 30 Estranged they
were not from their desire:
their meat yet in
their mouth was. When Gods
came up against
them, & their sat-men flew:
and choise-yong-men
of Isr'el down-threw.
- 31 For all this yet
wich-syn-themselves-they-blot:
and for his won-
drous works believ'd not.
- 32 And he their dayes
in vanitie did spend:
and did their yeses,
with hasty-terrouz end.
- 33 When he them flew,
they sought him-carefully:
and turn'd-agayn,
and fought for God early.
- 34 And call'd-to mind,
that God their Rock should bee:
and the most-hye
God, their redeemer-free.
- 35 But with their mouth
they bluer'd him flattringly:
and with their tongue,
they unto him did lye.
- 36 For their hart had
with him no feldeesse:
nor in his cov'-
nanc shew'd they faithfulness.
- 37 Yet he having
compassionate-pity,
in mercy co-
vered iniquitie,
and stroyd them not:

but oft turn'd back his ire;
and did not all
his wrathful heat up flyre.
For that they flesh
were, he to mind did call:
a wind that goes,
and turneth not-at-all.
How oft provokt
they him to bitterness
in desert: givd
him, in the wilderness?
For they did turn-
agayn, and God tempted:
and Isr'el Ho-
ly-one, they limited.
They called not
to mind his hand: the day,
when from the fos
he them redeem'd-away.
When he his signes
in Egypt-land had shewa:
and his works-won-
derful in field of Tzean.
And turn'd their ri-
vers into bloody-gore:
also their streams,
that drink they could no more.
He sent a mix-
ed-farm, which ate them up:
and frogs among
them, which did them corrupt.
And gave their fruit
to Caterpillers-spoyle:
and to the Lo-
cust, their laborious-toyl.
Their vine-trees with
the scattering-hayl he kyd:
and with the blas-
ting-hayl, their fig-trees-wyld.
Their cattel to
the hayl he gave-up-fall:
also their flocks,
unto the lightnings-blust.
He sent on them,
his angers ardentes,
fierce-wrath and in-
dignation, and distress;
by sending-forth

the Messengers of ill.
so He weighed a path
out, to his angry-wills
their soule he from
the deach did not reprise;
and to the pest,
their beasts he up-did-give.
And all the first-
born he in Egypt smote:
in tents of Cham,
the chieftest of their myghts.
¶ 3 ¶
He made his folk
as sheep forth-for to press:
and as a flock
led them, in wilderness.
And led them safe-
ly, and they did not dread:
and those their e-
nemis, the sea cov'red.
And to his ho-
ly border, he them traynd:
this mountayn, which
his right-hand had obeeynd.
And from their fa-
ces cast out heathens all;
and made them in
line of possession fall:
And he did cause
the tribes of Israel,
within their ta-
bernaclies for to dwell.
Yet tempted they,
and bitterly-grieved
high God: and to
his heils, they took no heed.
But turned-back;
and fayches did show,
like to their fa-
thers: turn'd-as warping bow.
And byrrd his an-
ger by their places hys:
and by their id-
ols, styrred his jealousye.
God heard this, and
he was exceeding-wroth:
and Isr'el,
he ver'mently did loath.

- 60 The dwelling-place
of Shilo let he then:
the tent, *that* he
had placed among men.
61 And gave his strength
into captivity;
into distress-
ers hand eke, his glorie.
62 And to the sword
his folk he gave-up-fast;
and with his he-
ritage, his wrath surpast.
63 Their choise-yong men
the fyre devouring-are:
their Virgins, none
with song-did-celebrate.
64 Their sacri-
fers, by the sword did fall:
their widowes al-
so, did not weep-at-all.
65 The Lord then as
one out of sleep, did waken:
as strong man, af-
ter wine that shewt -doth.
66 And did behind: (make)
smyre his distressing-foes:
gave them ever-
nail shame-opprobrious.
67 And he the tent
of Joseph did refuse:
and tribe of E-
phraim, he did not chuse.
68 But tribe of Iu-
dah, he by-choise.approv'd:
the mountayn Si-
on, which he dearly. lov'd.
69 And like-hye pla-
ces, built his fauourites:
like th'earth, which he
founded it'eternitie.
70 And of his ser-
vant David choise-did-make:
and from the folds
of sheep, he did him take.
71 From th'ewes with'yong,
he brought him this people
Iakob to feed,
and his own, Israel.

- 72 And them he with
his harts perfec-tion fedde:
and by discre-
tions of his hands, them ledde.
P S A L M E 79.
Sing this at the 59. Psalme.
1 O God, into thine heritace,
the heathens are come in;
the Palace of thine holynes
they have defyl'd-unclean:
Jerusalem on wallf're heaps
they layd-haye. They have given:
the cark isses of thy servanes,-
meat, to the soule of heaven;
flesh of thy saintes to th'earcs wild-
3 As waters, shed-they have (beats)
their blood, about Jerusalem;
and aere that layes-in grave.
4 To those that neer-unto-us-dwel,
reproch becme-are wet:
a scolding and a scorn, to them
that round-about us bee.
5 How long ô DORD, wilt thou be
to perpetuitie: (wroth'
burn shall like to the very fyre,
thy fervent gealonies?
6 Pour out thy wrath on heathen-folk,
which doe not know thy fame:
on Kingdoms eke, which doe not call
on thy renowned-name.
7 For, he hath eaten-up Iacob:
his habitation
they also wondrously have brought
to desolation.
8 Mind nor 'gainst us, iniquities:
which have been heretofore:
hast, us prevent let thy mercies;
for, few brought are we sore.
9 God of our saving-health, us help,
even for thy names glorie:
and ridd us free, for thy names sake
our syns purge-graciously. (God)
10 Why say the heathens, Wher's their
'moag heathens let be knownen
before our eyes; the vengeance of
thy servants blood-out-flowen?
11 The fighting of the prisoners,
let it come 'fore thee:

- as thy great arm is, let the soars
of death reserved bee.
 12 And to our neighbours seven fold,
into their bosom, pay:
that their reproch, with which o' Lord,
reproached thee have they.
 13 And we thy folk, and pastures sheep,
confess will unto thee,
for ever: unto age and age,
thy praise tel-forth wil wee.

PSALM 80.

Sing this at the 72. or at the 55. Psalm.

- G**ive ear, o thou
that Israel dost feed;
o thou that lo.
Seph as a flock dost lead;
that littell on
the Cherubs, clearly shine,
Fore face of E-
phr' im, and of Benjamin,
and fore Manas-
seh; thy strength -valourous
stry-up: and come,
for saving health to us.
 4 O God return us:
and thy countenance
make shine, and wee
shall have deliverance.
 5 LORD God of hosts;
how long while smoke-in-ire
wilt thou, against
thy people's meek desire?
 6 The bread of tears,
thou mak' st them to eat:
and mak' st them drink,
tears in a measure-great.
 7 Dost to our neigh-
bours it's strife expel:
among themselves,
mock also doe our foes.
 8 God of hosts turn
us: and thy countenance
make shine, and wee
shall have deliverance.
 9 A Vine thou didst
remoye out of Egypt:
dryest the hea-

- thens out, and plantedst it.
 10 Thou didst prepre
the way before it: and
mad' st it take deep
root, and it fyld the land.
 11 The mountayns were
with shadow of it clad:
and boughes of it,
were like Cedars of God.
 12 Shee sent out to
the sea her branching-twigs:
and to the ri-
ver, her yong-fucking-sprigs.
 13 Why hast thou down
the hedges of it torn,
that all which pass
the way by, have her torn?
 14 Wroot up the lame
doth Boar out of the wood:
wild-beasts eke of
the field, make it their food.
 15 O God of hosts,
turn now, behold and see
out of the heav'ns:
and visit this vine-tree.
 16 And stocck which thy
right hand hath planted-fall:
and son, whose for
thy self thou strengthened haft.
 17 Burned with fyre
it is, cut-quite-away:
at the rebuke
of thy face, perish they.
 18 On man of thy
right-hand, let thine hand best:
on son of man,
whos thou mad' st strog for thee.
 19 And we wil not
goe-back away from thee:
quicken us, and
on thy name call wil wee.
 20 LORD God of hosts,
turn us: thy countenance
make shine, and wee
shall have deliverance.

PSALM 81.

THE

2 O God our strength, shewt-joy-

fully: to Iakobs God shewt-miūphing.

3 Take-up a psalm, & timbrel bring: the

pleasant harp, with psalmeie.

4 Blow-up the tröpet at new-moon: in set-time, at day of our feast.

5 For it to Isr'el is an heast: to Iakobs God, due-to-be-doen.

6 He this in Ioseph did bellow a witness; when as forth he fared from land of Egypt: where I heard a language, that I did not know.

7 His back from burden I discharg'd: his hands, did from the basket passe.

8 Thou calledst in distressed-case, and I releasing-thcc-inlarg'd:

9 I answ'red thee in secretie of thonder: procy'd thee, at water of Strife, Solah. My people hear and I to thee will testifie:

10 If hearken unto me will show,

11 O Isr'el. If that in thee a torreyn God thee shall not bee: nor thou unto a strange God bow.

12 Iehovah God of thee I am, which thee ascending-up did guide from land of Egypt: open-wide thy mouth, and I will tell the same.

13 But my people did not obey unto my voice: and Isr'el, so mee was not aff'cted-well.

14 So I dismissed him away, in their hearts wrong-intencion;

in their own counsels let them walk.

15 Oh that obey'd me had my folk: that Isr'el in my wayes had gone.

- 15 Their enemies I had bumbled, soon: cur'd my hand their foes upon.
- 16 The haters of th'Eternal-one, had feignedly-to him yielded: and their time should for ever be.
- 17 And with the fat of wheat they shou be fed: & frō the Rock, I would (ld With honey have sufficed thea.

P S A L M 8 2.

Sing this as the 34. Psalm.

G od standeth in the assemblie of God: doth judge the Gods amid. How long judge yee injuriously; and accept faces, of wicked.

3 The weak & fatherless judge yee: th'afflicted and poor justifie.

4 The weak and nerdy ridd-awaye out of the wicked's hand release.

5 They doe not know, neyther wil they understand; but in darknes they wil walk on, though moved shal of th'earth be the foundations al.

6 I sayd, you Gods are: and children of the most-high God are yee all.

7 But yee shall dye as earthly-men: and as one of the princes, fall.

O God rise, judge the earth for thou inherit shalt, all nations thr'ow.

P S A L M 8 3.

Sing this as the 74. Psalm.

O God doe not thou silence-keep: cease-not-as-deaf, and bee not stilt o' God. For loe thy foes, make noysse-rumultuouslie: thine haters etc, lift up the head.

They crafty council-take, against thy folk: against thine-hidd, they consultation-make.

They sayd; Come, let us cut them off that they no nation be: that name of Isr'el may no more be had in memorie.

For they consult joynlyt at harte strike cov'nant, thee agynst.

Both Edoms eeots, and th' Ismalites; Moab and th' Aggressa.

I Gebai.

- 8 Gebal, Ammon, and Amalek:
the Philistines, with those
9 that dwell in Tyre. Assur also
with them is joyned-close:
they have been for an arme, unto
the sonns of Lot Selsah.
10 To them as unto Midjan doo,
as unto Sisera:
As unto Iabin, at the brook
of Kihon. In En-dor
which were abolisht: & became
doung for the earthly-floor.
11 Put them, their Nobles every one,
as Oreb and as Zeb:
as Zebach and as Salmoneah,
all their authorized.
12 Who sayd, Let us, Gods mansions,
for our possession-take.
13 My God; as rolling-thing as chaff,
before the wind, them make.
14 As fyre doth burn a wood; and as
the flame the mounts doth fear.
15 So, with thy tempest them pursue:
and with thy storm soon-tear.
16 Their faces fyll with shame: that they
may seek thy name o IAH.
17 Let them abash'd and troubled be
unto perpetual-aye:
& shamed be and perish they.
18 That they may know; onely (art
thou thou whose name IEHOVAH:
'bove all the earth most-hye.

PSALM 84.

- O LORD of hosts, how amiable are
2 places wherin thou dost dwell! My
3 soule, doth long and faint also, even

for the courts of Iehovah : my hart
and my flesh, shewe doe they, to come
the living God unto. Yea the spar-
row, an house findeth, and swallow
nest, where shee layeth her yong-ones:
thine altars, o IAH of hosts; my King,
and eke my God. They that in thine
house have abode, are blest: they fill,
praise thee, Selah:
Blest is the man, whose strength thou art;
they that hye-wayes have, in their hart.
The passing-through the Baca vale,
doe pur him for a weilling-stream:
with blessings eka, rayn covereth him.
Frō pow'r to pow'r, procede they shall:
to God in Sion, shall appear.
LORD, God of hosts, my prayer hear:
give-ear, & Iakobs God, Selah.
O our shielding-protection,

4

5

6

7

8

9

10

See

- see thou o God: and look upon,
face of thine oynted-Messiah.
 11 For, better is a day within
thy courts, than thousand elsewhere been:
I chosen have, me to deprels
at threshold, in house of my God;
rather-than for to have abode,
within the tene of wickednes.
 12 For IAH God, is a Sun and shield:
both grace and glorie, IAH wil yeild:
not any good with-hold wil hee,
from them that walk in perfections.
 13 O LORD of armes: blesst is
the earthly-man, that trusts in thee.

PSALM 85.

Sing this at the 8. or at the 77. Psalm.

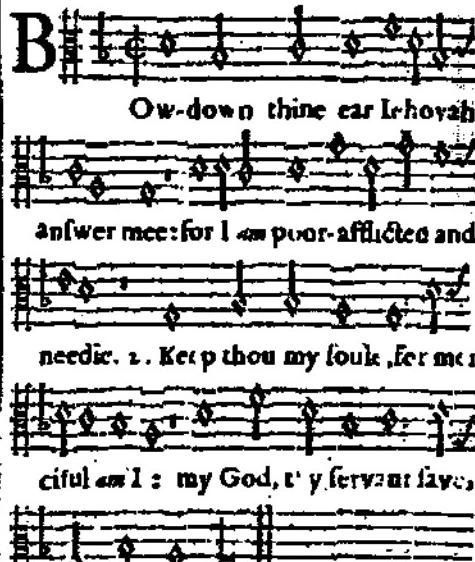
- T**HOU favored hast
thy land o Iehovah:
thou turned hast,
Iakobs captivitie.
 3 Thou pard'ned hast,
thy folks iniquitie,
thou cov'red hast,
even-all their syn, Selah.
 4 Thou gath'red hast
thine anger all away:

Thou turned hast
from thy wraths fervent-ite.
 5 Turn us o God
of our salvation:
and cease gainst us
thine indignation.
 6 Wilt thou for sige
gainst us thine anger stye?
Wilt thou to age
and age draw-out thine ire?
 7 Wilt noe againe
revive us: that in thee
thy folk may joy?
 8 To us Iehovah shew
thy mercy: and
thy health on us bellow.
 9 What God the LORD
wil speak, Ile hearkning bee;
for to his folk
& faintis, speak peace wil hee:

- And let them not
return to foolishnes.
 10 To his fearers
his health is sure at hand:
that glory, may
have dwelling in our land.
 11 Mercy and truth
meet: justice kyfif and peace.
 12 Out of the earth
eke springeth, faithfulness:
Justice from heav'ns
hath looked-down also.
 13 Also Ieho-
rah, giveth bounteousnes:
and eke our land
shall give her fruitfulness.
 14 Just-rightousnes
before his face shall goe;
and he wil put
her steps the way into.

PSALM 86.

Bow-down thine ear Iehovah
 answer mee: for I am poor-afflicted and
 needie. 1. Keep thou my soule, for me
 ciful am I: my God, t' y servant sige,
 that trusts in thee.
 3 Iehovah be
thou gracious to mee:
for, all the day,
call unto thee doel.
 4 Thy servants soule,
 12 rejoice



- rejoyce thou cheerfulfully:
for Lord, I lift
my soule up unto thee.
- For thou Ieho-
vah, good and pardonest:
of mercy much,
to all that call on thee.
- Give ear Ieho-
vah, to my pray'r: and bee
attent, unto
the voice of my requests.
- In day of my
strayt-tribulation,
I call on thee;
for thou wilt answer mee.
- Among the gods,
not any is like thee:
O Lord; and like
unto thy works are none.
- Heathens shall come,
whom thou hast made, ecb ones;
and shall before
thee Lord themselves down-
and gloriſc (bow:
thy name. For great art thou,
and marvels do'st;
thou, God thy self alone.
- Teach me thy way;
walk in thy truth wil I;
O LORD: to fear
thy name, voice mine hart.
- I'll laud thee, Lord
my God, with all mine hart:
and wil thy name
for ever gloriſc.
- For great thy mer-
cy towards me hath been;
and thou hast ridd
my soul from lowest grave.
- O God, the proud
against me risen have;
and seek my soule
dost crew of violent-mens
- All before
them they propose not thee.
- But thou Lord, God
of grace and tender-mercys.

- long-suffering, much
of mercy and of truth.
15 Turn me thy face,
and to me gracious bee.
- Vario thy ser-
vant give thy strength; & save,
thine handmaid son.
A signe for good, shew me;
and let mine ha-
ters see and shamed bee:
that I, from thee
LORD, help and comfort have.

PSALM 87.

Sing this as the 89. Psalm.

- A**mong the mounts of holynes,
is his foundation;
2 Above all Iakobs dwellings; EAH
doth love gates of Sion.
3 Of thee, citie of God, Selah;
things glorious, spoken le.
4 Rahab and Babel ile rehearse,
unto them that know me;
Loc Palestine and Tyre with Cush:
this man, he born was there.
5 Of Sion eke, it shall be sayd;
each man is born in her;
and he, that is the Highest one
shall her establish last.
6 Iehovah, when he writeth up
the peoples, count wil cast:
this man he born was there, Selah.
7 And there the singers be
as also they that play on flutes:
my well-springs all in thee.

PSALM 88.

Sing this as the 13 Psalm.

- I**ehovah, thou the God
of my salvation:
before thee, day and night;
I make declaration.
3 Fore thee; let come my pray'r:
unto my clamour-thrill,
How thin-ear. For with ev'ls
my soule it hath the full:
my life, drawes neer to hell.

I counted

- 5 I counted ~~not~~, with them
that doe goe downe the pit:
I am, as man that hath
abilitie no whit.
6 Ere free, among the dead;
as slayn, in grave that lay;
whom thou doest misse no more;
because from thy hand, they
have quite beene cut-away.
7 Thou puttest me, in the pit
of neither-places-sleep:
in obscure-darkenesse,
in gully-places-deep.
8 Thy a:ghastful-fervencie,
upon me farr-distray:
and with thy billowes all,
spoy me thou dost lay-
affliction, Selah.
9 My known-friends thou hast put
farr, from me; hast me set
lochsome to them; shut-up,
that out I cannot get.
10 Through mine affliction,
mine eye doth pine-away:
thee doe I call upon
Iehovah, all the day:
my hands to thee display.
11 Wilt thou doe to the dead
a work-miraculous?
or shall they rise-agayn
that are decessit from us?
shall they lawd thee, Selah?
12 Shall thy benigne-mercie
be told within the grave?
or thy fidelite,
in forlorn-miserie?
13 Shall thy work-marveilous
be in the darknes known?
and thy justice, within
land of oblivion?
14 But I, doe unto thee
Iehovah make my cry:
my prayer also, shall
even in the morn-early
prevant-thine-speedily.
15 Wherefore dost thou reje~~c~~
my soule, & Iehovah?

- thy countenance from me,
why doth thou hide-away?
16 I poor-afflicted am,
and breaching-out the spright,
even from my younge: I bear,
thy fears that-doe-affright,
I am in doubtful-plight.
17 Thy wrathes pals over me:
thy serours, the dismay.
18 They compasse me about
as waters, all the day:
against me altogether,
ghe rouded about they are.
19 Lover and friend, from me
thou hast removed farr:
my known-friends darknes, &c.

PSALM 89.

I

Ehovahs mercies I will sing, unto
eternitie: to age and age, will with my
mouth make known thy veritie. 3. For
I sayd; Mercie shall be built, unto etern-
nitie: the heau'ns, thou firm-establish-
m't in them thy veritie.
4. With mine elect-one, I have
straken a covenant:
a rasing-oath I gave
to David my servant:
Thy seed I will establish sure,

- unto eternal-aye:
thy throne I also will build-up,
to age and age, Selah.
- 6 And heavens, & Ichovah, shall
thy wondrous-work confess:
within th'assemblie of the saints,
also thy faithfulness.
- 7 For who may to Ichovah be
compared in the skye:
may to Ichovah likened be,
'mong sons of the Mighty?
- 8 God, in the secret of the saints,
much terrible is hee:
and to be feared, over all
that round about him bee.
- 9 Ichovah, & thou God of holts;
who like unto thee is,
& mighty Iah? and round-about
thee is thy faithfulness.
- 10 Over the swelling of the sea,
thou ruling-bearell-sway:
when waves therof doe rise ou bye,
thou Kylling-them dost lay.
- 11 Proud-Rahab beaten-dowm thou hast,
even-as a wounded wight:
thine enemies thou scattered hast,
with arm of thy strong-might.
- 12 To thee the heav'ns, also the earth
dost unto thee belong:
the world and plenty of the same;
thou hast them founded strong.
- 13 The North & on right-side the South,
thou hast created them:
the Tabor and the Hermon-hill
they shout shall in thy name:
- 14 Thou hast an arm with puissance:
thine hand is powerfully-
corroborated, thy right-hand
it is exalted hye.
- 15 Justice and judgment of thy throne
are the prepared-place:
mercifulnes and faithful-truth,
doe goe before thy face.
- 16 O blessed are the folk, that know
the trumpets sounding-shille
Ichovah, in thy faces light
they shall walk-forward still,

- 17 In thy renowned name, they shall
be gladson all the day:
and in thy justice-righteous,
exalted be shall they.
- 18 For thou art of their fortitude
the bewtiful-glorie:
and in thy favourable-grace,
our horn shall be lift-hye.
- 19 For our protecting-shield, unto
Ichovah do we perteyn:
to Holy-one of Israel
etc, our King sovereign.
- * * * (Saint,
- 20 Then didst thou to thy gracious
speak in a vision:
and saydest; I have help impo'd
upon a mighty-one:
a choise one I out of the folk
- 21 exalteed. Found have I,
David my servant: oynted have
him with mine oile holie.
- 22 With whom my hand shall stable be:
yea strength him shal mine arme.
- 23 The foe shall not exact on him;
nor son-of wrong, him harme.
- 24 And I wil beat-down from his face
his slayt-afflictingfoes:
and them that haters of him are,
with plague-I-smite will those.
- 25 Likewise with him my faithfulness
shall be and my mercie:
and also in my name, his horn
shall be exalted-hye.
- 26 His hand in sea; his right hand in
the rivers set will I.
- 27 My Father,(shall he call to me,)
thou art, my God-mighty,
And rock of my salvation thou.
- 28 I also, wil grant him
to be the firt,begor: above
the Kings of th'earth, supreme.
- 29 For ever I will keep for him
my merciful-kindnes:
my cov'nant etc to him shall be
of constant-faithfulness.
- 30 And I will-put his seed for aye:
as dayes of heavens, his throne.

31 It his sonnes leave, my law: and shall
 not, in my judgements gone.
 32 If they my statutes shall-profan:—
 and not observe, thy hefts;
 33 Ile visit then their syon with rod:
 with stripes their crookednes.
 34 And-yet I wil not frustrate-make
 from with him, my mercie:
 ne-ther against my faithulnes,
 use-lying-fallacie;
 35 The covenant which I have made:
 I wil not it profane:
 and that which is gone-out my lipps,
 I wil not change-the same.
 36 Once, sware I by my holynes:
 If I to Davi lye.
 37 His seed, shalbe for ever: and
 his throne, as Sun fore me,
 38 As Moon, it shallbe stablished,
 till eternal-aye:
 and as a wheelis in the skye,
 that faithful is, Selah.
 ¶ 3: ¶
 39 But thou hast cast-off, and refusd:
 art-wroth, with thine-our &c d.
 40 The covenant of thy servant,
 thou hast abolished:
 thou hast profaned, to the earth
 his crown. Thou hast down-brast
 his hedges all: his foirtresses
 a ruine, put-thou-hast.
 41 All they that pass along the way,
 spoil-him-with-robberrye:
 he to his neighbours is-become,
 a shameful-opprobrie.
 42 Thou hast ex-lered the right-hand,
 of his aff-ctng-foes:
 and all his hatefull-enemies,
 thou hast rejoiced those...
 43 Also the sharp-edge of his sword,
 r-bated it thou hast:
 and in the batel, hast thou not
 establisched him fast. (tease:
 44 His brightnes thou hast made to
 and cast his throne to ground.
 45 Dayes of his youth thou shortned hast:
 with shame hast wrapt-him-round.

47 How long LORD, wilt thou hide thy
 to perpetuite? (self
 and burn shall es the very fyte
 thy wrathful-servencie
 48 O call thou to remembrance how
 I transitorie art:
 to what vayn state, rhou didst create
 all children of Adam.
 49 What man shal live, & not see death:
 deliver shall away
 his soule; out of the powerful-band
 of deathis estate, Selah?
 50 Wher be thy former mercies, I did:
 thou by thy veritie,
 51 to David swar'st? Remember Lord,
 thy servants opprobrie:
 that I doe in my bosom bear,
 of all the folks mighty.
 52 Wherwith thy foes Ichovah, doe
 reproch opprobriously:
 wherwith the footsteps of thy Christ,
 reprochful-blame doe they,
 53 Ichovah blest for ever be;
 Amen.Amen I say.
 PSALM 90.
 Sing-able at the 74. Psalme.
 1 O Lord, thou wroto us hast been
 an habitation;
 in every generation
 and generation. (th'earth,
 2 Before the mounts were born, and
 and world brought-forth by thee:
 even from eternitie thou art
 God to eternitee.
 3 Thou dost unto contrition,
 turn miserable-man:
 and thou dost say, return-agayn
 ye children of Adam.
 4 For, in thine eyes, a thousand yeres,
 are even-as yesterday
 when it is passid: and as a watch
 that in the night doth say.
 5 As with a flowing-current thou
 dost carry them away;
 they as a sleep are: in the morn,
 as the changed day.

- 6 It is the morning flourisheth,
and growth-changeful; it is the evening is cut down,
and faideth-withering-dry.
- 7 For in thine anger we have been
consumed utterly;
and in thy wrathful heat, wee have
been troubled-suddainly.
- 8 Our vicious-iniquities
before thee thou dost place;
our hidden-close iniquities
to clear-light of thy face.
- 9 Because in thine exceeding-wrath
our dayes all turn-away;
our yeres we have consumed-quites
even-as a thought, were they.
- 10 The dayes of these our yeres, in them
are threescore yeres and ten;
and if they be in valour-strong,
fowrscore yeres in them be.
- 11 And their pride molestation is
and painful-miserie;
for speedilv it is cut-down.
and we away doe flee.
- 12 O who doth of thine anger know
the mighty-pow'rfulnes?
according also to thy fear;
thy fervent-wrathfulness?
- 13 To count the number of our dayes,
so sk lfnl make us be:
that unto understanding-wise
apply the hart may we.
- 14 Iehovah turn thy sef agayn,
how long will thou deferre
Let us repent there also, for
them that thy servants are.
- 15 Thou with thy mercie satish
us in the morn: that we,
in all our dayes, even chearfully,
may shout and joyful be.
- 16 O make thou us for to rejoice,
even-as the dayes have been:
wherin thou hast afflicted us:
the yeres, we ev'l have seen,
- 17 Unto thy servants let thy work;
appear: thy comlynnes,
unto their songs. And on us be,

our LORD Gods picaastnes;
and th' operation of our hands,
upon us stabili-sh-ure;
yea, th' operation of our hands,
stabili-sh-ure.

PSALM 91.

Sing this w^t the 78. Psalm.

- H**E that in se-
cret siers, of the Most-holy:
shall lodge-himself,
in shade of th' Almighty.
- 2 Say I, of IAH,
my hope and my strong-fence;
my God, in him
will I put-confidence.
- 3 For he from tow-
lers snare wil thee deliver:
from woefull pest.
- 4 Will with his wing the cover,
under his plumes
thou hopeful-throwd shall thee
his truth, a buck-
ler and a shield shalbee.
- 5 Thou shalt not fear,
for terrorous of the night:
nor for the ar-
row, that by day makes-light,
For pest, that in
the darknes maketh-way:
for sling-ing-plague,
that walketh at noon-day.
- 6 Fallo at thy side
though thou land, thousands
at thy right-hand:
it shall not come-neer thee.
- 7 Only, thou with
thine eyes shall give-regards
and thou shall see,
the wicked men reward.
- 8 Because thou IAH
my safe-protection;
the Highest, thou
hast made thy mansion,
- 9 There shall no e-
vil unto thee befall,
neither the plague,

11 come neare thy tent at all,
For he his Angels, wil command for thee:
in all thy wayes,
thy keepers for to bee.
12 And they shall bear
thee up their hands upon:
lest thou doe dash
thy foot against a stone;
13 Thou tread shalt on
the Ape and Lion-dread:
the Lion-fierce
and Dragon, down-shalt-tread.
14 Because he cleaves
to me, ridd him wil I:
because he knowes
my name, Ile set him hys.
15 Call he on me,
He hear him; in distres
with him I: wil
him honour, and release.
16 With length of dayes
I wil him sacrifice;
and shew him my
salvation will I.

PSALM 92.

Sing this at the 8. or at the 77. Psalm.

I Is good, unto
Jehovah to confess:
and to sing-psalm,
to thy name o Most-hys.
3 To shew-forth in
the morning thy mercies
and in the nights,
thy constant-faithfulness.
4 On ten-stringd-hair,
and on the psalterie:
Upon the harp
with meditation.
5 For with thy work,
LORD, thou rejoyses-me:
in acts of thy
hands, I shouwt-cheerfullic.
6 How great, Ieho-
vah, are thine actions:
thy purposes
deep are, vehementlie.

7 A man that bru-
fish is, know doth not bee:
and fool-uncon-
stant, understands not this.
8 When wicked spring,
as grass, and all flourish
that work ini-
quicie: that they shalbes
abolished
unto perpetualnes.
9 But thou, Ieho-
vah, art for ever hys.
10 For loe thy foes,
for loe the foes of thee,
LORD, they shall pe-
rish: they shall scattered bee,
all that doe work
painful-iniquity.
11 And high as V.
unicornes shall cry horns bee:
Mine old-age circ-
led with fresh oil. Mine eye
shall view, on them
that enioy enviers bee:
mine eares hear, of
yll-men that risc 'gainst mee.
The just, shall as
a Palm-tree spring-up-hys:
as Lebanons,
Cedar, so grow shall bee.
14 They that are plan-
ted, in Iehovahs house:
in courts of our
God, flourishing shall bee.
15 Shall yet in gray-
ness sprout: be fat and green.
16 To shew, Ieho-
vah to be righteous:
my Rock, and no
injustice is in him.

PSALM 93.

Sing this at the 21. Psalm.

I Eborah he doth reigne,
is clad with majestie:
Iehovah clothed in, hath gyrt
himself with potencies:
Yea stabilitie is the world,

- it shall not move her.
 2. Thy throne is established of old;
 thou from everlasting,
 3. The floods have lifted up;
 O LORD; the floods their voice
 have lifted up: the floods they do
 lift up their dashing noise.
 4. The LORD that is on high;
 more wondrous strong is he
 than many waters voices, than
 the strong sea billows her,
 5. Thy testimonies are
 made vehemently sure:
 LORD, holiness becomes thine house,
 while length of days doth dare.

PSALM 94.

Sing this at the 51. or at the 78. Psalms.

1. Iehovah o
 thou God of vengeance:
 o God of ven-
 geances thine-with-clearnes,
 2. Judge of the earth,
 be thou uplifted hys:
 and render a,
 reward, to men-haughtye.
 3. How long, Ieho-
 vah, shall the wicked-men:
 how long-while, shall
 the wicked gladsom bee?
 4. Yeer shall they,
 speck hard-words lavishly:
 boast shall they, all
 that work iniquity.
 5. Thy folk, Ieho-
 vah, they in-pecces-brake
 thine heritage
 afflicting they misse.
 6. They doe the wi-
 dow and the stranger fly:
 the fatherless
 cke, murder them doe they.
 7. Also they say,
 Iah shall nosee it; and
 the God of Is-
 kob, shall not understand?
 8. O brutish-peo-
 ple, understand doe ye;

- and o ye fools,
 when will ye prudent bee?
 9. He that did plant
 the ear, hear shall not bite?
 Or he that form'd
 the eye, shall he not see?
 10. Shall he not blame,
 that heathens chaffiseth?
 that knowledge un-
 to earthly-man teacheth?
 11. The cogita-
 tions of man-earthly,
 Iehovah knowes:
 that they are vanity.
 12. O blessed b
 the man whom thou o Iah
 dost chaffen: and
 him teach ou of thy law.
 13. From evil dayes,
 to make him quiet fit,
 till for the wi-
 ked, digged be a pit:
 14. For his people
 Iehovah wil not leave:
 and will not his
 inheritance bereave.
 15. But unto iof-
 tice, judgment shall revert:
 and after it,
 all the upright in heart.
 16. Who will ride-up
 for me, 'gainst evil-men?
 Who stand for me,
 against workers of syn?
17. Had not Ieho-
 vah been my helpffulness?
 my soul had al-
 most dwelt in silentnes.
 18. When I did say,
 my foot is moov'd away:
 thy mercie o
 Iehovah, did me stay.
 19. When mang in
 me wrote my cogitations:
 delight my soule,
 then did thy consolations.
 20. Hatch throes of mis-

chiefs fellowship with thee:
which frameth no-
mlestion by decree?
They ran-by-troups,
against soule of just-men;
and guiltiefs blood,
as wicked they doe damn.
But IAH to mee
is for a refuge-hye:
and my God, for
the rock of my safetie.
And he will-sure-
ly turn themselves upon,
their own vnrigh-
teous mlestion:
and them suppress
in their maliciousnes:
Iehovah our
God, he will them suppress.

PSALM 95.

Sing this at the 45. or at the 57. Psalm.

Come, let us to
the LORD shewt-joyfully:
to Rock of our
health, shewe triumphantly.
Let us prevent
his face with thanksgiving:
let us with Psalms,
to him triumphant-sing.
Because the LORD
is a great God-mightie:
a great King also,
above all Gods is hee.
In whose hand ore
the earths deep-secrecies:
the strong-heightes of
the mountayns also are his.
His is the sea,
for he did make the same:
and the dry-land,
for that, his hands did frame.
Come, let us bend
and bowing down-adore:
the LORD our ma-
ster, let us kneel before.
For he our God
is; and the people wee

of his paillure, and
sheap of his hand ore:
his voice if ye
shall hear the same, to day.
Make not your hart
hard, as in Meribah;
as in the wil-
dersnes, in Massab day.
Where we your fa-
thers temptung-did-essay:
they proved me,
also they saw my deed.
I fourtie yeres,
was with that race yiled:
and sayd, a folk
they are in hart that stray:
and of my wayes
the knowledge have not they.
That in my wrath
I did with oath-protest:
If ever they
enter into my Reit.

PSALM 96.

Sing this at the 45. Psalm.

Sing ye unto
Iehovah, a new psalmes
o all the earth,
sing to th'eternal IAH.
Sing ye unto
Iehovah, bles his name:
preach his salva-
tion, from day to day.
His glorie tell
among the nations:
among peoples all,
his wondrous actions.
For great Ieho-
vah praised also is he
greatly: fearful,
above all Gods he is.
For all the peo-
ples gods vayn-idols be,
but of the heav'ns,
Iehovah maker is.
Glory and ho-
nour we before his face:
Strength and bewtie,
within his Holy-place.

- Ye kinreds of
the peoples, give to IAH;
give to Ieho-
vah, glorie strength also.
Give ye the glo-
rie of his name to IAH;
an offering take,
and come his courts into.
Bow-down in th' ho-
norable Holy-place
to IAH; the whole
earth tremble at his face.
Among the hea-
then-nations say yee,
Iehovah reign-
eth; also stableness
the world shall have,
it shall not moved bee;
the peoples he
will judge, with righteousness.
Let heav'ns be glad,
and let the earth rejoice;
let sea and plen-
ty therof roar-with-noys.
The field and all
therin let gladforn bee;
let all trees of
the wood then shewt-with-
Before Ieho- (merth.
vah, because come doth bee;
because he com-
meth far to judge the earth;
the world he judge
will with just-righteousnes;
the peoples al-
so, with his faithfulness.

PSALM 97.

This may be sung also as the 37. Psalm.

I

Iehovah reigns, let th'earth exult-
with-glee; let th'ylands many, shew-

- forth-joyfulness. 2. About him clouds
and gloomy-darknes ber; justice & judg-
ment, his thrones stableness.
3 Fyre, doth before
the face of him procede;
and round-about
his enemies flame: h.
4 His lightnings have
the world illuminated;
the earth, doth see
and painfullly-trembleth.
5 Moons at Ieho-
vahs presence tickled are,
like wax: at face,
of Lord of th'earth total.
6 The heav'ns his jus-
tice openly-declare;
and see his glo-
rie, doe the peoples all.
7 Abash'd be all
that serve a graven-thing;
that in vayn i.
dole boast them--gloriously;
O all ye Gods
bow-down-him-worshiping.
8 Zion doth hear,
and joyeth-clearfully;
And Iudahs daugh- (merth:
ters shew doe-gladsome-
because, Ieho-
vah, of thy judgments-right.
9 For thou Ieho-
vah high 'bove all the earth;
set far above
all Gods, advant-is-high.
10 O lovers of
Iehovah, hate ye yll:

fooles

fools of his gracio-
cious-saints he doth beware;
he do them
safely-deliver will,
out of the hand
of thole that wicked are.

- 11 A light for him
that just is, own there is:
and joy, for them
that upright harted bee.
12 Ye just, joy in
Iehovah; and confess,
to the remem-
brance of his sacrifice.

PSALM 98.

Sing this at the 68. Psalm.

- A New song, to Iehovah sing,
for marvels done hath hee:
his right hand hath him saved, &c
his arm of sanctice.
2 Iehovah, his salvation hath
made known: unto the eyes
even of the nations, he hath
revealed his justice.
3 His mercy, and his faith, to house
of Isr'el he thinks on:
the ends all of the earth have seen,
our Gods salvation.
4 Unto Iehovah, all the earth,
shout ye triumphantly:
shout-clearfully, and joyful-shout
and sing-melodiously.
5 Unto Iehovah with the harp
melodiously sing yee:
ev'n with the harp and with the voice
of singing-melodee.
6 With shrilling-trumpets, also with
the cornets sounding voice:
before the King Iehovahs face,
shout-with-triumphant-noise.
7 Let sea and plenty ther-of rearre:
World, & that therin dwell.
8 Let rivers clap the hands: let mounts
with joy togither shrill.
9 Before Iehovahs face, for he
to judge the earth, come is:

with justice he will judge the world,
and folks, with equites.

PSALM 99.

Sing this at the 89 Psalm.

- I Iehovah reigns, the peoples they
are wrathfully, styrred:
he sits on Cherubims, the earth
is troublously moved.
2 Iehovah, great in Sion: and
is bove all peoples hye.
3 Let them thy great and fearful name
confess; it is holy.
4 The kings strength also judgment loves:
thou, righteous-equities
hast stablished; in Iacob hast
doon judgement and justice.
5 Exalt Iehovah our God yee,
and bow your selves submis,
even at the footstool of his feet,
because he holy is.
6 Moses and A'ron, with his Priests;
and Samuel, with them
that call on his name: call'd on IAH,
and he did answer them.
7 Even in the pillar of the cloud,
unto them speak did hee:
they kept his Witnesses, and (which
he gave them,) the decree.
8 O Lord our God, thou answredst them
a God that pardonedst,
thou wast to them; upon their acts
though vengeance thou takdest.
9 Exalte Iehovah our God yee,
and bow your selves submis
at his mount holy: for holy
Iehovah our God is.

PSALM 100.

S

Howe-ro Iehovah, all the earth. 2.

Serve ye Iehovah with gladnes: before
K 3 Hymn



him come with singing-sorath. Know
that Ichovah he God is:
It is he that made us, and not we;
his folk, and sheep of his feeding.
O with confession enter yee
his gates, his courtyards with praising;
Confess to him, bless ye his name.
Because Ichovah be good is:
his mercy ever is the same:
and his faith, unto all ages.

PSALM 103.

Sing this at the 125. Psalm.

Mercy and judgment I wil sing;
Sing psalm d LORD to thee.
Wil wisely doe in perfect way;
when, wilt thou come to mee?
Ile walk, in middest of my house,
in my harts perfections.
3 I wil noe set, before myne eyes,
Word of mischeuousnes:
I hate their fact that turn-asidz;
it shall not cleave me to.
4 The froward hart, from me shal part;
the evl, I wil noe know.
5 I wil suppreis, him that his friend,
with-tongue-hurts secretly:
the haughty eyde, and large of hart;
him safer cannot I.
6 Myne eyes, on faichfull of the land,
that sit with me they may:
Unto me minister-shall bee,
that walks in perfect way.
7 He shall not sit, within my house,
that doth fraud: that speaks lyes;
he shall not be established,
in presence of myne eyes.
8 At mornings, all the wicked of
the land suppreis wil be
out of IAHS City to cut, all
that work iniquitie.

PSALM 103.

Sing this at the 32. Psalm.

Ichovah, hear what I doe pray:
and let my cry come unto thee:
Thy face from me hide not away,
in day when trouble is on mee:
let unto me thine ear be bent;
in day I call, soon answer me.
For as the smoke my dayes are spent:
and as an hearth, my bones burne be.
Mine hart is faint as grass and dry:
that I forget, to eat my bread.
For the voice of my groaning cry:
my bone is to my flesh cleaved.
I am like delerts pelican:
aw, as an owl of wildernes.
I watch, and as a sparrow am;
on roof in solitarynes.

All day my foes doe me upbrayd:
they that rage at me, 'gainst me swear.
For I doe alwas eat, as bread:
and mixe my drinks with weeping-tear.
Because of thine angry-dsdayn,
and thy hot-wrath: for thou hast me
up-heaved, and cast down agayn.
My dayes, as shade declined be:

And with'red as the grall am I.
And thou Ichovah, sit:est-fure
for ever: and thy memorie,
dash unto age and age endare.
Thou wil arise, wil have mercie
on Sion; for it is the time
to deal now with it graciously,
for come is the appointed-time.

For thy servants, stones of the same
delight in: and her dust pity.
And heathens fear-shal the LORDS name:
and Kings of th'earth all, thy glory.
When IAH shall Sion edific:
he in his glory shall appear,
Shall turn, to pray'r of the lowlie:
and not despise shall, their prayer.

This shall in writ-be-registed,
for th'after generation:
and people to be created,
shall prayse the Ever-being-one:
For he looks from his heigh: holys:
the LORD so heay'ns the earth doth see.

21 To hear, the prisners groning-cry:
 to loose them that deaths children bee.
 22 To tell the LORDS name, in Sion:
 and his prayse, in Ierusalem.
 23 When peoples, and Kingdoms, in one:
 to receive the LORD, shall gather-them.
 24 He hath afflicted in the way
 my strength: he shortned hath my dayes.
 25 I sayd, & take me not away,
 my God, in middest of my dayes.
 26 Thy yeres through age of ages are.
 Afore, thou lay'dst foundation
 of th'earth: the heavens also, are
 thy handy operation.
 27 They perish shall, but thou shalt dore:
 and all they, shall with-age-decay.
 28 as a garment: as a vesture,
 thou changest them & chang'd are they.
 But thou art: & the same: thy yeres
 they also shall not ended bee.
 29 Thy servants sons, and seed of theirs
 shall-dwell; establish before thee.

PSALM C. 103.

Sing the article 45: Psalme.

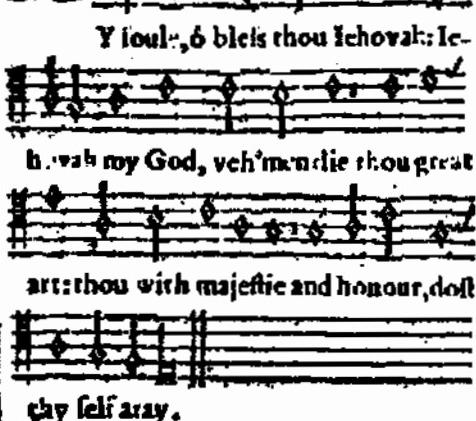
MY soule, blessth thou
 Ichovah thankfully:
 and all my inward-parts his holy name.
 My soule, blessth thou
 Ichovah thankfully:
 and his rewards,
 forger none of the same.
 That pardons th' all-hine iniquities:
 that healeth, all
 thy sick-infirmitieis.
 Thy life that ran-
 soms from corrupting-flate:
 crowns thee with mercie and with tender- ruth.
 That doth thy mouth
 with good-things satiate:
 renewed as
 the Eagles, is thy youth.
 Ichovah do-
 eth justices-equall:
 and judgements, us-

to the opprested all.
 7 He known did make
 his wayes unto Moses;
 his acts, the tomes
 of Israel among.
 8 Ichovah pi-
 tiful and gracious is;
 of mercy much,
 and of forbearance long.
 9 Contend he wil
 not to continual ayre:
 neyther wil he
 his anger keep alway.
 10 After our syons,
 to us doon hath not he:
 nor us rewar-
 ded, as our actions-wrong.
 11 But as the heav'ns,
 in height above earth be:
 to them that fear
 him, is his mercie strong.
 12 As farr remote
 as East is from the West:
 our trespasses
 he farr from us hath cast.
 13 As father pit-
 tie hath his sonnes upon:
 Ichovah pit-
 tie them that him fear.
 14 For he doth know
 our surued-fashions:
 that we are dust,
 in record he doth bear.
 15 Man-sorrowful,
 & grats so ore his dayes:
 as flour of field,
 lie flourishing displayes.
 16 For wind goe o-
 ver it, and it is gone:
 and place therof,
 knowes not the same agayne.
 17 But bounteous-mer-
 cie of th'Eternal-one,
 from everand
 for ever dark mazy,
 upon them that
 his reverences deceas-

- his justice eke,
to childrens children.
- 18 To them that of
his cov'nant keepers are;
and that his pre-
cep's mind, them to practise.
Iehovah doth
in heav'n his throne prepare:
his kingdome, o-
ver all hath soveraignties.
- 19 O ye his An-
gels, bless th' Eternal-LORD:
that mighty are
of strength, that doe his word;
- 20 Veto the voice
of his word, hearkning-syll.
- 21 O bless Ieho-
vah, all ye his armies:
his ministers,
that doe his pleasing-will.
- 22 O bless Ieho-
vah all ye works of his,
in places all
of his dominion;
- 23 O thou my soul,
bless the Eternal-one.

PSALM 104.

M



Decking with light, as with a cope,
heav'ns as a curtayn out-stretching.
His loins, in waters planching;

making the clouds his charioe,
That on wings of the wind walketh.
His Angels spirits he making :
his ministers, a fyre flaming.

Th' earth on her bases he foundeth:
That it for ever may not now:
neither for aye . Thou with the deep
as with a robe didst close-it-keep:
the waers flood the mounts above.

At thy rebuke they fled-away:
they hasted, at thy thunders sowne.
Mouit they wet up, dales they wet down:
to place for them thou firm-didit-lay.

Thou sett'st a bound, they shal not pass:
not turn, the earth to overflow.
That seeth springs , in valies-low:
between the mountains , they doe trace.

They water, all beasts of the field:
wild-ates, quench their thirsting-dry.
The soule of heav'ns doe dwell them by,
frō twix the braaches, voice they yield.

He waereth mountes, frō his loles-hye:
the earth is full'd, with thy works fruit.
He makes to grow grases for beasts-bruit:
& herbs, for use of man-earthly: (ground.

He brings-forth bread out of the
And j-yes the hart of man with wine;
makes face with oil cheerful-to-shine:
with bread, mans hart upholdeth-found.

LAHS trees, Cedars of Libanus,
which he hath planted, they are syld.
That shew, the bards their nests may build:
the Stork, the fyre trees are her house.

For the wild-goats, the mountains tall;
the rocks, for Coneyes sheltering-shade.
The Moon, for certayn-times he made:
the Sun, he knoweth his down-fall.

* 2 *

Darknes thou puttest, and it is night:
therin creep-forth, the wood beasts all.
Lions, for prey that roaring-call:
and seek their meat, from God-e-fight.

The Sun doth-rise, they gather-aside:
and in their deans , they down-doe-lurk.
Out-goeth man unto his work:
and to his labour, til ew'n-tide.

O LORD, how many thy works bee:
in wisdom hast thou done, them all:
of thy riches the earth is full.

This

- 25 This same great and wide spacious sea;
There are, wild beasts small with the great; things creeping which none number can,
- 26 There goe the shippes; are Livjathan, whom thou hast form'd to play in it.
- 27 They all, to thee, to give their food in due time; look-saintlye.
- 28 Thou giv'st to them, gather do they; openest thy hand, they're fylld with good.
- 29 Thy face thou hid-ing-dost-restrayn, they troubled are: gather thou dost their sp'rit, they breath out-the-ghost, and to their dust they turn agyn.
- 30 Thou sendest-forth thy sp'rit, and they created are: the upper-view of th'earth, thou also dost renew.
- 31 Ichovahs glo-rie be for aye: Ioy let Ichovah in his deeds.
- 32 Vpon the earth he down-looketh and it doth tremble: he toucheth the mountes, and smoke from them proceds.
- 33 I while I live will sing to IAH: will while I am, to my God sing: Sweet shall et him.

be my musing:
I will rejoice in Ichovah.

35 Let sinners be consum'd-away, out of the earth: and men gracieles be they no more; Ichovah blest & thou my soule; Hallelujah.

PSALM 103.

Sing this at the 75. or at the 100. Psalm.

- C Onfess to IAH, call on his name: make known amog peoples his facts.
- 1 Sing unto him, to him sing-psalm: discourse of all his wondrous-acts.
- 2 O glorie, in his holy-name: joy let their hart, that seek for IAH.
- 3 Seek ye Ichovah and his strength: seek studiously his face alway.
- 4 His admirable actions that he hath done, remember yee: his wondrous-operations, and judgments that of his mouth bee.
- 5 O seed of Abr'am his servant; & sons of Iacob his chosen,
- 6 Eve he Ichovah our God is: in all the earth his judgments bee.
- 7 His covenant for evermore he mindfully-doch-think-upon: the word that he commanded, to the thousand generation.
- 8 Which he did strike with Abr'ham: also his oath unto Isaak.
- 9 And for an ordinance the same did unto Iacob Isable-make:
- A cov'nant of eternitie
- 10 to Israel. Saying, to thee the land of Can'an give will I: line of your heritage to bee.
- 11 When they were men of nuber: few, and strangers in it. And did walk from

- from nation to nation;
from one realm, to another folk.
- 14 He suffered node them wrong to doe:
but for their sake reproved Kings.
15 Touch not mine Oinected-ones: and to
my Prophets doe no evil-things.
16 And he call'd famine on the land:
of bread he break did all the staff.
17 Before them he had sent a man:
Joseph, that sold was for a slave.
18 His feet with fetters they did wring:
his soul the yrons entered.
19 Until the time that his word came:
Iehovahs saying, him tryed.
20 The King sent, and did let him loose:
the peoples ruler, him releas't.
21 He pointed him Lord of his house:
and ruler, of all he posses't.
22 To bind his Princes to his will:
and make his Elders understand.
23 And Is'r'el unto Egyp'e came:
and Iakob sojourn'd in Chams land.
24 And be his people much increas't:
and 'bove their foes he made them strōg.
25 He turnd their hart, to hate his folk.
to doe his servants crafty-wrong.
- * * *
- 26 Moses his servant, he did send:
and A'ron, him whom he did chose.
27 They did 'mong them, words of his sigs,
and wonders, in Chams land, propose.
28 Darknes he sent, and made it dark:
and 'gainst his word rebell'd not they.
29 He turnd their waters into blood:
and be their fish with death did slay.
- 30 Their land brought-forth frogs plen-
in privy-chābers of their kings. (teouly):
31 He spake, and it a mixed-swarm:
and lice, in all their border bays.
32 He gave their showers, hail to bee:
tyre in their land of flames-thar-blast.
33 And smote their Vine and their Figtree:
and trees throughout their border brait.
- 34 He spake, and the grasshoppers came:
and caterpillars, numberless.
35 And ate up all herbs in their land:
and did eat up their grounds increase.

- He smote all first born in their land:
ev'n the first-fruits of all their might.
And brought forth them with silv'r and
& in their tribes, no feeble-wight. (gold:
- 36
- 37 Egypt rejoift when they went-out:
for fall'n upon them had their dread.
A clowd for cov'ring; and a fyre
to light the nighc, he did out-spread.
They asked, and the quails he brought,
and with heav'ns bread suffis'd them.
He op'ned Rocks, and waters flow'd:
run in dry-places, like a stream.
- 38
- 39 He op'ned Rocks, and waters flow'd:
run in dry-places, like a stream.
- 40
- 41 For, to his servant Abrahams,
his holy promise, mind did hee.
And brought his people forth with joy:
his chosen-ones with shovting-glee.
And gave to them the heathens lands:
peoples labour posses'd did they.
That they his statutes might obseru,
and keep his lawes; Hallelujah.
- 42
- 43
- 44
- 45
- PSALM 106.
- H**allelu-lah; Confess ye to Iehovah
thankfully, for he is good: for evermore
indurk his mercy. 1. Who can express,
Iehovahs pow'rs: can all his praise dis-
play? 2. O bless'd are they that judg-
ment keep, that justice doth, alway.
- semicon-

- 4 Remember me Iehovah, with
the acceptation
of thy people and visit me,
with thy salvation.
- 5 To see thy chosens good; and with
thy nations joyance
for to rejoice: to glorie-hye
with thine inheritance.
- 6 We have with our forefathers doon
erroneous-synfulnes;
we have doon wrong-iniquitie
we have doon wickednes.
- 7 Ourfathers in Egypt, did not
thy marvels wisely-mind:
remembered not the multitude
of those thy mercies-kind:
But, at the sea at the red sea,
was their rebellion-shown.
- 8 Yet sav'd he them, for his name sake:
to make his power knowna.
- 9 And he rebuked the red sea,
and up the same was dryed:
and them as in the wilderness
he in the deeps did guide.
- 10 And from hand of the hateful-foe,
he did them facely-fave:
and froen the hand of th'enemy,
he them redēption-gave.
- 11 And waters their distressers whelmd:
none left was them among.
- 12 And they beleevēd in his words:
his glorious-praye they sung.
- * * *
- 13 They hasted-incontinent,
his doings they forgot:
for his advising-counsel, they
expecting-wayted not.
- 14 But sore in wilderness did lust:
and God in desert tempt.
- 15 He gave them their request; but to
their soule he leanness sent.
- 16 And Moses, in the camp; A'ron
Iehovahs holy-man
- 17 they envied. The earth op'ned,
and swallow'd-up Dathan:
and on the congregation
of Abiram cov'red.
- 18 And fyre in their assembleie burst:
the flame burnt the wicked.
- 19 They made a calf in Horeb; and
to th' idol bow did they.
- 20 And turnēd their glorie; to the form
of oxe, that eateth hay.,,
- 21 They forgat, God their Saviour; that
in Egypt did great-acts.
- 22 Works marvellous in land of Cham;
by red sea, fearful-facts.
- 23 And he sayd, to destroy them: had
not Moses his chosen,
stood in the breach fore him; to turn
his wrath, from slaying them.
- 24 And they contemnd, the pleasant land:
beleevēd not his word.
- 25 But murmured within their tent:
heard not voice of the LORD.
- 26 And to sell them in wilderness,
he lift to them his hands.
- 27 Mong heathēs eke to sell their seeds:
and fann them in the lands.
- 28 And to Baal peor they were joynd:
ate offrings of the dead.
- 29 And moved-anger by their acts:
and plague among them spread.
- 30 And Phineas stood, & judgment-did:
and plague was causd to stay.
- 31 Which counted was to him, justice:
to age and age, for ay.
- 32 And at waters of Meribah,
they angered-serwendy:
that unto Moses, for their sake
befell-calamitie.
- 33 For they provokt his sp'rit: and he
wth his lipps ut'red.
- 34 The peoples, as the LORD thē bade:
they not abolished.
- 35 But wth the heathens mixt thēselves:
and did their doings learn.
- 36 And serv'd their idols: which to thē
were, for a snaring-gris.
- * * *
- 37 Their soons and daughters also, they
to devils offered. (soons)
- 38 And guileless blood, blood of their
and of their daughters shed:
L 2. whom

- whom to Canaan's idols, they
in-sacrifice-offred:
so that the land, with bloody-gore
was impiously-stayned.
39. And they themselves defiled by
their operations: they went a whoring also, by
their wretched actions.
40. And against his people, kindled was
the anger of the LORD: so that his own-inheritance
be loathsome-aborred.
41. He gave them into heathens hand:
their haters them ruled.
42. Their foes opprest them: & they were
under their hand humbled.
43. He many times, delivered them: but they moov'd bitterly
by their counsel: and were brought
by their iniquities. (down)
44. Yet he did see, in their distress,
when as he heard their cry.
45. And toward them his covenant
he kept-in-memorie: and in his mercies multitude,
repented. And did give
them to compassions: before,
all that them led-captive.
46. Save us, o LORD our God; and us
from heathens jointly-rayse,
for to confess thine holy name,
to glorie, in thy prayse.
47. Bless be Ichovah, Isr'ls God;
from aye and unto aye;
and let all people say, Amen;
o prayse ab-er-ent-Lah:

PSALM 107.

Sing this as the 12. Psalm.

1. Confess ye to
Ichovah thankfully,
For he is good:
for ever his mercy.
2. Let the redemp-
med of Ichovah say:
whom he from foes
had hach-redem'd-hway.

3. And gather them
out of the lands did he;
from east from west,
from north and from the sea.
4. They in the wild
ernes in desert way
wandered: no dwel-
ling city find-did they.
Hungry and thirst-
y cke: ther them within
their soule, hath savn-
ting-evr overwhelmed bin.
5. And to the LORD
they cryde in their distress:
be freely-res-
-them from their anguishes.
6. And in a right
way he did make them goe:
a dwelling ci-
tie for to come unto.
7. Confess they to
Ichovah his mercy:
his marvels cke,
to soars of man-earthly.
8. For he the thirst-
y soule hath satiated:
and hungry soule
with good replenished:
9. They that in dark-
nes and deaths shadow bide:
in yron and
affliction fast-tyde..
10. Because against
Gods words they did rebelle
and did despise
the Highest ones counsell.
11. Then humbled he
their hart with toylsom-grief:
they stumbled-down:
and none did yield relief.
12. And they the LORD
in their distress besought:
he sav'd them from
their sorowes: He thef brought:
from d-somes and
deathes shade: and broke, their
13. Let them confess
Ichovahs mercy: and
bands:
14. his

- 16 His marvels to
men soons : For dores of braks
he breakes; and bew'd.
a under yron bars.
- 17 Fools for the way
of their transgression;
and for their vi-
ces have affliction.
- 18 All meat, their soule
abhorreth: loth somly:
and to the gates
of death, approch they saye.
- 19 When to the LORD
they cry in their distress:
he saveth them,
out of their anguishes.
- 20 He sendeth forth
his word, and them healeth:
from their corrup-
tions, deliv'reth.
- 21 Confess they to
Iehovah his mercy:
his marv'ls eke,
to soons of man-earthly.
- 22 And offer of-
frings of confession,
and let them tell
his works, with shewing-sorg.
¶ ¶
- 23 They that in shipp's
unto the sea down got:
that in the ma-
ny waters labour doe.
- 24 They see Ieho-
vahs operations;
and in the deep,
his wondrous-actions:
- 25 For he sayth, and
doth rayse the wind stormy:
and it doth lift
the waves therof on-hye.
- 26 They mount to heav'ns,
down to the deeps they goe:
their soule, it melts
away in evill-woe.
- 27 They reel and stagger
like a drancken-wight
and all their wil-
- 28 dom, is upswallowed quight.
And to the LORD
they cry in their distress:
and he out-brings
them, from their anguishes.
- 29 The storm he to
a silent-caulm doth set;
and then their waves
sized-are quiet.
- 30 And they rejoice
because they are made full:
and he them leads,
to haven of their will.
- 31 Confess they to
Iehovah his mercy:
his marvels eke,
to soons of man-earthly.
- 32 And in the peo-
ples church exalt they him:
and in the El-
ders sitting praise they him:
- 33 He turns the ri-
vers to a wildernes,
and springs of wa-
ters, to a thyrshnes.
- 34 A land of fruit,
to salrynes barren:
for wickednes,
of dem that dwell therin.
- 35 He turns the de-
sert to a waters pool:
and land of drought,
to waters plentiful.
- 36 And there he fea-
seth them that hungry afe:
and they a dwel-
ling, cistic doe prepare.
- 37 They vineyards al-
to plant, and sow the fields:
which fruit of u-
sual-revenue yields.
- 38 And he them bles-
seth, and they are increast
greatly; and he
minisheth not their beast.
- 39 Again they ate,
diminisch'd and brought low:

- 40 by close-restraynt,
by evil and sorrow.
He powsr contempt
on bountiful-princes:
and makes them err
in wayless wildernes.
- 41 And poor from po-
vertie he makes up-riser
and putteth as
a flock his families.
- 42 See shall the righ-
teous, and joyful bee:
and stop her mouth,
shall all iniquitee.
- 43 Who wise is, and
will these things headful-learn:
and they Ieho-
vahs mercies, shall discern.

PSALM 108.

God mine hart is prepared-sled-
fally: I sing will and sing-psalm; yea.
even with my glory. 3. Thy self up-raise,
psaltrie and harp: at dawning-day, I will
up-raise.

- 4 Iehovah, I will thee
confess, the folks among:
and in the nations
I will thee praise-with-song;
6 That thy mercies
are great above

heav'ns: and thy truth
unto the skies.

6 Over the heav'ns, & God,
be thou exalted-hye;
and over all the earth,
thy glorious-majestic.

7 That freed may be
thy lov'd-oner: save
with thy right hand,
and answer me.

8 God by his holynes
did speak, rejoice I shall:
Shechem I shall divide,
and measure Succoth dale.

9 Mine Gillead,
Manasseh mine;
and Ephraim
strength of mine head;
Iehudah, be shall be
the giver of my law.

- 10 Moab, my walking pot:
over Edumea
my shoe shall I
cast: over Pa-
lestina, shew-
triumphantlie.
- 11 Who will me lead-along
to citie fortide?
& who into Edom,
will me conducting-guide?
- 12 We not thou God
that us off cast:
would'st in our hosty
not goe, & God?
- 13 O give unto us, help
from tribulacion:
for lying-vanitie
is mans latory.
- 14 Through God shall wee
dove vibrantes:
down our diffres.
lets tread will hee.

PSALM 109.

Sing this at the 106. Psalm.

G Od of my prayse, cease-not-as deaf,
For mouth of the wicked,
the mouth eke of deceyffulness,
against

against me are op'ned:
they speak to me, with lying tongue.
3 And 'bout me compass are
with words of hate: & without cause
against me they doe warre.
4 They adversaries are to me
for my love : but I pray.
5 And yll for good; and for my love,
they hatred on me lay.
6 Set thou in office over him
the wicked person; and
let th'adversarie-Satan, at
his right-hand ready stand.
7 When he shall judged be, let him
condemned goe his wayes:
and let his prayer be to syn.
8 A few let be his dayes:
his office, let an other take.
9 His sonnes be fatherles:
10 his wife, a widow. And his sonnes
wander about wayles,
and let them beg: and seek, out of
their desolate places.
11 Let the extorting-creditous
infare, all that is his:
and of his labour, let strangers
make spoilful-robbere.
12 Let ther be none, that unto him
may forth-extend mercie:
And favour to his fatherles
to shew let ther be none.
13 Let his posteritie be for
unto perdition:
in th'ester generation,
his name out-wiped bee.
14 Remembred of the LORD, be his
fathers iniquite:
his mothers syn be not wip'd-out.
15 Be they continually
before the LORD: and be cut off,
from th'earth their memorie.
16 Because be mercie minded not
so doe: but pursued
sh'afflicted and the needy man;
to slay, the hart-wounded.
¶ 2 ¶
17 And cursing he did love, and let

it come to him: and be
delayed not in blessing, and
far from him let it be.
18 And be him cladd with cursing,^{as}
his robe: and let it goe
as waters into his in-part;
as oil, his bones into.
19 As garment let it to him be,
himself for to array:
and for a girdle, wherwith he
may gird himself alway.
20 This, from Ichovah, be their wage
that adverse are to me:
and of them that against my soule
doe speak malicionie.
21 But thou Ichovah Lord, with me
doe well, for thine own name:
for good thy mercie is, rid me.
22 For I afflicted am:
and I am needy: wounded eke
within me is mine hart.
23 As shadow when it doth decline,
so I away depart:
I tossed am as graft-hopper.
24 My knees, they feeble been
through tasting: and my flesh for
of fat is wexen lean.
25 And I was their reprobate: they saw,
their head they shaken have.
26 Ichovah my God, help thou me:
me in thy mercie save.
27 And let the know, this is thine hand:
that thou LORD, dost the same.
28 Curse they but blets thou: rise they
and be abash'd-with-shame; (up
and let thy servant joyful be.
29 Let my foes be arrayd
with infamie: and with their shame,
as with a cloke, be clad.
30 I wil confess Ichovah with
my mouth vehemently:
and in the snidds of many, will
I praise him thankfuly.
31 Because that as the right hand of
the needy stand will he:
him for to save, from them that of
his soule the judgements..

PSALM 110.

Sing this as the 52. Psalm.

- 1 Iehovah sayd, unto my Lord,
 thow at my right hand sit:
 until I set thine enemies,
 the footfoot of thy feet.
2 Rod of thy strength, Iehovah he
 wil send our of Sion:
 In middest of thine enemies,
 have thou dominion.
3 Thy folk free, in day of thy power:
 in holy bewties her,
 even of the womb of th'early-morn,
 dew of thy youth, to thee.
4 Iehovah sware, wil not repent;
 thou art a Priest for aye:
 after the order that of
 Melebisedek did say.
5 The Lord at thy right hand; shal wold
 Kings, in day of his wrath.
6 Among the heathens he shal judge,
 with corples syld he hath:
 shal wound the head over much land.
7 Dring of the brook shall he
 within the way: therfore, his head
 shall bye-uplifted be.

PSALM 111.

This may be sung also as the 45. Psalm.

Will confess Iehovah with th'whole

hart: in secret and assemblie of th'up-

right. 2. Iehovahs actiōs are very great.

fought-out of all that in them doe de-

light. 3. Glorie and comly-honour his
work is: and stand perpetually doth his
justice.

- 4 His marvelshe
 remembered makes to be:
 Iehovah gra-
 cious and pittifull.
5 Food, unto them
 that fear him given hath her
 He of his cov'-
 nant ever is mindfull.
6 He shew'd his peo-
 ple his a&: puissance:
 giving to them,
 the heathens heritance.
7 The works of his
 hands, truth and judgment are
 his precepts all,
 are of sure-faithfulness.
8 For aye for e-
 ver established they are:
 done, in a fu-
 red-truth and righeteousnes.
Redemption
 ho to his people sent:
 for ever he
 commanded his cov'nant:
Holy, and to
 be feared is his name.
Iehovahs fear,
 wisdom beginning is
 good prudencie
 have all that doe those same:
 his praise, abi-
 deth to perperualnes.
PSALM 112.

Sing this as the 512. Psalm.

O blessed

O Blessed man,
that doth Ichovah fear;
that greatly doth
in his commands delight.
2 His feed, in earth
shall mighty persevere;
blessed shall be,
the race of the upright.
3 In his house rich-
es are and welch-y-store:
his justice stand-
eth eke, for evermore.
4 Veto th'upright,
in darknes light ascends;
gracious and pi-
tiful and just be is.
5 A good man doo-
eth graciously & lends;
he moderates
in judgment his speeches.
6 Sure he shall not
be mooy'd eternally:
the just shall be,
eternal memory.
7 He wil not fear,
for yll that he doth hear:
his hart is fix-
ed in Ichovah bold.
8 His hart is sta-
bilished, he will not fear:
until on his
distressers he behold.
9 He scattered hath
abroad, giv'n to the poore:
his justice stand-
eth even for evermore:
His horn with ho-
nor shall exalted be.
10 See and be an-
gry shall the wicked-wight:
gnath with his teeth,
and melt away shall he:
the wicked-man's
desire, shall perish-quite.

PSALM 113.

Sing this or the 84. or the 60. Psalme.

O servants of Ichovah prayse:
praise ye Ichovahs name alwayes.
Ichovahs name it blessed bee:
from this time, to everlasting.
3 From Sun rise to his down going:
Ichovahs name it praysed bee.
4 Above nations all, Ichovah hys:
above the heav'ns a his glorye.
5 Who like Ichovah our God is
that doth, to sit, on hys him-place.
6 That doth, to see, him low-debase:
in heavens, in the earth likewise.
7 From dust he doth the needy rear:
frō-doung he doth the poor up-bear.
8 To set hisse with the Noble-men:
With Noble-men of his people.
9 He makes the barren woman dwell,
a joyful mother of children.

PSALM 114.

Sing this or the 104. Psalm.

V Hen Is'el from Egypt yflied:
Iakoba house, frō folk of speach-
2 Iudah became his sanctuarie; (rude
and Is'rēl, his seignarie.
3 The sea saw, and away it fled:
the river Iarden, back turned.
4 The mountains leaped like to rams:
the hills, like to the flocks yong-lams.
5 O sea, what ayld thee, that thou fleddest
6 Iarden, that thou back turneddest?
6 O mountains, that ye leape like rams?
ye hills, like to the flocks yong-lams?
7 O tremble earth, before the Lord:
before the face, of Iakobs God.
8 That turns the Rock, to water lakes:
the flint, a waters fountain makest.

PSALM 115.

Sing this or the 106. Psalm.

N Ut unto us L ORD, not to us:
but unto thy name, bee
the glorie giv'n, for thy mercie,
and for thy verite.
2 O whersore should the bethes-folk
say: where is now, their God?

3 But our God is in heav'ns he doth,
what's ever seems him good.
4 Their idol-gods, silver and gold:
the work of mens hands bre.
5 A mouth they have, & do not speak:
have eyes, and doe not see.
6 Ears have they, & they doe not hear:
have nose, and doe not smell.
7 Feet have they, & they doe not walk:
have hands, and doe not feel:
They w^t their throat doe make no sound.
8 Like unto them, be those
that do thē make: e^tch-one that doth,
his trust in them-repose.
9 O Israel, trust in the LORD;
their help, and shield is hee..
10 O A'rons house, trust in the LORD:
their help and shield is hee.
11 Ye that fear IAH, trust in the LORD:
their help, and shield he is.
12 Iehovah hath remembred us,
he bounteously-wil-bles:
the familie of Israel,
he bles^s will bounteously;
the family of Aharon;
bles will he bounteously..
13 Hele bles^s them that Iehovah-fear:
the small, with greater ones.
14 Iehovah add will unto you:
to you, and to your sonns.
15 Blest be all you of Iehovah bre:
which made the earth & heav'n.
16 Heav'ns heav'n's Iehovahs are: & th'-
he r'Adas sonns hath giveⁿ. (earth,
17 The dead, nor any down that goeⁿ
to silence, praise not IAH.
18 But we will bles^s Iah; henceforth and
for aye; Hallelujah.

PSALM CXVI.

Sing this at the 74. Psalm.

Love, because Iehovah doth.
my voice my prayers hear.
2 And in my dayes will call, because
he bow'd to me his ear.
3 The pangs of death did compas me;
the affliction anguishes.

of hell did also find me out:
I stood grief and distress.
4 And on Iehovahs name I call'd:
oh I.ORD now ridd my soule.
5 Gracious Iehovah is and just:
and our God merciful.
6 Iehovah doth the simple keep:
I was even low-supprest.
7 and he did save me. O my soule,
return unto thy rest;
Because Iehovah bounteously
rewarded hath to thee.
8 Because my soule away from death
thou hast released free;
mine eye from tears, my foot fro fail.
9 Before Iehovah,I
in lands of them that living are,
will walk-continually.
10 I did believe, therefore I spake:
I was in sore distress.
11 In my hastening did say:
e^tch man a lyar is.
12 What shall I give the LORD: for his
rewards unto me all?
13 I will take up the cup of healths:
and on the LORDS name call.
14 In presence now of all his folk:
I'll pay the LORD my vowed.
15 Precious is in Iehovahs eyes:
death of his Saints-gracious.
16 Oh now Iehovah, thy servant
thy servant sure am I;
I am the son of thy handmayd:
my bands thou didst untye.
17 Sacrifice of confession,
I unto thee will say:
and call upon Iehovahs name.
18 To IAH my vowed I'll pay:
in presence now of all his folk:
19 In courts of th'house of IAH,
in midds of thee Jerusalem:
o Hallelujah.

PSALM CXVII.

Sing this at the 108. Psalm.

Q-Praise

O Praise Jehovah, all ye gentiles laud him yee all peoples . For to us his mercies mightier bee: and yneo aye,
Jehovahs fau-
lernes endures; Hallelujah.

P S A L M E 118.

Sing this w^e the 24. Psalm.

- C** Ounche Jehovah for hee's good: for his mercie for aye.
That his mercie for ever is:
let Israel now say.
- 3 Let those of A'rons house now say:
that his mercie for ever.
- 4 They that Jehovah fear, now say:
that his mercie for ever.
- 5 Out of distress, I call'd on Iah:
with rounorth, Iah answ'red me.
- 6 Jehovah for me, I fear not,
what man can doe to me.
- 7 Jehovah is for me, with them
that helpers of me bee:
and ou them that mine haters are,
I their reward shall see.
- 8 It better, in Jehovah is
to hope-for-safetie:
than confidence for-to-repose
in my man-earthly.
- 9 Yea better in Jehovah it
to hope for safetie-is:
than confidence for-to-repose
in bountiful-princes.
- 10 All heathens compass me: but I
in IAHS name cutt-off them.
- 11 They compass me: but I
in IAHS name cutt-off them.
- 12 They compass me as bees: they were
as fyre of thorns quenched,
because that in Jehovahs name
soon-cut them off I did.
- 13 Thou thrusling thrusled me to fall:
Jehovah eke holp mee.
- 14 Iah is my strength and song: and my
salvation was hee.
- 15 Voice-of shone and salvation

in tens of just-men is:
the right hand of Jehovah, it
performeth valiancys.

— 2 —

- 16 The right hand of Jehovah, it
on-hye-ex-ited is:
the right hand of Jehovah, it
performeth valiancys.
- 17 I shall not dye but live: and tell,
the things that Iah worketh.
- 18 Iah chaffising chaffised me
but gave me not,to death.
- 19 Open yee unto me the gates
of righteous-justis :
that I may enter into them,
may unto Iah confess.
- 20 This same Jehovahs gate; in which
the just-men shall enter.
- 21 I will confess to thee, because
thou givest me answer:
And thou hast my salvation been.
- 22 The Stone the builders did
contempi'oudly-refuse: it is
become the corners head.
- 23 This of Jehovah was; it is
in our eyes-marveilous.
- 24 This day, Jehovah makes me ic
be glad and joy let us.
- 25 O now Jehovah save: oh now
LORD give prosperite.
- 26 He that comes in Jehovahs name
o blessed let him bee:
a blessing-we-doe-wish to you,
out of Jehovahs house.
- 27 God is Jehovah , and he hath
light given unto us:
with cords, unto the altars hornes
the feast-offrings bind yee.
- 28 Thou art my God and thankfullp.
wil I confess to thee:
my God, and thee exalt will I.
Confess to Jehovah,
for he is good: for,his mercie
continuerib for aye.

P S A L M E 119.

This may be sing also as the 26. Psalm.

M

Biel

B

Blessed are they that perf^t & are in
way : they that doe walk , in law of
Iehovah. 2. Blessed they that his
testimonies keep : they that for him
with all the hart doe seek. 3. More-
over , they that have not practised ini-
quicie : but in his wayes walked. 4.
Thy precepts, thou hast giv'n coman-
dement : to be observed with heed
vivement.

1. Oh that my wayes
directed were firmly :
for to obserue
thy precepts heedfully :
Then shall I not

be shamed : when I shall
respect have, unto thy commandments all.
I will confess
thee with harts righteousness :
when I shall learn
thy judgments of justnes.
Thy statutes I
observe wil heedfully :
o thou forsake
me not, vchemently.

* 2 *

Wherwith his way
clean shall a yongman make
according to
thy word, heed for to take.
With all my hart
I carefully seek thee :
from thy command-
ments, wander let not mee.
Thy sayings I
have bidd my hart within:
to th' end - that, I
might not against thee sny.
Iehovah thou
most-blessed evry arte
thy statutes doc-
trine unto me impart.

I with my lipps
did openly-declare :
the judgements all,
that out of thy mouth . . .
Joy doe I in
way of thy wittenesse :
as above all
abundance-of-riches.
In thy precep^s
doe I still-meditate
thy pathwayes al-
so I doe contemplate.
I in thy sta-
tutes sweetly-solace mee :
I of thy words
will-not forgetfull bee.

* 3 *

Reward thou to
thy servant bounteously,
that live and so . . .

observe

- 18 observe thy word may I.
 Cover thou
 mine eyes that I may see:
 the marvellous
 things that of thy law bee.
 19 A sojourner
 I am the earth upon:
 hide not thou thy
 commandments me from.
 20 My soule it with
 desire is broken-small:
 to thy judgments
 in time continual.
 21 The proud accurst,
 thou hast rebuk'd-away:
 that doe from thy
 commandments goe-astray.
 22 Turn thou from me,
 contempn and opprobrie,
 because thy tel-
 timonies kept have I.
 23 Princes sit al-
 so, speach against me sic:
 thy servant, he
 doth on thy statutes muse.
 24 Also thy tel-
 timonies, they have bee
 my solacing-
 delytes; my counseil-men.
 * 4 *
 25 My soule doth to
 the dull affix'd-leave:
 according to
 thy word, thou me revive.
 26 My wayes I have
 declared, and of thee
 I answer had:
 thy statutes teach thou mee.
 27 Make me to un-
 derstand thy precepts way:
 that in thy mar-
 vels, meditate I may.
 28 My soule it drop-
 peth-sore for heavy-payn;
 according to
 thy word, me rayse-agayn.
 29 Take thou from me
 the way of falsity:

- and thy law give
 shew to me graciously.
 30 The way of con-
 stant-faithfulness I chose,
 thy judgments I
 before me did propose.
 31 Unto thy tel-
 timonies cleave-I-fall:
 let me not 6
 Iehovah be abasie.
 32 The way of thy
 commandments run wil I:
 when thou shal large-
 ly mine hart amplifie.
 * 5 *
 33 Iehovah teach
 thou me thy statutes way:
 that keep the same
 unto the end I may.
 34 Me prudent make
 that keep thy law may I,
 and with th'whole hart,
 obserue it heedfully.
 35 In path of thy
 commandments make me tread:
 for in the same
 I have my self pleased.
 36 Incline my hart
 unto thy witnessies:
 and not to co-
 rarious-gayn-thirstines.
 37 Remove mine eyes
 from seeing vanities:
 and in thy wayes
 alive-conserve thou mee.
 38 Firm let thy say-
 ing to thy servant bee:
 which is addis-
 ed to the fear of thee.
 39 That my reproch,
 which I for fear-beware,
 and thou away:
 for good thy judgments are.
 40 Loe to thy pre-
 cepts a desire I have:
 thou in thy jus-
 tice doe alive-me-sive.

¶ 6 ¶

41 And let thy mercies come to me o LORD: thy saving-health, according to thy word.
 42 And my reproacher answer make shall I, for in thy word I traff-assuredly.
 43 And word of truth pull out with vehemence from my mouth: for, I wane for thy judgments.
 44 And I wil keep thy law continually; for ever and to perpetuite.
 45 And in a large roomath I shall walk about: for thy precepts I studiously-seeke out.
 46 And in Kings presence, of thy witnessies speak will; and not blush-with-bashfulness.
 47 And I wil so-lace-me-delightfully; in thy commandements; which love doe I.
 48 *And wil lift-up my hands to thy preceps which I doe love; and muse on thy prescript.

¶ 7 ¶

49 Remember thou thy word to thy servant: for which to way-with-hope thou didst me grant.
 50 This is my comfort in my miserie: that thy promise alive-preserveth mee.
 51 The proud have scorned me very veh'mously; but from thy law declined have not I.
 52 Thy judgement is of old remembred

Iehovah; and my self I comforted.
 53 A burning-hor-sour bold on me did uke, for wicked men: that doe thy law forake.
 54 Songs ynto me be thy prescriptions, in house of my peregrinations.
 55 Thy name Iehovah, I remembered by night: thy law likewise observe I did.
 56 This hath been unto me, because that I have thy preceps observed-heedfully.

¶ 8 ¶

57 My portion, Iehovah sayd have I; for to obserue thy speeches heedfully.
 58 With all mine heart I earnest seek thy face: according to thy word to me shew-grace.
 59 I thought upon my wayes: my feet also thy testimonies I did turn unto.
 60 I hastened, and no delay did make: to thy commandements heed for to take.
 61 Bands of the wicked have with robberie spould me: thy law, forgotten have not I.
 62 At midnight wil I rise, thee to confess: for the judgements of thy just-righteousnes.
 63 I am compa-men to all that fear thee: And of thy prescriptions the obseruer bee.
 64 Iehovah, of

thy

thy benoufull-merces
the earth is full;
 & learn me thy derees.

 * 9. *
 41 Goodnes thou hast
 accomplished, o LORD;
with thy lervant,
 according to thy word.
 42 Learn me goodnes
 of reason and science:
for, I believe
 in thy comandements.
 43 Before I was
 afflicted, I did threy:
but now, I doe
 observe what thou doft-say.
 44 Good art thou,
 also good is doon by thee:
thine ordinan-
 ces teach thou unto mee.
 45 The proud against
 me forged have a lye:
with all the hart
 thy preceps keep doe I.
 46 Their hart is wex-
 en-groß as fury-grease:
I, in thy law
 my self delyteful-pleast.
 47 It's good for me,
 that I affliQed was;
that I may learn
 thy conſtituted-lawes.
 48 The law of thy
 mouth better is to me,
than thousands both
 of gold and silver be.

 * 10. *
 49 Me made and ta-
 sh'oned me have thine hands:
inſtruct me, that
 I learn may thy commands.
 50 They that thee fear
 shall see me and be glad:
for, for thy word
 I patient-hope have had.
 51 I know L O R D ; that
 thy judgments justice bee.
and thou with faich-

fulnes afflict me.
 52 Oh let thy mer-
 cie be for my solace:
even-as thy say-
 ing to thy letwane war.
 53 That I may live,
 come let thy dear-merces
to me: for thy
 law my whole-solace is.
 54 Abashed be
 the proud, for they falsly
deprave me: on
 thy preceps muse doe I.
 55 They that thee fear,
 let them turn me unto:
they also that
 thy tellacionies know.
 56 O let mine hart
 be perfect without blame,
in thy decrees:
 that I may not have shame.

 * 11. *
 57 My soule doth faile
 for thy salvation:
thy word I hope-
 fully doe-wayt vpon.
 58 Mine eyes doe fayl
 for promise made by thee:
saying, when wilt
 thou comfort-give to mee.
 59 Though like a hor-
 tel in the smoke am I,
thy statutes are
 not from my memorie.
 60 How many are
 thy fervants dayes? when to
 thy persecu-
 tors wil thou judgement doo?
 61 They that are proud
 have digged pits for mee:
which unto thy
 law-not according bee.
 62 All thy command-
 ments faithfull are: they doe
me persecute
 mid falsehood; helpe me thou:
 63 Almost an end
 of me on earth they make: but-

- but thy precepts,
I doe not shew forsake.
98 Quicken thou me
after thy kind-mercies;
and thy mouthes ref-
tione keep will I.
 * 12 *
- 99** Thy word Ieho-
yah, to eternitie,
within the heav'ns
abideth-feddafly.
100 Thy faithfulness,
to generations all:
the earth thou sta-
blishest, and stand it shall.
101 To thy judgements,
this day they standing bee:
because they all
are servants unto thee.
102 Unless thy law
had been my solaces:
then had I per-
ished in my distress.
103 For sive thy pre-
cepts I wil not forget:
because by them
thou haft alive me kept.
104 Thine own am I,
vouchsafe thou me to save:
for I thy pre-
cepts carefully-sought have.
105 For me the wic-
ked waye me to destroy:
I in thy wit-
nesses my thoughts-imploy.
106 Of all perfec-
tion I see an end:
volumen large
is thy comandement.
 — 13 —
- 107** O how delight-
ful-doe I love thy Law?
it is my me-
ditation all the day.
108 Me wiser than
my foes thou mak'st to bee,
by thy commands:

- for it is ayre with mee.
109 More prudent than
my teachers all, am I:
because thy wit-
nesses are my studie.
110 More than the El-
ders, understand doe I:
because thy pre-
cepts I kept-heedfullie.
111 I have my feet,
from ev'ry evil way
restrayned; that
thy word observe I may.
112 From thy judgements
away I am not gone:
for thou haft giv'n
me information.
113 How sweet thy say-
ings are unto my tast!
more than is ho-
ney to my mouthes-recept.
114 By thy precepts
have I got-prudencie;
therefore I hate
each path of falsitie.
 * 14 *
- 115** Thy word is to
my foot a candle-bright:
and to my path
it is a shining-light.
116 I sware and wil
it firmly ratifie:
to keep the judg-
ments of thine equitie.
117 I am afflic-
ed vah'menly: & LORD,
quicken thou me
according to thy word.
118 Accept thou oh
Iehovah, th'offerings-free
of my mouth: and
thy judgments learn thou mee.
119 My soule is in
my hand continually:
and yet thy law
forgotten have not I.
120 The wicked-wm

- 111 a snare for me have layd:
but from thy pre-
cepes I have not estrayd.
For eye thy tes-
timonies I possest;
for they are of
mine hart the joyfullnes.
- 112 To execute
thy statutes, I doe bend
mine hart; for e-
ver ever unto the end.
* 15 *
- 113 Vays-eogita-
tions them hate doe I:
but thy law doe
I love-delightfully.
- 114 Thou art my le-
cret-place and my bucklor;
thy word I hope-
fully have wayted for.
- 115 Ye evil-do-
ers goe from me aways
that keep my Gods
commandementes I may.
- 116 That I may live,
as thy word hold me fast:
and for my hope
let me not be abashit.
- 117 Susteyn me and
I shall be sav'd: and I
thy statutes wil
deleyte continually.
- 118 Thou hast trode-down
all them that stray-abroad
from thy statutes:
for falsehood is their fraud
- 119 All wicked of
the earth thou doſt remove
like dross: therefore
thy wiuenefies I love.
- 120 My flesh for dread
of thee is sore-dismayd:
I also for
thy judgement am afrayd.
* 15 *
- 121 I have done judge-
ment and just-righteousnes;
o deye me not
to them that me oppress.
- 122 Be suretie for
thy servante for my good:
let me not be
oppreſſed by the proud.
- 123 For thy salva-
tion fail doe mine eyes:
and for the o-
racles of thy justice.
- 124 Doe thou accor-
ding vnto thy mercies
with thy servant;
thy statutes learn thou mee.
- 125 I am thy ser-
vant, give-me-prudentnes:
that I may know
thy faſhful wiuenefies.
- 126 ¶ for Ieho-
vah time the work-to-take:
Because thy law,
of none effect they make.
- 127 Therfore I thy
commandementes doe lover
above the gold,
yea fyneſt gold above.
- 128 Therfore all pre-
ceptes of eche thing, doe I
hold-right: I hate,
erch way of ialficie.
- 129 * 17 *
O marveilous
thy testimonies art:
therfore my soule,
keeps them with heedful care.
- 130 The op'ning of
thy speeches giveſt light:
gives-understan-
ding to the ſimple-wight.
- 131 I op'ned-wide
my mouth and I paunted:
because, for thy
commandementes I longed.
- 132 Regard and ſhew
me grace; as doth behove
in judgement to-
wards thole thy name that love.
- 133 My footſteps in
thy word direct-firmly:
and rule in me

let none iniquitie.
From mans oppres-
sion redeem thou me:
and of thy pre-
cepts I wil keeper be.

Vpon thy ser-
vant make thy face to shine:
and of thy sta-
tutes, teach me me-the-doctrine.

Rivers of wa-
ters down mine eyes dee flow:
because that they
doe not obserue thy Law.

*: 18 *

Iehovah thou
art of just equitie:
most-righteous,
thy judgments also bee.
Thou hast the jus-
tice of thy witnessis
commanded; al-
so faith with veh'mentis.

My fervent-zels
consumeth me; for that
my adver-
sarie-foes thy words forgot.

Thy saying is
refined veh'mently;
thy servant eke
loves it delightfully.

I little care
and baschy-ser-at-nought:
thy precepts, are
not past-out-of-my thought.

Thy justice, juf-
tice is eternally;
thy law is al-
so faithful-veritie.

Find me did pain-
ful-anguish and distrois:
but thy command-
ments, art my solaces.

Thy testimo-
nies justice is for aye:
make me to un-
derstand, that live I may.

*: 19 *

Iehovah , L

with all minchart doe-crie;
answer thou me;
thy statutes keep will.

I call vpon
thee, thou me safe-preserve:
and I thy tes-
timonies wil obserue.

In the twi-
light, did prevent, and cry:
I for thy word
have wayted-hopefully.

Prevent the night-
ly watches did mine eyes:
in thine edict,
my self-to-exercise.

Iehovah, hear
my voice for thy mercies;
according to
thy judgment quicken mee.

They that doe fol-
low mischief, neer doe draw:
far-off they are
estraged from thy law.

Ishu & Ieho-
vah art approached-nye:
and thy command-
ments all are veritie.

Of old I of
thy testimonies know:
that them for e-
ver sounded sure haile thou.

*: 20 *

See mine afflic-
tion, and out me draw:
because that I
have not forgot thy law.

Plead thou my plea,
also redeeme me-free:
according to
thy promise, quicken mee.

Salvation
far from the wicked is;
because they have
not sought for thy decesses.

Thy mercies &
Iehovah many bee:
according to
thy judgments quicken mee.

1577 Many

- 157 Many me per-
secute and me distress:
I have not swar-
ved, from thy witnessess,
158 I saw transgres-
sors, and sore-grief I goot;
for that thy say-
ing they obserued not.
159 That I thy pre-
cepts love, LORD, do thou see:
according to
thy mercie quicken mee.
160 Beginning of
thy word is faithfulness;
and each of thy
just judgments, ever is.
 ¶ 21 ¶
- 161 Princes are per-
secute without desert:
but of thy word,
to aw-stand doth my heart.
162 I joyfull am
for that which thou doft say:
as one that find-
eth even an ample pray.
163 Falshood I hate,
abhor it eke doe I;
but I doe love
thy law deyffully.
164 Sev'n times a day
doe I give-praise to thee:
for judgements of
thy righteous-equites.
165 To them that love
thy law, ther is much peace;
and to them no
off-nise-scandal is.
166 Hoped I have
for thy salvation
Iehowah; and
have thy comandments doon.
167 Thy witnessess
my soule ke-pi-warily:
and I doe love
them very vehimently.
168 I keep thy pre-
cepts and thy witnessess;
for, ev'rie of
my wayes before thee is.

- * 42 *
- 169 Let my lowd-crye
come-neer before thee LORD:
me prudent make
according to thy word.
170 Let come before
thee my request-for-grace:
deliver mee,
even as thy promise was.
171 My lipps shall ut-
ter-forth the praise of thee;
when as thy fla-
tutes thou hast learned mee.
172 My tongue thy lay-
ing shall lowd-declare:
for, justice all
of thy commandments are.
173 Let thine hand be
with succour me to save:
because that I
thy precepis chosen have.
174 O L O R D I long
for thy salvation:
and thy law, *
my delectation.
175 Live let my soule,
that praise it may give thee:
and let thy judg-
ments succour give to mee.
176 Like lost sheep, I
have strayd: thy servant seek,
for thy coman-
dements in mind I keep.

PSALM 120.

Sing this at the 86. Psalm.

V Nto the LORD,
in my distrefdes:
I cried our,
and he did answere mee.
O L O R D , doe thou
my soule deliver-free:
from lying lipps;
from tongue of guilefulness.
What shall it give
thee, and what unto thee
advantage shall,
the tongue of guilefulness?

4. The arrowes sharp
of him that mighty is:
with burning-coals
of the Iuniper-tree.
Woe is me that
I sojourn with Melchek:
with tents of Ke-
dar, have my dwelling-place.
6. My soule long dwells;
with him that hateth peace.
I peace, but they
for warr, when I doe speak.

P S A L M E 121.

Sing this as the 68. Psalm.

- I**LIT mine eyes up, to the mounts:
from whence shall come mine aide.
Mine syd is comen frō with the LORD,
which heav'ns & earth hath made.
3 Let him not give thy foot to slide:
not slumber that thee keeps.
4. Loe, he that keepeth Israel;
he slumbreth not, nor sleeps.
5. The LORD thy keeper is: the L O R D
thy shade, at thy hand right.
6. The Sun shall not smite thee by day:
neyther the Moon by night.
7. The LORD wil keep thee from al evl':
thy soule he keeps-alway.
8. The Lord, shinc our gate & th' income
keeps; henceforth and for aye.

P S A L M E 122.

Sing this as the 102. Psalm.

- I**DID rejoice in them.
that unto me did say,
we enter wil into
the house of Iehovah.
Our feet have been
abiding, o.
Jerusalem
thy gates within,
Jerusalem, is as
a citie, edifid;
that is within it self
together joyntly-tid.
Whoso tribes up goe,

- the tribes of Iah,
the wirnes of:
Ifr'el sate:
That to Iehovahs name,
they may confess. Because
there judgment thrones are sett:
the thrones of Davids house.
D'sire doe yee.
Jerusalem's
peace: safety-have.
they that love thee.
7 Peace in thy Fort be: in
thy pallaces, safetie.
8 For my brethren and for
my neighbours: speak wil I,
Peace in thee bee.
Ile for our God
Iehovahs house,
seek good for thee.

P S A L M E 123.

Sing this as the 15. Psalm.

- O**THOU that sittest in the heav'ns,
I lift mine eyes to thee.
Loe, as the servants eyes, unto
hand of their masters bee;
as mayds eyes to her mystres hand:
so are our eyes, unto
Iehovah our Gnd; until he
doe grace on us below.
3 Iehovah gracious be to us,
vano us gracious bee:
because even fyllid with contempt
exceedingly are wee.
4 Our soule exceedingly is fyld;
with the deryding-flowe
of those that are at quiet-ease;
with contempt of the proud.

P S A L M E 124.

Sing this as the 8. Psalm.

- E**XCEPT the L O R D,
that he for us had been:
let Israel:
now say. Except for us,
the L O R D had been,
when men against us rose.
3 They

3 They had us swal-
low'd-up alive, even then
when kindled was
their anger against us.
4 Then had the wa-
ters over us flowed:
over our soule,
then passed had the stream.
5 Over our soule
had pass'd, prond waters, then.
6 Blest be Icho-
rah; which hath not yielded
us for a prey, unto the teeth of the.
7 Our soule is as
a bird escaped-free
from out of the
intangling-fowlers snare.
8 The snare is broke,
and we escaped are.
9 Our succour, in
Lebovahs name shall be:
that of the heav'ns
and earth is the maker.

PSALM 125.

Sing this at the 108. Psalm.

T Hey that trust in the LORD;
shall as mount Sion bee,
which is not moved, has
remains perpetuallie.
Jerusalem,
mounts compass it:
so his folk IAH
compasseth them
from this time and for aye.
For, resting have shall not
the rod of wickednes,
upon the just-men's lot:
left that the just
unto any
iniquitie
their hands out-thrust:
Doe good LORD, to the good:
and th'upright in their hart:
But to their crooked-ways:
they that aside-depart,
the LORD et:em will

lead with workers
of wickednes:
Peace, on Is'r-el.

PSALM 126.

Sing this at the 52. Psalm.

V Hen the LORD turn'd
the bondage of Sion:
we were, like them
that dream. Then fill'd was
our mouth with laugh-
ter & our tongue with song:
among the hea-
thens then this speech did pass;
The LORD with these-
men hath done very great things.
3. The LORD with us (things:
he hath in deed done great
We joyfull are.
4. O LORD as rivers-strong
in south, so run
thou our captivity.
5. They that doe sow
with tears, shal reap with song.
6. He going goes,
and weepeth-heavily.
bearing the low-
ing seed: with joyful-singing
he coming comes,
his sheaves upon him bringing.

PSALM 127.

Sing this at the 68. Psalm.

V Niles the LORD doe build the
ber builders ropt in vayn (bouse,
Voles the LORD the city keep,
the keeper wakes in vayn.
2. It's vayn for you to rise early;
to sit up late, to feed
on bread of sorrowes: to will he
give sleep to his Loved:
3. Loe, sonns are the Lords heritance;
fruit of the womb his wage.
4. As arrowes in a strong mans hand:
are sonns of your holl-age.
5. O blessed is the man, that hath

his quiver syld with these:
they shall not blush, when in the gate
they speak shall with the fous.

P S A L M E 128.
Sing this as the 128. Psalm.

O Happy ev'ry one
that in the Lord's fear-stands;
that walketh in his wayes.
2 The labour of thy hands
when thou shalte eat:
3 & happy thou,
and good unto
thee be shall it.
3 Thy wife, as fruitful-vine
by thy house sides shall bee:
thy children, shall be like
the plants of th' Olive-tree,
about thy bord.
4 Loe furt thus, shall
the man be blest,
that feats the LORD.
5 The LORD will blest thee, out
of Sion: and see how
good of Ierusalem,
all dayes thy life thorow.
6 And doe thou see
thy childrens chil-
dren: peace, that shall
on Israel bee.

P S A L M E 129.

Sing this as the 77. Psalm.

O Et have they from
my youth me afflicted:
By now may Is-
rael. From my youth-yoong
they oft affl&-
ed me: yet, they too strong
were not for me.
3 The plowers they plowed
upon my back:
they made their furrow long.
4 & Iehovah just
asunder-cuthath he
the wicked's cord.
5 O let them be shamed,
all that hate si.
on: and be back turned:

6 Let them as grass
upon the house-roofs bee
which ere eve pullis
up off, is withered.

7 Wberwith his hand
he sylls not, that doth mow:
nor he his armes

8 that bindeth sheaves. And
that are the pa-
fengers-by, doe not say:
the blessing of
Iehovah be on you;
wee blefs you, in
the name of Iehovah;

P S A L M E 130.

Sing this as the 13. Psalm.

O Ut of the deeps, I call
Iehovah unto thee.
1 Lord hear my voice: o let
thine ears attentive bee,
unto voice of my suits-
that-doe-for-grace-request.
2 Iniquities, o Iah,
observe if thou shouldest:
o Lord, who shall subfix?
3 But with thee pardons:
that thou mayft feared bee.
4 I for Iehovah look,
my soule looks-earnestlie:
I also for his word,
have hopefullly-forborn.
5 My soule weys for the Lord:
more-than-watc'h-me for morn,
than watchens for the morn.
6 Let Israel wait for
Iehovah hopefully:
for with Iehovah there
is beautiful-mercie,
and with him plentiful
redempcion there is.
7 And he will Israel
redeem: out of all his
perverse-iniquities.

P S A L M E 131.

Sing this as the 13. Psalm.

M Y hart, Iehovah, is not proud;
mine eyes not lusty bee;
nor walk I in great-marrow, and

too marveilous for me.

- 2 If I have not compos'd and syld:
my soule: as weaned-child,
with his mother; with me my soule:
is as a weaned-child.
- 3 Let I Israel away upon
Iehovah hopefully:
from this time present and henceforth
unto eternity.

PSALM 132.

Sing this at the 73. Psalm.

- R**emember LORD, unto David;
all his careful-affl. & ion.
How swear unto the Loar he did:
Vow'd unto Iakobs Mighty-one,
3 If into my house tent I goe:
or clime, on pallet of my beds.
4 If I give sleepnigne eyes wares
o: slember unto mine eye lids.
5 Till I find for the Lord a place:
dwellings, for Iakobs mighty-God.
6 Loe, in Ephrath we heard it was:
we found it, in the fields of wood.
7 Into his dwellings we will goe:
to his feets stoo, bow, down will we.
8 Arise o: LORD thy rest into:
thou, and th' Ark of thy potencie.
9 Thy Priests, with justice be clothed:
and thy Sancts joyfully shout they.
10 Because of thy servant David:
thine Ointeds face, torn not away.
11 The LORD did unto David swear,
the truth; frown it turn will not hez:
upon thy th'one I will up-rear
the fruit that of thy womb shall bee.
12 My cov'nant, if thy soans keep it,
and Wines, that them teach shall I:
also their soans, even they shall sit,
upon thy throne perpetually.
13 Because the Lord hath Sion chose:
hath o: d. fired, for his seat.
14 This is forever my repose:
Ile dwel here, for I covet it.
15 Her vitails'st will blessing blesse:
her poor, w^t bread lie satifice, (dress:
16 Her Priests, with saving-health ad-
her Sancts, shall shout most-joyfully.
17 There, will I Davids horn displays;

- 18 a Lamp, for mine Anoynted, prim,
His foes with shame I will array:
but florish shall his crown, on him.

PSALM 133.

Sing this at the 33. Psalm:

- 1 **B**ehold, how good it is and sweet:
for brether ev'n to dwell at one!
2 It's like the good oil on the head,
which did go-down the beard upo,
the beard of A'ron: which down
on collar of his vesture. (wen)
- 3 It's like the dew of mount Hermon:
even like the dew that doth descend,
upon the mountaines of Sion:
because Iehovah doth command
that there the blessing still shall bee,
even life unto eternitee,

PSALM 134.

Sing this at the 11. Psalm:

- 1 **B**ehold, bless ye the LORD,
all ye the LORDS servants:
that in the Loars house stand by
- 2 O lift ye up your hands, (night)
within the holy-place:
and blessthe LORD doe yes.
- 3 The Lord, that made the heav'ns &
blesst, out of Sion, thee. (earth)

PSALM 135.

Sing this at the 108. Psalm:

- O** Hallelu-jah; Praise
Iehovahs name doe yes:
& praise him yee that of
Iehovah servants bee.
- 1 Yee that in th'house
stand, of Iehovah, in the courts,
of our Gods house.
 - 2 O praise yee Lah, because
Iehovah be good it:
sing-psalm unto his name,
because a pleasure is.
 - 3 For Lah hath chose
Iakob to him: Is'r-el, his tre-
sure precious.
 - 4 For I doe know, that great
Iehovah is: also
our Lord above all Gods.

Iehovah

- 6 Iehovah he doth doe,
what him doth please:
in heav'ns and earth: in seas, and in
all deep-places.
- 7 He causeth vapours, from
the earths end, to mount-hye:
makes lightnings with the rays:
out of his treasury,
the wind he brings.
- 8 Who smote Egypt,
from man to beast,
is their firlings.
- 9 Both signes and wonders-strange,
Egypt in mdds of thee;
on Phar'oh and on all
his servants, send did hee.
- 10 Who smote many-
great nations; and kylled Kings
that were mighty.
- 11 Sihon th'Amorites King;
and Ogh king of Balan:
and Can'ans kingdoms all.
And for possession
- 12 their land he gave:
to his folk Isr'el, in posses-
sion to have.
- 13 Iehovah, thy name is
unto eternitie:
Iehovah, unto age
and age, thy memorie.
- 14 For his people
judge; and repent, for his servants,
Iehovah will.
- 15 The greevous-idols of
the heathen-nations;
they silver are and gold:
men's handy actions.
- 16 A mouth they have
and doe not speak:
eyes have they, and
doe not perceive.
- 17 They can have and hear not:
breath in their mouth is, none.
Like them their make is be:
that grunts in them, each one.
- 18 O Israels house
Bless ye the LORD:

Bless ye the LORD,
& Amons wife.

19 O bless the LORD, ye house
of Levi: bless the LORD,
ye that the LORD doe leare,
From Sion let the Lord
be blessed alway:
which dwelleth in Jerusalem;
Halelojah.

PSALMS 136.

C

Onels Iehovah thankfully, for
he is good: for, his mercy continueth for
ever. 2. To God of Gods confess-doe
yee: because his bountifull mercie con-
tinueth for ever. 3. Unto the Lord of
Lords confess: because, his merciful-
kindnes continueth for ever. 4. To him
that doth himself only things-wondrous
great: for, his mercy continueth for ever.
5. To

- 5 To him that with wise-prudencie
did make the heav'ns : for his mercie
continueth for ever.
- 6 To him that spred the earth more hy
than waters are : for his mercie
continueth for ever.
- 7 To him that made great lights to bee,
because his bountiful-mercies
continueth for ever.
- 8 The Sun to have the soveraigntie
by day: for his benigne-mercies
continueth for ever.
- 9 The Moon and Starrs for soveraigntie
by night: for his benigne-mercies
continueth for ever.
- 10 To him that with their firstborn-race
smote Egypt: for his bounteous-grace
continueth for ever.
- 11 And Israel bring forth did hee
from mids of them: for, his mercie
continueth for ever. (hye:
- 12 With strong hand, & arm stretched-
because his bountiful-mercies
continueth for ever.
- 13 To him that parted the red sea
in parts: because, his kind-mercies
continueth for ever.
- 14 And caused Isr'el through to passe
amids it: for, his bounteous-grace
continueth for ever.
- 15 And threw Phar'oh and his armis
in the red Sea: for his mercie
continueth for ever.
- 16 To him that in the wildernes
did leard his folk: for, his kindness
continueth for ever.
- 17 To him, that Kings of greatness-hye
did smite: for, his benigne-mercies
continueth for ever.
- 18 And kyll'd Kings-magnificent:
for his mercie-benevolent
continueth for ever.
- 19 King of the Amorites, Sihon:
for his benign-affection
continueth for ever.
- 20 And Ogn of Balaa land the King:
because his bounteousnes-benigne
continueth for ever.

- 21 And for possession give did hee
their land: for his benign-tacces
continueth for ever.
- 22 To Isr'el his servant to bee
possession: for his mercies
continueth for ever.
- 23 Which in our bale slate minded us
because his mercie-gracious
continueth for ever.
- 24 And from our foes did us release:
because his merciful-kindnes
continueth for ever.
- 25 Which g. veth food unto all flesh:
because his merciful-kindnes
continueth for ever.
- 26 To God of heav'ns confess dog yes
because, his bountifull-mercies
continueth for ever.

PSALM 137.

Sing this at the 32. Psalme.

- B** Y Babels rivers, there late wee,
yea wept: when we did mind Sion.
The willowes that amids ic bee:
our harps, we hanged, there upon.
- 3 For songs of us, there ask did they
that had vs captive led along;
and mirth, they that vs heaps did lay:
Sing unto us some Sions song.
- 4 : Iehovahs song how sing shall wee:
within a forreyn-peoples land?
- 5 Ierusalem, if I doe thee
forget: forget let my right hand.
- 6 Cleave let my tongue to my palat,
if I doe not in mind thee bear:
if I Ierusalem-dee not,
above my chiefest joy, prefer.
- 7 Remembet LOR'D, to Adoms scus,
day of Ierusalem: who sayd,
raise raise, to her foundations.
- 8 Daughter of Babel, wauful layd:
o blessed he that thy reward
payes thee, which thou rewardedst vs.
- 9 O blessed he, that takes, and hard
against the Rock thy babes doth crush.

PSALM 138.

Sing this at the 75. Psalme.

- V** Ith al my hart Ile thee confess:
before the Gods, to thec sing
O spalme:

1. To Pallace of thy holynes,
Ile bow-down, and confes thy name,
for thy mercie and v-ritee:
for thou, thy word hast magnified
bove all thy name. Thou answ'redit me
then, in the day when I cried:
With strength in my soule thou hast
4. courageous made. O Iehovah, (me
all Kings of th'earth confes shall thee:
words of thy mouth, when hear shall
5. And in Iehovahs waies shal sing; (thay.
for great Iehovahs glorie is.
6. Because Iehovah high being,
yet hirbat lowly & he sees:
And he the proud from sarr doth know.
7. If I walk in midds. of distreis,
thou dost revive me: send doft thou
thy hand, against my foes wrathfulnes,
and thy right hand doth me deliver.
8. Iehovah perfect wil for me:
Iehovah, thy mercie for ev. r:
let not thy hand-works slacked be.

PSALM 139.

Sing this as the 139. Psalm.

1. Iehovah thou
hast serched me, and known:
Thou know'lt, my ri-
sing and my sitting-down:
thou dost discreet-
ly understand from sarr,
my cogita-
tion-familiar.
2. My path and my
down-lying thou dost faz:
And all my wayes
dost customably-scan.
3. When in my tongue
the speech is not as yet:
Ioe thou Ieho-
vah knowst it every whit.
4. Behind and 'fore
thou dost me strayt-inclose:
upon me al.
so dost thy hand impose,
This knowledge is
too marueilous for me:
it's high, to reach
I shall not able be.

7. O whither shall
I from thy spirit goe
and whither, shall
I see thy presence fro?
8. If I cl me up
the heavens, thou art there:
or make my bed
in hell, loe thou art there.
9. Wings of the morn-
ing-early, if I take:
in th' utmost of
the sea my dwelling-make.
10. These also wil
thy hand my leader bee:
and thy right hand,
will take fast-hold on me.
11. And if, but dark-
nes shall me shrowd, I say:
then is the night,
about me lightlesse-day.
12. Yea darknes, dark-
nes not from thee: but night
gives light as day:
a like are dark and light.
13. For them, my reines
possessid: covered I see,
within my mo-
thers womb. Laud will I thee,
for fearfully,
made wondrously I am:
wondrous thy works;
my soule welknowes the same.
- 2. —
14. A bone of me,
from the not hidden was:
when-as I made was
in a secret-place;
when I have tun-
ningly-embroidred been,
the nether-pla-
cer of the earth-within.
15. On, my uniform-
ed-lamp; thine eyes did look;
and all of them
were written in thy books
ever-in the dyes
that they receiv'd their-frame,
and when there was

not say of the same:

17 And unto thee,
how precious are o God
thy thoughts : how are
their summs increast abroad?

18 Would I them tell,
moe than the sand they bee:
I doe awake,
and still I am with thee.

19 If that o God,
thou wouldst the wicked slay:
and men of bloods,
from the depart away.

20 Which speak of thee,
to mischeevous purposes:
lift-up doe un-
to vanitic thy foes.

21 Hate I not them,
Iehovah that hate thee?
and grieve for them
that thy resisters bee.

22 With perfectnes
of hatred hate I those:
they are unro-
me, as my very foes.

23 Search me o God,
and know my hart: doe thou,
prove me, and doe
my cogitations know.

24 And see, if way
of sorrow be in mee:
and lead me, in
way of eternitee.

PSALM 140.

Sing this as the 111. or as the 69. Psalm.

O L O R D , release
me, from the evill man:
from man of vi-
olence, preserve thou me.

2 Which evill things
in hart doe think-upon;
dayly, they un-
to warres assembled bee.

3 Sharpen their tongue,
ev'n serpentlike doe they:
Asps poyson, is
under their lipps, Selah.

L O R D , keep me, from
hands of the wicked man:
from man of vi-
olence, preserve thou me:
Which for to thrust
my feet, doe think upon.

6 The proud have pri-
vie-hayed a hare for race,
and cords, a net
they fast-beside the way
have spred; they grims
have set for me, Selah.

7 Thou art my God,
I to Iehovah sayd:
L O R D , hear the voice
wherewith I grace request.

8 Iehovah Lord,
strength of my saving-syde
in day of arms,
my head thou coverest.

9 Great nor the wic-
kds lusts o L O R D : lest they
be losfy, fur-
ther not his craft, Selah.

10 The head of those
that round doe compas me:
the mischief of
their lips them cover shall.

11 The burning-coales,
upon them brought shall be
into the fyre
them he will make to fylle;

12 into deep pits,
that they rise not agyn.
An yll-eouag'd man
shall not in earth remayne:

13 A man of wrong,
fel-violence, evil
shall hunt him to
he-suddayn-miserie.

14 I know, that of
the poor Iehovah will
the judgment doe;
the doom of the needie.

Surely the just
shall to thy name confess;
the righteous
shall dwell before thy face.

PSALM 143.

Sing this as the 39. Psalm.
I
Ehovah I upon thre call,
make half thou unto mee;
6 give thou eare unto my voice,
when I call unto thee.

2 My prayer be directed firm
before thce incense-wises;
and the uplifting of my hands,
at th'evening sacrifice.

3 Lord let a watch before my mouth,
doe of my lippes, observe.

4 Unto the thing that evile,
make not my hand to swerve
pretenses to pretend, in syn
with men that doe practise
iniquitie: let also me
not eat of their daynes.

5 Let just-men smite me, it shall bee
a merciful-kindnes,
and let him reprehend me; but
their oule of preciousnes,
let it not be unto my head
breaking-distraction:
for yet even in their evile,
my supplication.

6 Their judges, by sides of the rock
have thrown been underfeet;
my sayings also they shall hear,
for they are pleasing-sweet.

7 As when one cuts & cleaves on
our bones dispersed bee, (earth
at mouth of hell) But mine eyes at
Iehovih Lord to thee

6 pour not out my soule, for I
for safety-hope in thee.

8 Preserve me, so hands of the saire,
which they have layd for me:
and givens, of them that work un-
O let the wicked fall. (right)
into his netz; whiles overpaſſ
I altogether shall.

PSALM 143.

Sing this as the 77. Psalm.

I With my voice
unto the L O R D did cry:
and with my voice,

make supplication.

unto the L O R D .

My meditation

I poured out

before him: shew did I
before him, say.

troublous-adversarie.

4 When overwhelmed

ed was my spirit in mee,
then knewest thou
my path: they in the way
that I did walk,

a snare for me did lay.

5 I looked on

the right hand, and did see:
and there was none
that would acknowledge mee:

Refuge is per-

suſt from me : nor any
feels for my loule.

6 I cryde to thee, thou art

the L O R D , say I,
my safet-hope; my part
in land of liv-

ing. To my shouting-cry
attend, for I

am low-brought ver'mently:

Free me from ray

pursuers; for they bee

stronger than I.

8 Doe thou my loule release

from prison-close,
thy name for to constifie;

the just-men shall

aboue-inviron mee;

for, to me thou
reward-wilt beonmeisie.

PSALM 143.

Sing this as the 7. Psalm.

L O R D hear my prayer, hearken to
my suires-for-graciousnes:

me answere in thy faithful-truth,
in thy just-righteounes.

2 And into judgement enter not

thou with thy servitorz:
for none that liveth, jallifyde

shall be thy face before.

3 For naenesie pursuring soule,
finis.

smites down my life on clay;
he makes me sit in places dark,
even as the dead for aye.
 4 And overwhelmed is thy spirit
in me perplexedly:
in midst of me, my hart it is
amazed-wondrously.
 5 I call to mind the dayes of old;
I meditation-use
on all thy work: on th' action
of thy bands, doe I muse.
 6 I spread out unto thee my hands:
my soule, doubtless for thee,
even as the weary land, Selah.
 7 Make speed LOR D answer mee,
My spirit sayleth; keep not thou
thy face from me secret;
for ibz shall I be like to those
that doe bee-down the pit.
 8 At morn, let me thy mercie hear,
for in thee doe I trust:
& cause me to have knowledge of
the way that walk I must;
 9 For unto thee, I lift my soule.
O L O R D deliver mee
free from mine enemies; I flee
for covert unto thee.
 10 Learn me to doe thy will, for thou
my God art: thy gord Sp'rit,
it shall conduct me, in the land
of equitie-upright.
 11 Ichovast thou wilt quicken me
even for thine own names sake:
thou in thy justice forth my soule
out of distress wilt take.
 12 And in thy mercie, will suppress
my foes: and all of them
destroy that doe afflict my soule;
for, I thy servant am.

PSALM 144.

Sing sib at the 1. Psalme.

O Blessed be the L O R D my Rock;
which learns my hands the fight:
my fingers war. My mercy-kind
and my strong-place-of-fight;
my tow'r and my deliverer
for me; my shield; and kee-

in whom I hope; that doth subject
my people under mee.

- 3 Lord, what is earthly-man, that thou
of him deſt knowledge-take,
the ſon of wretched-man, that thou
of him account-doth-make?
- 4 The earthly-man, compaſted is
unto leight-vanite:
his dayes, they as a shadow are
that paſſing-hence-doth-flie.
- 5 L O R D, bow thy heav'ns & come thou
the moſtrayns touch, & they (down:
6) ſhal ſmoke. Inlighten thou lightning
and ſcatter them away:
thine arrowes ſend, & them diſturb.
- 7 Thine hands ſend, from on hye:
releafe me and deliver me
out of waters many:
- 8 Out of the hand of strangers ſonnes,
Whose mouth, ſpeaks vanities:
and their right hand, a right hand is
of lying-fallacie.
- 9 O God, a new ſong I will ſing
to thee: with psalterie
and with ten ſringed-instrument,
to thee ſing-piſtam will I.
- 10 That gives to Kings ſalvation:
that doth release David
his ſervant from the evil ſword.
- 11 Release me and me ſid,
out of the hand of strangers ſonnes:
whose mouth ſpeaks vanities:
and their right-hand a right-hand is
of lying-fallacie.
- 12 That our ſoſis, as the plants; which in
their youth great-waxen are:
our daughters, as the corner-bones,
poliſht like Pallece-faire.
- 13 Our garners full, affording flore
of ev'rie-kind of meate:
our caſtel bringing thouſards forth,
ten-thouſands, in our ſtreets.
- 14 Our Oxen, heavy-burdened;
no breaking-in and gone
out-going; and within our ſtreets,
no exclamation.
- 15 O blessed ſhall the peopple be,

whose state is such as this!
O blessed shall the people be,
whose God Ichovah is.

PSALM 145.

Sing this at the 60. Psalm.

I Le thee extoll, my God & Kinge
and bles thy name, everlasting
and unto perpetuitie.

- 2 I wil thee bles in ev'rie day:
and praise thy name, t'eternal-aye
and unto perpetuitie.
- 3 **—** Ichovah great and praised &
vehemently: and his greatness
of it no searching-out can bee.
- 4 Lawd shall the generations
ech to other, thine actions: (mightyie
and they shall shew thy works-
- 5 **—** I talk wil, of th' honour-comly
of glorie of thy majestie:
& thy words marvielous that are.
- 6 And they shall speak of the strongnes
of thine acts fearfull: thy greatness,
I also wil the same declare.
- 7 **—** Of multitude of thy goodness
the memoris they shall express:
thy justice also shewt they shall.
- 8 I A H full of grace is and pity:
long suffering, and great in mercy.
Good & Ichovah unto all:
- 9 **—** And his commiserations,
are over all his actions. (confess:
- 10 L O R D, all thy works shall thee
and thy sancte gracious bles thee.
- 11 They tell of thy kingdom glories;
speak also of thy powrfulnes.
- 12 **—** To make known unto Adams sohs,
his powerful-operations:
his kingdom comly gloriouſnes.
- 13 Kingdom of all eternitie,
thy kingdom is: thy sovereigntie
is also throughout all ages.
- 14 **—** The L O R D up holdech all that fall:
and rightheneth-up, the crooked all.
- 15 All eyes, are unto thee looking:
their meat in due time thou givest.
- 16 Thine hand thou op'nest: and fyllest
desire of ev'ry living thing.
- 17 **—** The L O R D in all his wayes righte.
(ouz:

and is in all his works bounteons.

- 18 The L O R D neer al that cal to him:
all that in truth him call unto.
- 19 His feares pleasure he wil doe:
& hear their out cry, & save the.
- 20 **—** The L O R D preserves al the that be
his lovers: but the wicked, he
abolish wil them all away.
- 21 My mouth the L O R D S praise that pro-
let al flesh bles his holy name (laune:
also, for ever and for aye.

PSALM 146.

Sing this at the 97. Psalm.

H Aleluliah.
My soul, with-praise do thou
Ichovah ce-
lebrate. I with praising
wil celebrate
Ichovah my life th' row,
I whiles I am,
Psalm to my God wil sing.

- 3 **—** In Princes-boun-
tiful-trust doe not yee:
in mans son, with
whom no salvation is.
- 4 His spirit goes-forth:
turn to his earth doth bee:
in that day, pe-
rish doth his purposes.
- 5 **—** Blest be that Ia-
kobs God hath for his ayd:
whose hope doth in
Ichovah his God stey.
- 6 **—** In him which heav'ns
and earth, and sea hath made,
and all in them:
which keepeth truth for aye.
- 7 **—** Which unto the
oppressed, judgment does:
he giveth bread
to them that hungry bee:
them that are bound
Ichovah doth unloose.
- 8 Th'eyes of the blind,
Ichovah makes to see;
- 9 **—** Ichovah right-
eeth them that crooked are:
Ichovah

1 Jehovah lo-
veth them that righteous bee,
2 Jehovah doth
the stranger's safe-beware:
th' orphan and wi-
dow upright set doth hee:
But he the wic-
keds way doth overthrow,
10 Jehovah reigns-
eth, to eternall aye:
thy God & Si-
on, generation th'row
and genera-
tion; Halleluiah.

P S A L M S . 147.

Sing this also 45. Psalm.

1 Praise Iah; for to
our God it's good to sing:
for it is plea-
sant; praise becommeth-well.
2 Jehovah he
Jerusalem building;
gathereth in one,
th' outcasts of Israel:
3 He healeth them
in bane that broken be:
also their pain-
ful-griefs, bind-up doth he.
4 The number of
the stars he *daily*-counts:
he by their names,
doth call them every-one.
5 Great is our Lord;
and he in might surmounts:
his understand-
ing, numbr'd is of none.
6 Jehovah settis
the week in upright-case:
he doth the wic-
ked to the earth debase.
7 Sing to Ieho-
vah with confection;
ev'n with the harp
unto our God psalms-sing.
8 That cov'reth heav'n,
with clouds, that th' earth is upon
prepareth rays: (spring,
makes mountayns grafs to

9 He is who doth give
unto the beast his food;
ev'n (when they grie,) unto the Ravena brood,
10 He no delight-
hath in the horses might;
in leggs of man
no pleasure-taketh he.
11 Jehovah in-
his fearers takes-delight;
in them that for
his mercie hopeit be.
12 Jerusalem,
doe thou Jehovah laud;
O Sion, doe
thy God with-praise-applaud.
13 For of thy gates
the bars he struggheth-sure:
in midds of thee
thy children blest doth see,
14 Wilt thou thy bor-
der, peace he doth procure:
With fat of wheat,
he satisfieth thee.
15 He sendeth his
edict the earth upon:
his word it ve-
ry swiftly runneth-on.
16 He giveth snow
like wool: the Hoary-frost,
like ashes he
doth scatter-manifold.
17 His yce like mor-
seis he abroad-doth cast:
who is he that
can stand before his cold?
18 He sends his word
and melteth them: to blow
his wind he caus-
eth, and the waters flow.
19 He unto Is-
rael his commandements
bath manifest-
ed: unto Israel,
his constitu-
tions and his judgments.
20 He did not so
with any nation deal;

and therfore known
these judgments have not thay:
O gloriſe-
with-praife th'eternal-Iah.

PSALM 148.

Sing this at the 104. Psalm.

Praise Iah; Ichovah praife doe yee
frō heav'n nebbis praise,in places-hye.
O all his Angels praise him yee;
all his hosts, praise-him-gloriously.
O Sun & Moon,doe yee him praife;
all Stars of light,praise him doe yee.
O heav'ns of heav'ns doe ye him praife;
and waters that above heav'ns be.

O let them praise Ichovahs name:
for he bade, and create were thay.
Ever and aye he stablish'd them:
gave statutes, which pass not away.

O praife Ichovah from the land;
yee dragons, and all places deep.
Yee Fyre and Hayl, Snow, Vapo're, and
Wind stormy, that his word doth-keep.

O yee the mountayns and hills all:
Trees fruitful and all Cedars-hye:
O yee wild beasts and cæcer all:
See creeping things, and fowles that flye.

Yee Kings of th'earth, and all Peoples;
Princes, and Judges of th'earth all.
Yee young men also and damsel's:
yee old-men with the children-small.

O let them praise Ichovahs name;
for his name ev'n alone ly his,
is hys adyaunt: his glorious-fame,
above the earth and heavens is.

And he, the Horn of his people
exal'ted hath, the praife which thay
all his faigns have, sonns of Isr'el,
a people near him; Praife ye Iah.

PSALM 149.

Sing this at the 34. Psalm.

A New song sing yee unto IAH:
his praise, in church of holy-ones.
Let Isr'el in his makers joy:
glad in their King be Sions sonnes.
O let the praise w' thine his name:
with harp & timbrel, e' him sing.
4 For in his people pleasd is IAH:(psalmc.

the week with health, will beautify.
5 The sanctis in glorie shall shew joy:
shall on their beds shout joyfully.
6 In their throat, Gods hys-praife: and
a sword two edged,in their hand.
7 To doe vengeance upon heathens:
reproofs, among the nations.
8 To bind their kings in fetting-cheans:
their Nobles eke,in yron bonds.
9 The written doom on them to doo:
this honour all his sanctis untoo.

HAELVIAH.

PSALM 150.

Sing this at the 97. Psalm.

O Praise Iah; Praife
God in his sanctis:
Praise him, in fir-
manent of his strongnes.
O praise him, in
his actions-mightie:
praise him, in mul-
titude of his greatness.
O praise him, with
sound of the Trumpet-shri'l:
praise him, with Harp,
and the Psalterion.
O praise him, with
the Flute and Timbrel:
praise him, with Vir-
ginals and Organon.
O praise him, with
the Cymbals sounding-clear:
praise him, with Cym-
bals that loud-lounding-play.
O Praise Iah let ev'-
ry thing that breath-doth-bear:
O gloriſe-
with-praife th'eternal-Iah.



Imprinted in the yere,

M D C X V I I L

S O L O M O N S
SONG OF SONGS.

In English Metre:

WITH ANNOTATIONS AND
References to other Scriptures, for the
easier understanding of it.

By HENRY AINSWORTH.

PSALM. 45. 11. 12.

11 Here & singster and see, and bent thine eare: and forget thy people, and thy fathers
house.
12 And the King will certeynly beare: for he is thy Lord, and bow down thy selfe to him.

EPHES. 5. 32. 23. 25. 26. 27

32 This is a great mytery: but I speake concerning Christ and concerning the Charch.
23 Christ is the head of the Charch: and he is the Saviour of the body.
25 Christ also loved the Charch, and gav: himselfe for it:
26 To it he might: sanctifie and cleane it with the Washing of Water by the Word:
27 That he might present it to himselfe a gloriouse Charch, not having spot or wrinkle, or any
such thing: but that it should be holly and without blemish.



Printed in the yeare of our Lord, 1623.



TO THE READER.


 Christian Reader be pleased to take notice that the Lord, in whose hand our life is, tooke to himselfe this reverend and iudicious man Mr. Henry Ainsworth, before he had perfected this his last Labour as his desire was; for he had writ a title for the Argument, but we finde it not. Besides, his purpose was to revise the worke before it shoulde be made publicke, had the Lord restored his health and enlarged his dices; but so, as the Lord tooke his life from the earth, he willed and consented to have it printed, as his last farewell to his friends, and as a pledge of his loue, requesting thine acceptance in the same duty, as it is sendred for thy wefare. For the Worke, I forbear to commend it, hoping the work it selfe will draw affection, by the worsh that the godly iudicions will finde in it. Of this kind he hath wrot divers, upon the booke of Moses and the Psalms, but (in my shalow understanding) he hath (like the Swan, as some report at his death) sung sweetliest in this. Workes of other subiects he hath wrot divers, all usefull and profitable, for the people and Churches of Christ: For which as the Lord is to haue the glory, so in equity he may not be denyed his due commendations: But that is not to be expected of me, whose meannessse is too farre short to value the excellencies that were in him: ne futor ultra crependam. Besides I being one of his Charge, if I commend him it may happily be applyed to me, as one that openeth his mouth wide to praise his neighbour in the gate. Let to stop the mouth of opened envy, and to performe in reverence and thankfulness some duty in this behalfe, and that others may labour to be imitators of those good things they heare, and I knew to be in him, which I doubt not but all that knew him will testifie & illite. He was of nature kinde, courteous and affable; of disposition humble, meeke, loving and peaceable. In judgement sound, modest and iudicious; in knowledge excelling most, as an able Minister of the new Testament continuing a lighosome starre in Gods right hand, where the Lord placed him; in speach profitable, and familiar. Patient in bearing injuries, not

opening his mouth to disgrace in the least, even him that notoriously and untrue'y slandered him; but clearing himselfe, commended his case to him that iudgeth iustly. Truly, for personall qualification kee. was a man of a thousand; yea worthy the ranke of them that are to be preferred before ten thousand. In his ministry painfull & fithfull, as a workman that needeth not to bee ashamed. Full of faith and good works, f. mifull in his life, confortable in his death to all the beholders, of which there were many, my selfe being one amongst the rest. But I must forbear to enlarge further in that the more I consider of those excellencies that were in him, and the sweet society and profitable converse wee enjoyed in him, the more doth it pierce my heart with griefe, when I doe consider the losse, not onely I, but the whole Church of God that depended upon him hath in speciall; besides the generall want amongst others, by such profitable labours for generall good, had the Lord been pleased to giue life and health to him. But since now the Lord in his providence hath so dispersed, as to take his life from the earth for his gain, being now freed from the evils to come, he now enjoying eternall happiness (as our hope is) with Saints and Angels. Yet to us in expectation is ielijhood of misery if the Lord prevent not, we being left as sheepe without Shepheard, being in danger either of scattering, or turning out of the straight wayes of the Lord, as might appeare by sundry instances of Scripture, if need were. Yet to give an instance or two; fearfull was the fall of i.e. Iosh when Ieboinda was gone; when Moses was absent even but a little season, how soon did the people fall to idolatry: and these being the last daies wherein Satan seemes to be let loose to corrupt the sonnes of men that dwell upon the face of the earth; (and who sees not his prevailing upon all estates?) How can we looke for exemption? Now therefore for our selues my request is to them that feare the Lord, in the bowels of compunction to pity us, and to pray for us, that our sinnes may be removed, that both haue stripped us of good, and also keep good from us, that we may haue occasion, if the Lord be pleased to renew his loue, to give thankes unto him, as wee haue for the present iust cause to be humbled before him. Now unto him that is able to keep us that wee fall not, be praise continually, Amen.



THE SONG OF SONGS.

CHAPTER I.

The Song of Songs, which is Solo-
mons.



E T him kisse mee,
with the kales of his
mouth, for thy loues
are better, then wine.
For the favour, of
thy good ointments;
thy name, is an oint-
ment powred-forth: therefore,
the Virgins loue thee. Draw me, we will
run after thee: the King hath brought
me into his chambers; we wilbe glad,
and rejoice in thee; we will remember
thy loues, more then wine; the upright,
loue thee.

I am black, and comely; ô ye daugh-
ters of Ierusalem: as the tents of Ke-
dar, as the curtaines of Salomon.
Look not upo me, because I am black-
ish, because the Sun hath looked down
upon me: the sonnes of my mother
haue been angry with me; they made
me the keeper of the Vineyards, my
vineyard which is mine, I haue not kept.

Tell me, ô thou, whom my soule lo-
veth, where thou feedest, where thou
makest to rest at noon: for why should

CHAPTER I.

This may be sung as the 55 or
86 Psalme.

WItkisses of his mouth,
let him kisse me;
Because thy loues, then
wine much-better be.
For by good ointments odiferous-fent;
Thy name it is a powred-forth ointment:
Therefore, the Virgins they haue loved thee.
Doe thou me draw run after thee will we
Into his chabers bringhe me bath the King;
We wilbe glad in thee, and jzyfull-sing:
We will record thy loues, the wine about.
They that are upright, doe thee dearly-loue.
O daughters of Ierusalem, I am
Black,betwam pleying-comly with the same:
Like to the tabernacles of Kedar,
Like to the curtaines Solomons which are.
Look not on me because that I am brown;
Because the Sun hath on me looked-down:
The children of my mother they haue been
Incensed against me with angry-teyn,
To keep the Vineyards they did me assigne,
I haue not kept my Vineyard which is mine.
O my soules loue,tel me where thou feedest,
Where thou doft make (thy flock) at noon
to rest.

For why should I be like to one that goes

I be, as one that turneth aside, unto the flocks of thy companions.

If thou know not, o thou fairest among women: go thy way forth, by the footsteps of the flock; and feed thy kidds, besides thy sheepbeards units.

I have compared thee, o my loue, to the company-of-horsis in the charrets of Pharaoh. Thy cheekes are comely with rowes; thy neck wth chaines. We will make for thee rowes of gold; with specks of silver.

While the King sitteth at his round-table, my spikenard, giveth forth the smell thereof. A bundle of myrrh, is my welbeloved unto me: he shall lyef all-night, betwixt my breasts. A cluster of Cypres is my welbeloved unto me; in the Vineyards of Engedi.

Behold thou art faire, my loue; behold thou art faire, thine ey's are as dous.

Behold thou art faire, my beloved, yea pleasant; also our bed is greene. The beames of our houses, are Cedars; our galleries, of Brutin-trees.

Aside, unto the flockes of thy followers? If thou thy selfe knew not, o fairest one Of wemenkind, shd forth get thou thee gone, By footsteps of the flock and thy long-goats Feed thou, beside the sheepbeards dwelling-cotes.

I have compared thee, my loue, unto The horses-troop in charrets of Peirith. Thy cheekes with rows, thy neck with chains are deckt.

We will make thee, gold rowes; with silver speckt.

At his round-table while the King doth sit;

My spikenard giveth-forth the smell of it. A bug of myrrh my Loued is to me. Betwixt my breasts, lyef-all-the-night shall be.

My Lou'd to me a cluster of Cypres; That in the vineyards of Engedi is. Loe thou art fair, o thou my dearest loue.

Loe thou art fair, o thou my deare-loved, Yea pleasant art green also is our bed. Beames of our houses, of the Cedars bee; Our galleries, are of the Brutin-tree.

Annotations.

THIS Song of Songs:] Songs and Psalms are for the most part arguments of joy and gladnesse in them that sing, and of their praises, whome the songs concerne; Iam. 3.13, Eph. 5.19, Exod. 15, Judg. 5, Esa. 26, 36am. 22, Psal. 66.1, 2, 3 &c. So this book bearing of mans reconciliation unto God, and peace by Iesus Christ with joy the Holy Ghost is called a Song: which before the faithfull heart I learned to sing wth understanding, making melody in their hearts to the Lord, when they by themselves made partakers of his

joy. And it is intituled the Song of Songs, that is, the chiefest and most excellent Song: as Christ, vvhom it concerneth, is called the King of Kings, and Lord of Lords, Rev. 1.15, & 17, 14, that is the most high and mighty King, & supreme Lord of all. Solomon made a thousand Songs and five, 1 King. 4.31, of all which this was most excellent; yea, and of all the Songs in the Scripture: for his exhorteth the mysteries of Christ and his Church, and the communion between them, more amply and excellently then any other.

which is Solomons] it is better to bear the rebuke of the wife, than for a man to bear the song of fools; Eccl. 7,5, but Solomon who made this long in praise of Christ and of his Church, surpassed all the kings of the earth in riches & wisdom, 2 Chron. 9, 22. he was wiser than all men; for God gave him wisdom and understanding exceeding much, and largesse of heart, even at the sand that is on the sea shore; 1 King. 4, 31, 29, and all the earth sought the face of Solomon, to beseech his wisdom, which God had put in his heart, 1 King. 10, 14. There was none like him before him; neither after him shall any arise like unto him, 1 King. 3, 12. It may also be interpreted, which belongeth to (or concerneth) Solomon; understanding hereby Christ himself whom Solomon prefigured in Kingdom, wisdom and glory. And Solomon (called in Hebrew Shalom, but after the Greek, Solomon, Mat. 1, 6) had his name of peace; because he was a man of rest, and God said of him, Solomon shall be his name, and I will give (salom that is) peace and quietness unto Israel in his dayes; 1 Chron. 22, 9, so bee had peace on all sides round about him; 1 King. 4, 24. Now Christ is our peace, Ephel. 2, 14, even the Prince of peace Esai. 9, 6, and he is called Solomon in this Song, Chap. 3, 11, and David prophesying of Christs Kingdom, intituled his Psalme, For Solomon, Psal. 72. Thus the penman of this booke, being the wisest of all the Prophets, and Christ whom it concerneth being the very wisdom of God, 1 Cor. 1, 24, and greater than Solomon, Mat. 12, 42; this Song is commended unto us by the Holy Ghost, in the highest degree of excellencie. The Chaldee paraphraseth on this title thus; Songs and hymns, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophecy, before the L O R D , the Lord of all the world.

V. 1. Let him kiss me] As the Scripture mentioneth the Bride the Bridegroom, and the friends of them both, the children of the bride chamber, Joh. 3, 29, Mat. 9, 15,

so in this Song all these, (especially the two former) are brought in as speakers, every one of and unto other, so declaring their mutualt desires, loves and affections. The Bride is the Church espoused to Christ, and called the Wife of the Lamb, Reu. 21, 9, to whom she is to be presented a chaste virgin, 2 Cor. 11, 2, and this Church Christ loved, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish: Eph. 5, 25, 26, 27. Howbeit before Christ came in our humanity, the Church (according to the economicall dispensation of God) was as a child in her natage, under tutors and governors, until the time appointed of the father, Gal. 4, 1, 2, kept under the Law, sent up unto the faith, which should afterwards be revealed; which Law was a Schoolmaster unto Christ; Gal. 3, 23, 24. In this estate she continued till such came, and then she being dead to the Law, by the body of Christ, was to be married unto another, even to him who is raised from the dead, that she might bring forth fruit unto God, Rom. 7, 1, 24. So though our godly forefathers in the days of the Prophets, saw the promises afar off, and were perswaded of them, and embraced them; and did all obtaine testimony (and were glorious) through faith; yet they received not the promise, God having prepared some better thing for us, that they without us should not be perfectid; Heb. 11, 13, 39, 40. Now in Solomons daies, the Church before Christs comming had greatest glory, having the Temple builded, living under that most wise, rich, and peaceable King; the Isaelites being many, as the sand of Iudea by the sea in multitude; eating and drinking, and making merry; and dwelling safely, every man under his vine, and under his fig-tree, 1 King. 4, 20, 25: notwithstanding Solomon being a Prophet, foresaw the ruine of his house and kingdom, and in his booke of Ecclesiastes proclaimed ad-

things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdome of Christ. And as hee with many other Prophets, and Kings, and righteous men, desired to see Christ, and to heare his words, but did not, Luk. 10. 24, Mat. 13. 17, so here he manifiesteth the desire of himselfe and of all the fathfull to enjoy the blessings and graces of Christ; saying, *Let him kiss me.* Whereby the Church desirereth to haue Christ manifested in the flesh, and to haue the loving and comfortable doctrines of his Gospel, applyed unto her conscience; that shee might not be alwayes under the Schoolemister of the Law (which worketh Draft, Rom. 4. 25,) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and haue the feeling of his loue towards her. For, *kissing* is a token of loue, 1 Pet. 5. 14, Luk. 7. 45, was used at the greeting and salutation of friends, Exod. 4. 27, & 18. 7, 1 Thess. 5. 26, and David kissed Absalom, in signe of favour and reconciliation, 2 Sam. 14. 33. And as we are willed to *kiss the son*, Psal. 2. 12, that is, lovingly and gladly to submit unto and obey his commandements: so the Church haere prayerth first, that the Sonne would kisse her; that is, in loue and kundnesse teach, and apply unto her the grace of his Gospell. For, herein is loue, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sinnes, 1 Ioh. 4. 10. Afterward, We loue him, because he first loved us, 1 Ioh. 4. 19, & we kisse him, Song. 8. 1. The Hebrew expositors, as the Chaldee Paraphraſt and others, doe for the most part, apply these things to the giving of the Law by Moses: For they being ignorant of the righteousnesse of God, haue gone about to establish their owne righteousnesse, Rom. 5. 1. Howbeit, some of them in ancient time, saw better, as appeareth by their *Aſtrah* (an Hebrew commentary on this book) vvhich here faileth; Abraſas taught them the Law, and abſent they learned they forgot againe. Then

they sayd unto Moses, & that God would shew himselfe againe, and kisse us with the kisse of his mouth, that his doctrine might be festered in our hearts. Moses sayd unto them, This cannot be done now, but it shall be in the dyes of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts: Jer. 31. 33.

kisse of his mouth] his own louely and gracious doctri[n]es. As in Prov. 27. 6, the wounds of a friend, signifie sharp rebukes, and are opposed to the deceitfull kisse, that is, the flattering speeches of an enemy: so here the kisse desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our sins, condemning and cursing every one: that continueth not in all things which are written in the book of the Law to doe them; Gal. 3. 10. But Christ (into whose lipps grace is powred, Psal. 45. 3.) openeth his mouth: and uttereth Bl-sings; Mat. 5. 4. 3, &c.

for thy loues] Shee earnest her speech unto Christ, and sheweth a reason of her former desire. By *loues*, are meant graces, and the traits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How much better are thy loues than Mine!* Song. 4. 10. These she perceiveth from Christ, by the works of Adoption, Redemption, Iustification and Sanctification through Christ and his spirit; as in 1 Ioh. 3. 1. 16, & 4. 9. 10, Ioh. 15. 13, Rom. 5. 1. 5, Epho. 5. 25. 26. 27. So on the contrary, Antichrist's allurements to communion with his impiety, are with these wordes, *Come let us take our fill of loues until the morning*, Prov. 7. 18, and Israels communion with Babylons idolatry is thus shewed. *The sunnes of Babylon came to her, into the bed of loues;* Ezech. 23. 17.

better then Mine] or, *good more then Mine*. The word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyfull &c: as is noted on Gen. 1. 4. *Wise* is one of the most comfortable creatures, rejoicing the heart of man, Psal. 104. 15, and

and wine maketh the lift (or living) joyful, Exod. 10.19, it causeth to forget affliction, poverty, miserie, Prov. 31.6.7. It was also used in the legal sacrifices and service of God, Num. 15.5, Hos. 9.4. But the graces of Christ, and comforts of his Spirit: (wherewith the Saints are to be filled, Ephes. 5.18.) doth farre excell all worldly pleasure, and doth cause such as drinke of them, to forget their bitterness, paine, sorrow, whiche by the terrors of the Law, and guilt of conscience for sin, did before afflict them; Rom. 7.10.15.18. 24.25, &c. 8.2. And the service of God now in spirit and truth, Joh. 4.23.24. and consolation which abideth by Christ, 2 Cor. 1.5, is much more comfortable then were all the ordinances of divine service in the worldly Structarie, which could not make him that did thence service perfect, as pertaining to the confidence: Heb. 9.1~9, and 10.1.2.3.4.

Verse 3. *For the savor] or, For the odour (smell) of thy good ointments.* By *savor* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it *the savor of his knowledge*. 2 Cor. 1.14. So a tree is said to *smell the smell* (or *feast*) of water, Joh. 14.9. And *stone* is broken when it *smellethe fire*, that is, feeleth it, Inde. 16.9. *Good ointments*, (or *good oile*) are precious and sweet ointments, wherewith speciall persons were anointed of old; as the holy anointing oile made of principall spices, (Exod. 30.23.25,) is called *the good ointment*, Psal. 133.2. and of the precious things whiche King Hezekiah shewred to the Ambassadours of the King of Babylon, *the good embent*, was one, 2 Kings. 20.13. and with such they were wont to be anointed at funerals, Amos 6.6, Luk. 7.36.45, and it was a signe of joy and cheerfulness, Eccles. 9.7.8, for sweet odours resue and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *Ointment and perfume refyre the heart*, Prov. 27.9. But in fasting, or mourning, they used not to

anoint themselves, Dan. 10.3; 2 Sam. 14.3. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him with the *savor of gladness above his fellows*, Heb. 1.9, and of him it is said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel* &c. Luke 4.18, Esai. 61.1. And the odour of these graces is sweet, whiche the Gospell preached, is by sense or judgement perceived, Phil. 1.9, Luke 9.45, Hebr. 5.14.

thy name is an ointment powdered forth.] As *Messias* and *Christ*, is by interpretation Anointed; and he is called *the Oile (or Ointment)* in Esay 10.27, so by his Name is meant his *Law*, the doctrine of grace, or *Law of faith*, Rom. 3.27, as it is written, *The gles shall wait for his Law*, Esai. 42.4, which is expounded, *The Gentiles shall trust in his Name*, Math. 12.31, and the preaching of that grace, is called the bearing of Christ's *Name before the Gentiles*, Act. 9.15, and as a good *Name* is better then a good instrument, Eccles. 7.1, so the name and doctrine of Christ, excellenth all other, that *at the name of Jesus, every knee shall bow*; Phil. 2.10. This Name is as a precious ointment powdered forth by the preaching of the Gospell, and by the miracles confirming the lawes: accomplished not onely by Christ himselfe, (*as was approved of God among the Israelites by miracles, Wonders and signs, which God did by him*, Act. 1.12, so that there went out a fame of him throughout all the regions round about, and he taught in their synagogues, being glorified of all, Luk. 4.14.15,) but also by his Apostles; who were to preach on the house tops, that which they heard in the ears, Mat. 10.27, which also they performed, Rom. 15.19, and x.6.25.26, and theron repayed, and said, *With thanks be unto God, which doth us cause to triumph in Christ, and which doth manifest the savor of his knowledge, by us, in every place.* *For we are with God.*

sweet-savour in Christ, in them that are saved, and in them that perish: to the one, be saviour of death unto death: and to the other, the saviour of life, unto life; 2 Cor. 2. 14. 15. 16. And as the box of ointment, when it was broken and powdered forth on Christ's head, the house was filled with the savour of it, Mar. 14. 3. Ioh. 12. 3. so when his Name & Gospell is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of faith, they also receive the Spirit, Gal. 3. 25, and are anointed of God; 2 Cor. 1. 21 and have an *Inunction from the Holy-one*, and know all things, 1 John 2. 20, that wheras before they mourned for their sinnes and miseries, they now are comforted, and have the oil of joy given unto them, Esa. 61. 3.

the Virgins lovethee] These are the fellow-friends of the Spouse, Piat. 45, 15. By Virgins are meant all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11. 2, or particular persons,) who with chast and pure minds serue the Lord onely, and worship him in spirit and truth, and stand with Christ on the mount Sion, *holding his Fathers Newe Writen in their foreheads*; of whom it is said, *These are they which were not defiled with women, for they are virgins*: these are they which follow the Lamb whithersoever he goeth: these were bought from among men, being the first-fruits unto God and to the Lamb; and in their mouth was found no guile, for they are without fault before the throne of God; Rev. 14. 1, 4, 5. And these love the Lord, for the odour of his good ointments which they perceive by his word and Spirit, though they see him not, 1 Pet. 1. 8, they love him, because he first loved them, 1 Ioh. 4. 19, and hath spread abroad his love in their hearts, by the holy Ghost which is given unto them, Rom. 5. 5, and this is love, that they ~~obey~~ after his commandments, and keep them, 1 Ioh. 5. 2. Ioh. 14. 15.

He drew me] A second request of the Spouse unto Christ, that he would

not onely call her ewuidly, by the voice of his Gospell, but (scrasmuch as the word preached profiteth not, if it be not mixed with faith in them that hear it, Heb. 4. 2, and faith is not of our selves, it is the gift of God, Eph. 2. 8, who worketh in us both to will and to do, of his good pleasure, Phil. 2. 13,) that he woulde also open her heart, Act. 16. 14, effectually work in her by his Spirit, and continue and increase his grace towards her. For drawing, implyeth power in him that draweth; as, *He draweth the mighty with his power*, Job 24. 21, and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of love*, Hes. 11. 4, and continuall grace; as, *O draw (that is continue) thy plaining kindness to them that know thee*, Piat. 36. 10, and in them that are drawn, it is a signe of infirmitie: as, *No man can come unto me, except the Father draw him* sent me draw him, Ioh. 6. 44. And this is a fruit and effect of Christ's death, as himself saith, *And I am lifted up (or taken away) from the earth, that I draw all men unto me*, Ioh. 12. 32. This drawing is by being effectually taught of God, as against his faith, *It is written in the Prophets, and they shall be all taught of God*: every man therefore that bath heard and bath learned of the Father, committeth unto me; Ioh. 6. 45, and is a signe of Gods everlasting loue towards such, as it was sayd unto Israel, *Yea I have loved thee with an everlasting loue, therefore with loving-kindness have I drawn thee*; Jer. 31. 3.

We will runne] I, and the Virgins forementioned will run after thee: for they follow the Lamb, whither soever he goeth, Rev. 14. 4. Christ is our *Forerunner*; gone before us into heaven, Heb. 6. 20. Our Christian conuersation is called a running, Gal. 2. 2, and 5. 7, and our life is liked to a course (or race) which is runne, as Iesus fulfilled his course (or race) Act. 23. 25, and Paul saith, *I have finished my course*, 2 Tim. 4. 7. Running, signifieth readinesse of affection, and speedy performance in action, Hag.

Hag. 1.9, 1 King. 19, 19, 20, Psal. 147, 15, it argueth also strength in the runner, Dan. 8.4 all which are here implied as an effect of Christ's grace drawing her, according to the Prophecy; Behold then shall call a nation that thou knowest not, and nations that knew not thee shall run unto thee, &c. Esa. 51.4. And again, They that dwelt on the Lord shall receive strength &c; they shall run and not be weary, they shall walk, and not faint; Esa. 40. 31. Now the way which we are to run, is his commandments, of which David saith, I will run the way of thy commandments, when thou shalt enlarge my heart, Psal. 119. 32. Under this promise of the Church, is contained also the constant suffering of afflictions, for and with Christ; who being our Forerunner, and being consecrated through sufferings, and so entering into his glory, Heb. 2.9 10, Luke 24.26 hath herein left us an example, that we should follow his steps, 1 Pet. 2.21, and hath said, If any man will come after me, let him deny himself, and take up his cross daily and follow me, Luk. 9. 23. Therefore it is written, Let us run side every weight, and the sin which doth so easily beset us; and let us run with patience, unto the race that is set before us; looking unto Jesus, the author and finisher of our faith, Heb. 12. 1. 2.

into his chambers] This sheweth the benefits which they finde that foll w Christ, they are brought not only into the King's palace, as in Psal. 45.16, but into his privy chambers, the most secret, lief, and quiet rooms of his Palace. Chambers are places of greatest secrecy, 1 King. 6.12, Luke 12.3, Mic 6.6, and of most safety, D. viii. 32. 33, Ezek. 21.14, and in such the Bridegroom and Bride used to rejoice together, Isr. 2.16, Judg. 15. 1. Henceby is signifi'd the revelation of the mystic of the Gospel, the Secret of the L O R D, which is revealed to them that fear him, Psal. 25. 14, and the spirituall comers which they reape thereby: for, As he hath seen, nor eare he it, neither burnen ed into the breast of man, the things which God hath pre-

pared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; and thus, we have the minde of Christ, 1 Cor. 2.9. 10. 16, and are brought into such Chambers, as by knowledge are filled with all precious and pleasant riches: Prov. 24.4. Into them Paul (as a friend of the Bridegroom) endeavoured with great strife to bring the Church; that their hearts might be comforted, being knit together in love, and unto all riches of the fulness of understanding; to th: acknowledgement of th: mystery of God, and of th: Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge: Coloss. 2.1. 2. 3. In these chambers also the Saints are kept safe from evil, Psal. 27.5, delivered from the wrath and judgements of God due for their sinnes, and consol'd by the wordes of Christ, against the persecution of men; that in him they may have peace, though in the world they haue tribulation, Joh. 16.33. Therfore unto them bee faith, Come my people, enter thou into thy chambers, and shut thy dores about thee, bide thy selfe for a very little moment, until the indignation be overpast, Esa. 26. 20.

Be glad and rejoice] be glad inwardly, and rejoice outwardly: th: se comforts they finde in the Kings chambers, whose King iome is not meat and drinke, but righteousnesse, and peace, and joy in the Holy Ghost, Rom. 14. 17. Wherefore they say, I will greatly rejoice in the L O R D, my soule shall be myself in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnesse: as a bridegroom decketh himselfe with ornaments, and as bride adorneth her selfe with her jewell: Esa. 61.10, and thus they rejoice with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their soules, 1 Pet. 1.8. 9.

will remember thy former sorrows, will record thy rebukes, make mention of thy loves; more than thine; or, which are better then thine, as in v.2. The foresaid joy of the Saints, redoundeth,

redoundeth to the praise and glorie of Christ; whose loves, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembred inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, do say in that day, Praise the Lord, call upon his name, declare his doings, among the people; making mention, that his name is exalted; Psal. 12.3.4. I will mention the loving kindnesses of the LORD, the praises of the LORD, according to all that the LORD hath bestoweded on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses; Psal. 63.7. I will make mention of thy righteousness, even of thine equity; Psal. 71.16. I will make thy name to be remembered in every generation and generation: therefore peoples shall confess thee, for ever and ever. Psalm. 45.18.

The upright love thee] Hebr. uprightness (or righteousness) love thee; whereby righteous or upright persons are meant, (the *virgins* forementioned in v. 3.) who haue upright hearts, and righteous conversation: as pride, in Ier. 50.31, is for a proud person; sin, in Prov. 13.6, is for a sinner; thanksgivings, in Nehem. 12.31, for, companies of thankgivers; and many the like. So this fruit commeth by remembering and mentioning Christ's loves, that the righteous are confirmed and increased in love towards him, more and more: as the Apostle wrot to them that believed on the name of the Son of God, that they might believe on the name of the Son of God; that is, might be confirmed, continued and increased in their belief; Ioh 5.13. The Hebrews, ignorant of Christ, haue applyed these things, unto Gods ancient mercies towards them, in the giving of his Law; as the Chaldee paraphraſt saith; When the people of the *bomby* of Israel, was come out of Egypt, the divine presence of the Lord of the World,

was their guide, by the pillar of a cloudy day, and by the pillar of fire by night. The just men of that generation said; O Lord of all the World, Draw us after thee, and we will runne after the way of thy goodness; and bring us near to the beatene of the meane. Simili, and give us thy Law, out of thy righteousnesse which is in the Lawment; and we will be glad and rejoice in the 22 letters which it is written; and we will remember them, and we will loue thy Commandments, and we will depart from after the idols of the people; and all just men which are in the world are right before thee, shall feare thee, and loue thy commandements. But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of his hie-custodie, which excelleth in glory; 2 Cor. 3.7. 10. Therefore the new Testament being new corrupted in Christ, these former things (which were figures and shadowes) are no more remembred: as was prophesied in Ier. 3.16.

vers. 3. *I am black*] Huberto hath been the Church's first speach unto Christ, testifying her faith and love: now follow her words to the daughters of Jerusalem, against the scandals and offenses that might arise for the Churches afflictions and infirmities which appear in this life. Blacknes signifieth tribulation as Job complaineth. *My skin is black* after mee, and my bones are bare With beat Job. 30.30 & Jeremie lamenteth the blacknes of the Nazarites visage; Lam 4.8. And here in the verle following, the Church sheweth her blacknes to be because she had looked down upon her, and the scorbuting of the Sun, is by our Saviour expounded, tribulation or persecution arising because of the Word; Matb 13.6.20.21. It may also imply her blacknes by sin, in respect of her owne negligence which she acknowledgeth in the end of the 6. verle: and in respect of both, her blacknes by sorrow and mourning for her present miseries; as black colour, was the habit of mourners; For the *hus* of the daughters of my peoples

people, am I black; I am black: a forsaken
batchelor hold on me; Isa. 8.21 Thus the
Church is partaker of the afflictions of
Christ; at whom many were alienated, her
visage was so marred more than any man; and
her formes more than the sonnes of men, Esai.
52.14.

*and comly] or, bat comly; & is here by way
of opposition; though I am black; yet am
I comly also, The Hebrew *Nabah*, signifi-
eth comely, be itfall amiable, and to be ad-
mired. The Greek here translatereth *good-
ly* or *fair*, and in ver. 10, *beautifull*. So the
Apostle in Rom. 10.19, expoundeth *a beauti-
ffull* from *Eze. 13.7*. This comelines of the
Soul; is after shewed to be both in her
habit or *countenance*, Song. 2.14, and in her
speech, Song. 4.3. And as blacknes is in the
colour and skin; so comeliness is in the
parts, features and proportion of the bo-
dy, which the Church hath by her creati-
on or new birth, as she is the workmanship
of God, created in Christ Jesus unto good
work, Eph. 2.10. Thus was she black in
herself, but comely in Christ; for Gods
strength is made perfect in weakness; therefore
the Apost. said, *Absoft* gladly will I rather glo-
ry in my infirmities, that the power of Christ
may rest upon me (or dwelle in me;) therefore I
take pleasure in infirmities, in reprobates, in ne-
cessitie, in persecutions, in distresses for Christ's
sake, for when I am weak, then am I strong:
2. Cor. 12.9.10. And again, We are trou-
bled on every side yet not distressed; perplexed,
but not in despair; persecuted but not forsaken;
cast downe, but not destroyed; alwayes bearing
about in the body, the dying of the Lord Jesus,
that the life also of the Lord Jesus, might
be made manifest in our body. 2. Cor. 4.8.
9.10.*

*daughters of Jerusalem] to these she spea-
keth again in ch. 2.7. &c. 3.1. 10. &c. 5.8.16.
&c. 8.4. so they were the friends of Christ
and his Church the elect of God, though
not yet perfectly instructed in the way of
the Lord; as may be gathered by Song 5,
2.9 and 6.1. As the villages belonging to
a tribe, are usually called the *daughters* of
that tribe, 2 Chron. 7.28, Num. 31.25, so*

Jerusalem which is *above*, is the mother of
us all, Gal. 4.26, whose daughters are the
particular Churches and Christians, cal-
led *Virgins*, 2 Cor. 11.2, Rev. 14.4. And
Sodome and Samaria are prophesiid of,
that they should be given to Jerusalem
for daughters, Ezck. 16.6. And thus in
Psalms. 41. 13. 14, the Kings daughter
(the Church) is brought unto the
King in rayment of needle workers;
and *virgins* her friends after her. Such
are here comforted against the scandall
of the Cross, and infirmities
which accompany the Church in this
world.

*Tents of Kedar] Kedar was the second
son of Ismael, Gen. 25.13. His posterity
(which were still called by his name)
dwelt in tents in the deserts of Arabia;
fed cattell, and were given to their bow,
and warres: see Ezel. 21.13-17, &c. 42.12,
Ezck. 27.21. And the Psalmist lamenteth
his state, that he dwelt *With the tents of
Kedar*; which he after explaineth, *With
them that dwelt peace*, Psal. 110.5. &. And
Kedar by interpretation signifieth *Black*:
and the Kedarenes that dwelt in tents,
had therof their name *Sermites*, (as if we
should say Tentaries,) and their tents were
of *bayre* cloth, made of *goats bayre*, and in
them they dwelt, and had no other
bonies, as is reported by Plinie, lib. 6.
cap. 18, and *Silius Polibist.* in cap. 36.
Here therefore the Church (which is cal-
led the *Tents of Iacob*, Jerom. 30.18, and
the *tents of Iudah*, Zech. 12.7) is for her
afflictions, persecutions, pilgrimage,
and many infirmities; in outward
view of the world, like to the black
and bayrie tents of Kedar; or such as
dwelt in them.*

*Curtains of Solomon] these are to set
forth her comeliness; as Kedars tents
did her blacknesse. And though cur-
tains sometimes signific tints, as the
Arke of the Lord remained under
curtaine, 1 Chron. 17.1. and, *Enlarge
the place of thy tents*, and let them stretch
forth the curtains, Eze. 34.2, yet Solomons
curtains,*

curtains here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in Tents, but having riches and wealth and honor, such as no King had; 1 Chron. 1.12, builded him houses, Eccles. 2.4, and one which was thirteen yecres in building, 1 King. 7.1, and for his Queen Pharaohs daughter, he builded an house, 1 King. 9.24. So though the Church be outwardly black like Kedars tents; yet is she inwardly beautifull as Solomons curtaines: for, *The Kings daughter is all glorious within*; Psal. 45.14. The Chaldee paraphrasteth on this verse thus; *When the house of Israel made the Tabernacle (Exod. 31.) their faces were blacke, like the sonnes of Cush (the Ethiopians) which remaine in the tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the Angels: for that they made the curtaines for the Tabernacle, and the divine majestie dwelt among them: and Moses their master went up to the firmament, & made peace between them and their King.*

Ver. 6. *Look not upon me*] or, Behold me not, to weet, with contempt for my blackness; that is, Despise me not: as in Job. 41.34, *He beholding all high things;* that is, despiseth them. Or, *Look not upon me*, vwith delight and gladnesse for mine affliction; as in Obad. v. 12, *thou shouldest not have looked on the day of thy brother.* Or, *Look not upon me* vwith astonishment, as the Apostle teacheth, *That no man shoulde wond for these afflictions;* for your selues know that we are appointed therunto; 1 Thes. 3.3.

blackish] or, *somewhat-black*, in Greek, made black: the old Latine version translateth it brown. The force of the Hebrew word here, differing from the former, seemeth to diminish the signification; as in Levit. 13.19, a word in the like forme meaneth, *somewhat reddish*. By this, she vwould teach not to judge of her estate by her skin, by the outward appearance; vwhere afflictions and infami-

ties onely are to be scene.

the Sun hath looked downe] Hereby afflictions and persecutions are meant: as that in the Parable, *When the Sun was up, they were searched;* is expounded, *Disturbation or persecution ariseth because of the Word, they are offended:* Mat. 13.6.21, So far signifieth that this her black hew was not her proper colour, vwho is faire in Christ her beloved, Song. 1.8.15, but by accident; God from heaven thus chasising her sinnes, and exercising her faith and patience. Lam. 1.6.13.14 &c.

the sonnes of my mother] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sinnes which dwelt in her, and were conceived vwith her in the womb; for vwith both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sonnes;* Psal. 69.9: And the Apostle saith, *Of your own selues shall men arise speaking perverse things, to draw away disciples after them;* Act. 20.30. Such are called by the name of Israel, and are come forth out of the waters of Jordan, vtho sware by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness; for they call themselves of the holy City, &c. Esai. 48.1.2. Such might bee called the children of her mother, (though not of her father,) false brethren, among whom the Saints are often in perill, Gal. 2.4, 2 Cor. 11.26, vwho pretending faith and godlinesse, doe dangerously oppose the same: as the true Church, Prophets, Christ himselfe, and his Disciples haue found in all ages. Of the second, the Apostles tells us of *laste that burn in our members,* Jam. 4.1, of *fleshi lusts,* *which burne against the soule,* 1 Pet. 2. 11: and these may be called our mothers children, because in sin and in iniquty, we haue beene conceived and brought forth, Psal. 51.7, which Sin reviveth in us, vben the commandement of God commeth, deceiveth us, and slayeth us, and under it vve are sold:

sold: so that the good vvhich vve vwould, that doe vve no: ; but the evill which we would not, that vvee doe: Rom. 7. 9. 11. 14. 19.

*evilly Dib me] or, incensed against me, or inflamed in me, to weet, with vvrath; to resist, fight and vvar in me and against me: as the Greek version saith, fought in me (or aginst me.) So this phrase is used in *Lift. 11. 11.*, all they that were incensed against thee shall be ashamed &c. and in *Esa. 43. 24.*, all that are incensed against (the Lord) shall be ashamed: vvhich being spoken there of outward enemies, may also be applyed to our inward lusts, as in *law. 4. 1.*, & *Pet. 2. 11.**

*they made me] or, set, put, assigned me. the keeper of the vineyards] vvhile the Sun hath burnt me; as in *Mat. 20. 1. 12.*, they that laboured in the vineyard, doe complaine how they haue borne the burden and heat of the day. So in the captivity of Babylon, the poore of the land of Israel, vvere left to be *Vine dressers, and Husbandmen:* *2 King. 25. 12.* And spiritually it is sayd unto the Church, the sonnes of the elect, shalbe your plowmen and your vine-dressers; *Ezai. 61. 5.* and the Kingdom of God committed unto them: but this of the Iewes, is likened to a *Vinyard*, let out unto husbandmen, *Matt. 21. 33.-43.* and in *Song. 8. 11.* Solomon let out the *Vineyard unto keepers.* But here the *Vinyards*, opposed to her own *Vineyard*, seeme to meane false Churches, and in them the corruption of religion, vvhether unto her mothers sonnes sought to draw her: setting her to obserue the ordinances and traditions of men, or otherwise to undergoe their cruelty and vvrath. Thus the Pharisees, made the vword of God of none effect, through their tradition vvhich they had delivered, *Mark. 7. 13.* and bound heavy burdens, and grievous to be borne, and layd them on mens sholders, *Mat. 23. 4.* and so did false teachers in the Christian Churches, *Act. 15. 1. 10.* *Gal. 6. 12. 13.* *Coloff. 2. 20.-23.**

my vineyard Dibb is mine] or, Dibb ap-

pertaineth to me; the keeping wherof is committed to me of God. This phrase is againe used in *Song. 8. 12.*, my vineyard Dibb is mine, is before me; Spiritually the Vineyard is the Church, as in *Esa. 5. 7.*, the vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant, the keeping of, or labouring in this vineyard, is the performing of the charge & duty which God hath laid upon every one therein: that so they may yeld unto him the fruits of his own graces, *Mat. 21. 33. 34.* *Esa. 5. 2. 7.*

*I have not kept] either through her own infirmity, or negligence, or others tyranニー, or both. For as the Apostle complaineth, that he did not vhat he vwould, but vhat he hated: and found not how to performe that Dibb is good, *Rom. 7. 15. 18.* lo of the slouthfull man Solomon sheweth, how he vwent by the vineyard of the man Roide of understanding, and loe it was all growne over with thornes, nettles had covered the face therof, &c. *Prob. 24. 30. 31.* And by outward violence and persecution, the Church may be scattered abroad, *Act. 8. 1.* and vwhen Iudah was captiuyd, the solemn feasts and Sabbothes were forgotten in Zion &c. *Lam. 1. 6. &c.* And often times for the sins of his people God sendeth persecution and afflictions upon them: *Esa. 5. 2. 5. 6. Lam. 1. 14. 18. 22.* The Chaldee Paraphast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Despise me not because I am blacker then you, because I haue done worke like yours, and haue worshipped the Sunne and Moone; for false Prophets they haue been the cause that the fierce wrath of the LORD beth come downe upon mee; and they learned me to serue your idols, and to walke in your statutes: but the Lord of the World, who is my God him haue I not served, nor walke in his statutes, neither haue I kept his precepts and his Law.**

Vers. 7. Tell me] or, Show, Declare unto me. A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here

on earth; that as he had formerly made her partaker of his heavenly calling, so hee would direct her further unto the place where, and maner how he feedeth his flocke, in his publicke Assembly the Church, (vhereunto the Lord addeth daily such as shall be saved. *Ab.* 2. 47.) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith and all other graces; may be strengthened against temptations and afflictions. So men are commanded; *Seek the LORD, and his strength; seek his face continually.* *Psil.* 105. 4. And, *Unto the place wher the Lord your God shall chase out of all your tribes to put his name there; even unto his habitation shall ye seek, and thither thou shalt come &c.* *Deut.* 12. 5. That place is not alwaies easie to be discerned; for many will falsly say, *Lo here is Christ, or loe he is there,* *Mark.* 13. 21 22; and sometimes Christ, for mens sakes, withdraweth himself, *Song.* 5. 6, God hideth his face, *Deut.* 32. 10, and saith, *I will not feed you.* *Zach.* 11. 9. Sometime the Woman is forced to flee into the wilderness, where she is nourished of God many daies, *Rev.* 12. 14, and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastours that shoulde feed and guide the same. *Ab.* 14. 21 22 23, *Tl.* 1. 5.

my soul loveth] this signifieth unfeigned and fervent loue, with a longing desire to enjoy the fellowship of her beloved: therfore she useth this phrase again, vwhen in the absence of Christ, she earnestly seeketh for him, in *Chap.* 3, v. 1. 2. 3 4. Like it, is the affecting or longing of the soule, in *Gen.* 34. 8, the knitting of the soule, *1 Sam.* 18. 1, the delighting of the soule, *Esa.* 42. 1, and sundry the like.

where thou feedest] or, *how thou feedest;* *how thou makest to rest.*

feedest] *Hebr.* *Wilt feed,* that is, art wone to feed, or usually and continually feedest, to weet, thy flock; vwhich word (as being easie to be understood) is often omitted; as in *Gen.* 37. 16, & 29. 7. Feeding implyeth all the duties of a Pastour or

Heirder, as to lead in and out, to give pasture and water, to governe with the rod and staffe &c. *Psal.* 13. Wherefore Kings are layd to feed as Pastours. *Psal.* 78. 50 71. 72. So Christ, as King, and great Pastour of the sheep, *Heb.* 13. 20, doth by his Ministry, with his Spirit, Word, Seales, Censures &c. feed his people; for whom he layd down his life: he calleth them by name, leadeth them out, goeth before them, sauceth them from vnelues that would devoue, giveth them eternall life, and they shall never perish, *Iob.* 10. Of him it is prophesied, *He shall feed his flock like a shepherd;* he shall gather the Lambs with his armes, and circuite them in his bosome, he shall gently lead those that are with young; *Esa.* 40. 11. Therefore she desirereth to be under his guidance, and in his fold, that he feeding her she may not lack: or desirereth to know the manner how Christ feedeth, that she likewise may so feed her kiddes; as *v. 8.*

makest to rest] or, *makest to lye downe,* and so givest rest to thy flock. Both these workes of grace God promiseth to his people with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to ly downe,* saith the Lord God; *I will seek that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen that which was sick:* but *I will destroy the fat and the strong, and will feed them with judgement.* *Ezek.* 34. 11. 14. 15. 16.

at noon] in the heat of the day; signifying the heat of persecution, tribulation, temptation; and whatsoever may cause the disquiet and griefe of his flocke. It is the middest vyherof Christ giveth safe repose unto his sheep: which haue peace in him, though in the world they haue affliction, for hee hath overcome the world; *Iob.* 16. 33. They shal not hunger nor thirst, neither shall the heat nor sunnes scathe them: for hee that bath mercie on them shal lead them, even by the springs of

of water shall be quenched them; Eze. 49.10.
that earnest abide] or, as on the former
part, or that covereth himself, or, that is co-
vered, or dyed: this latter sense the Greek
version giveth, according to the usual
signification of the Hebrew word. And
this covering either is a signe of sorrow
and shame; as mourners used to cover
their faces, Ezk. 24.17, or, of leightlessness

I did partly, as Timor was thought
to be in habist, because she had covered her
face, Gen. 39. 14.15. So here the Spouse
desireth to know wheres Christ feedeth,
lest she shoulde winder about and seek
him with sorrow; and be by others reput-
ed an harlot; for she woulde cleave all
appearance of evill. Or, by saying, as
one that earnest aside; she inviteth her
peril, lest through want of him whom she
lovest, she fall into the hands of others,
which boast to be Christs companions,
and so in her faith and manners be cor-
rupted; as were the Churcheys of Gile-
tia, Gal. 1.6.7. For when men have
not their abiding in the Lord in
inheritance, they are in danger to bee
drawne unto the service of other gods;
as David acknowledgeth in 1 Sam.
26.19.

fl. &c. of thy omniscience] or, heads of
thy followers; i.e. Godes is both the flock
and the herd; Job 1.14. It seemeth here
to mean the congregation of false
Christs, and false Prophets, which
come in his name, saying I am Christ, and
dare deceive many, Mat. 24. 5.14. 2 Pet. 2.
1. But Christs sheep follow him, for
they know his voice, and a stranger they
will not follow, but will flee from him,
for they know not the voice of strangers;
Job. 15.6.11; but they 12, have one shep-
herd, Ezk. 37.24. And as neither Sheep-
heads are never to be followed, so neither
other flocks or heads: for Gods
selfe shall inhabit his mountaines, and
his servants shall dwell there; Eze.
65.9. I Cor. 6.2.3. The desirer of Zos
is likned to a mighty and dñe man
man: her enemies are likned to foxes

heads with their strokes. Of the He-
breves, Sol. Iarchi ex iouan leth this pas-
sage thus: Tell me & thou shew my sinnes
trouth: Now the holy Ghost tarreth and
likewise abideth in a flock, lovingly affected unto
the Pastor. The congeragation of Israel
sitteth before him, as a Woman to her hus-
band, Tell me & thou shew me my faults to-
ward, Where thou feedest thy flocke,
among these wolves evndis whom they
are: and where thou makest them to
rest at noon, in this captivitie, which
is a time of tribulation unto them, as
the noontide which is a time of tribu-
lation unto the flock. And if thou say-
est, Why art thou so carefull? This is
not for thine honour, that I should bee
like a warmer, covering the flock, keeping
for my flocke, by the strokes of other
Shepheards, which feed their flockes as
they do; as if he should say, among
the troupe of the people that are joyned to
other gods, and base Kings and Princes
that weare (or govern) them. The
Chaldee paraphrase explaineth it thus:
When the time was come that Moses the
Prophet shoulde bee dissolved out of the
world, bee sayd before the L O R D ;
I know that this people will sinne, and
will get into captivitie; now shew them
unto me, how they shall bee governed and
dwelle among the peoples, whose decrees are
grievous, at the brunt and scorching of the
Sonne at noone is the midift of Summer,
and why shal they draine up and
drive away the flockes of the sonnes
Euse and of Iesus, which doe afflicte
unto them crosses (their idols) far con-
veniences.

Vers 8. If thou knowest] that is, Fer-
moure as, or Seeing that thou knowest
not; as in Numb. 12.23. If the men be
true to call thee; that is, Ferme as
they are come. Here Christ beginneth
to speake unto his people, with
words of comfort, and instructiōn; and
after proceedeth to shew the
power and glorie of the Church ador-
ned vnde his graces. Sol. Iarchi

faith; This is the answer of the Pastour.

thou know us] or, thou thy selfe knowest not. Hebr. If thou know not to thee; or, for thy selfe; vvhich latter wordes are thought to be redundant, and are therefore omitted in most tractations; though here it may haue a commodious sense; to signifie the ignorance which she hath in her selfe, upon acknowledgement whereof Christ informeth her. Sol Iarchi expoundeth it, If thou know not whether thou shouldest goe to feed thy flock, thou fairest among women; because the Pastour be hath ceased to governe (or menage) them.

sayest] Hebr. syre (or beautifull) among women; vvhich by is meant, more faire then other women, or fairest of woman-kinde: as the mother of our Lord, is called, Blessed among women, Luk. 1. 28. 42, that is, most blessed, or more blessed then other women: so the Lion is said to be strong among beasts, that is, strongest; Prov. 30. 30. The Hebrew Iephah, signifieth say or beautifull, not onely in colour, but in comely proportion, and elegancie, such as draweth loue and liking: for the same word is attributed sometime to cattell, Gen. 41. 2, to trees, Jer. 11. 16, and to every thing that God made, Eccles. 2. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9, & 6. 1,) the fairest among women, by reason of the graces, the spirituall beauty of faith, hope, loue, patience &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shewed in Ezik. 16, where her nativity was of the land of Canaan, of Amorites and Hittites, v. 3: she was cast out to the loathing of her person, in the day that shee was borne, v. 5, she was poilitured in her own blouds, v. 6, till God gave her life, and excellent ornaments, v. 7, covered her nakednesse, v. 8, vvashed away her blouds, v. 9, cloathed, girded, decked her with armaments, chaines, jewels &c. and so shee became exceeding beautifull; v. 10... 13. Shee being privy to her owne infirmities, called her selfe black, v. 5, but Christ here

calleth her faire, and magnifieth her beauty in v. 15, and often in this Song: because he hath sanctified and cleansed her, Wch: the Washing of Water by the Word, that he might present her to himselfe a glorious Church, not having spot or blemish, or any such thing, but that she should be hony and without blemish, Ephes. 5. 26. 27. Thus if we will condemne our selves, God will justify us: and when we are weak, then are we strong. 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the loue of Christ increase towards us, Psal. 45. 11. 12.

goe thy way forth] or, get thee out, goe forth thou. Hebr. goe out for thee, or goe forth for thy selfe. As God said to Abram, Goe thou, or for thy selfe, Gen. 12. 1, so here Christ calleth forth his Church, stiue in sitting still in her mournfull estate, that she should not onely wish and desire, but indeavour, and put forth her selfe to doe the wworks of her calling, to feed her kids, and to goe out to meet the Bridegrome, Mat. 25. 6. For, not every one that fath unto Christ, Lord, Lord; shall enter into the Kingdome of heaven: but he that doth the will of his Father Wchick is in best. at Mat. 7. 21.

by the footsteps of the flock] or, in the footsteps of the sheep: that is, goe in those vvaies, and doe those works vvhich the sheep or flock of Christ, haue gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us: and as Christ himselfe hath left us an example, in his doings and sufferings, that we shoulde follow his footsteps; 1 Pet. 2. 21, and we are to be imitators (or followers) of God. Ephes. 5. 1, to shold we be of the flock of God, and of godly pastors, in that faith and order vvhich they haue vwalked in before us: as it is said, Be ye imitators of me, even as I also am of Christ, 1 Cor. 11. 1, and, Remember your guides, Wch have spaken unto you the word of God; Whose fauour, imitate ye; confounding the issue of their conversation: Heb. 13. 7. So likewise of the flock of Christ, as it is said,

said, *Yee brethren became imitators of the Churches of God,* &c. 1 Thess. 2.14, and *We desire &c. that yee be not sloathfull, but imitators of them, that through faith and patience inherit the promises:* Heb. 6.11.12. The flock heere spoken of seemeth to be opposed unto the flockes (or herds) in v. 7, as Christ is to his companions (or followers) there mentioned: who as he is the One great Pastor, so hath he generally one fold and flocke. Job 10.16, Ez. k. 34.22.23, vwhich is his Church, as he saith, *And ye my flock, the flock of my pasture, are men:* Ez. k. 34.31. Their footsteps are their faith and workes set forth in the Scriptures: as we are taught to *walke in the footsteps of the faith of our father Abraham,* Rom. 4.12, and so of all other our godly predecessors, Heb. 11.1.2.40, & 12.1, after whom we should walke in the same spirit, in the same foot steps, Cor. 12.18. And thus the Hebrewes also understand this place, as Iarchi explaineith it, *Consider the wayes of thy first fathers, which received my Law, and kept my charge, and my commandements; and walke thou in their wayes.* Likewise the Chaldee paraphraast sayth, *The Congregation which is like to a faire damsel, and whom my soule loveth, let her walke in the wayes of the just men, and order her prayer by the mouth of her governours, and let her traine her posterity, and leare her children which are like to the kiddes of the goats, to goe unto the Synagogue, and unto the Schools, &c.*

feed thy kids] The flock in Scripture usually comprehendeth both sheep and goats; as in Levit. 1.10, and though goats loxerime being opposed to sheep, signifie the wicked reprobates, Mat. 25.32.33, &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition, Heb. 9.13.13.14, &c. Cor. 5.7, compared with Exod. 12.5. So here the kids signifie young and tender Christians, vwhich are to bee fed vwith the sacre malk of the word, that they may grow thereby: 1 Pet. 2.2.

And so Christ giveth charge, *Feed my lambs, Feed my sheep;* Job. 21.15.16. And this is the end, vwhy the fairest among women, is willed to goe out; that she may find pasture for her kids: following herein the example of Christ, who leadeth out his sheep, and putteth them forth that they may finde pasture, Job. 10.3.4.9.

besides the tents] or, *by the Tabernacles* (*the dwelling-places*) of the sheepheards. By which thols companions of Christ, v. 7, seem heere to be meant, such as are transformed like the Ministers of righteousness, 2 Cor. 11.15, and their flocks, like the flock of Christ: beside their tents, (or, as may be translated above them,) are the kiddes of Christ to be fed, vvhom he graciously preserveth even in the midle of wolves. Thus Sol. Iarchi expoundeth it, *by other peoples:* Otherwise it may be understood (as the former sentence) of the good sheepheards tents, vwhich of old fed the flock of God in faith and loue, as their footsteps are left recorded in the Scriptures. Psal. 77.21, & 78.70.71.72, Isa. 63.1, Heb. 11.7.

Vers. 9. I haue compared] or, *I haue liked, thought then to be like.* The order of the vwords in the Hebrew is thus: *To the company of horses in the charrets of Pharaoh I haue compared thee, & my Loue.*

my loue for my fellow friend, my companion, familiar: so named of feeding and conuersing together, &c so partaking each of others good or evill: in Greeke, *my neibhour or next.* This title Christ giveth to his Spouse, often in this Song, as after in v. 15, & ch. 2.2.10.13, & ch. 4.1.7, & 5.1, & 6.4, and sheweth the reason vpon both parties to his discipiles, saying, *I haue called you friends (not servants,) for all things that I haue heard of my Father, I haue made known unto you:* and, *Ye are my friends, if ye doe whatsoeuer I command you:* Joh. 15.14.15. Sometime a husband is called by this name friend, as in Jer. 3.10, Hos 3.1.

to the company of horses] or, *to my company of horses.* The word *Susah,* which bearing the feminine of *Susauburst,* may in propri-

prophetic significie a *meret*; is he ere usually taken of Christian interpreters; and of the Hebrews, to signifie a *company* or *train* of *horses*: and so the Greek (which also is *Tee b'ppo* in the scribbine gender) is sometimes used in Greek Authors, for a *company* of *horses*. And in the Scripture-phrase, the names of beasts, birds, &c. are often used collectively; as in Exod. 13.1, the *horse* and *his rider*; for, the *horses* and their *riders*. The Hebrew letter *lamed*, which usually signifieth *man*, is sometime added in the end of words without signification, as in Lam. 1.1: Howbeit the Greek version here translatereth it, *My company of horses*: and it may have good use. The horse is a warlike beast, as God describeth him in Job. 39.19...23; and Solomon saith, *The horse is prepared against the day of battell*: Prov. 31.31.

in the charretts of Pharaoh] Pharaohs horses and charrets were of most request, as the Scripture often sheweth; and therefore were sought after by Solomon in his trading with Egypt, 1 Chron. 1.16. 17. And the Prophet saith, *Woe to them that goe down to Egypt for helpe, and stay on horses, and trust in charretts, because they are many* &c. Esa. 31.1. And in Exod. 17. 15, the King of Iudah sent *his ambassadors* unto Egypt, that they might give him horses, and much people. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, to feed her kids beside the tents (or dwellings) of the shepherds; was prettily to looke for troubles in it selfe, *Ex. 18.19.20*, and especially at the hands of these companions (forementioned in v. 7,) and their flockes; as the Scripture often speakeith of contention among shepherds, about the feeding and watering of their flocks. Gen. 13.6.7. & 26.14.15.20.21. Exod. 2.16.17: and when God threatneth warres against the daughter of Sion, he saith, *The shepherds with her flockes shall come unto her, they shall pitch their tents against her round about* &c. Am. 6.2. 3. 4. To comfort her therefore

against such troubles, he Lord componeth her to the troupe of *bright*, in *sheekhs* (charretts), under this *Millioode*, promising her v. 8. *Cattle*: as in Exod. 16.3: he saith (Ex. 13.13 like scribble.) *Brine upon the Rusted grym* (the sheeheards, and I perifuer the *goats*) for the *Lord of hosts* hath dignitid his flocke the *house* of *Jacob*; and hath made them all his *goodly host* in the battell, &c. *Whatis shall be as mighty men*; which traduceth (our enemies) in the *time* of the *Lord* in the battell, and they shall *fall*, *break*, *burst*, *the Lord* is *with them* Exo. 13.5. And if we translate *my company of horses*, as Ordeth with Exod. 18.16, where the *Lord* likewiseth him to his *goodly host*, and of the Hebrews. Sel. Iar. viii compareth it with the *hostes* in Exod. 14, where God by his power (as with horses) gave Israel the victory over Pharaohs horses and charrets; as the Prophet (speaking of that) saith unto God, *I have dipt my staff through the sea* *Dib* (line) *leisis*, *through the deep of great waters*, *Hebuk* 3. 15. See also Rev. 19.11.14, where in the *warre* against Antichrist, Christ (the *Word* of God) sheweth on a *white horse*, and *his armes* in *heaven* this *Church* whose conversation is *heavenly*, followed him upon *the clouds*.

v. 10. *Thy charkys are toomey* [or, are definately gracious, beautiful]. The Greek translatereth, *How beautifull are thy charkys!* These words are continue unto the *Bride* or *Church*, from Christ shewing how she is decked with his ordinances and graces as *thy charkys* are afterwards likewise. *in a bed of spires*, Song. 3.13. But whether she be still compared hereby to a *company* of *horses*, as in Ex. 19. or to a *woman* (as she was a sheepherdesse in Ex. 13.16) doubtfull, for both *Amilandes* doe agree to the things here spoken of. The word *charkys*, is used sometime for the *charke* or *jaws* of *beasts*, and of *horses* whose bridle are often adorneed with rowes, especially in *high charrettes* in Ex. 19.10. there shalbe a *bride* in the *jaws* (or *charkys*) of the *people*. Also the next words, *thy unk*, *Dib charku*, may have like reference: for the *kings* of *Meding*,

Median when they went to warre, had
ribaines, about their carrets necke, *Iudg. 8. 26.*
Taking it thus, the church compared to
the Lord's company of horses, is said to have
her cheakes euenly, with rows of jewells or
ornaments vpon her bridle wherwith the
the Lord menageth and guideth her, as
the goodly horse in the battle, *Zech. 10. 3.* Or,
yet, yntg the similitude of a woman, it is
meant of ear-rings and jewells which hang
downe and adorne the face and cheakes;
as it is written, *I decked thee with orna-
ments, and I put bracelets upon thine hands,
and I clothed thee on thy necke; and I put a jewel
on by forehead and ear-rings in thine ears,*
and a beautifull crown upon thine head;
thou wast then decked with gold and silver.
Ez. L. 16. 11. 12. 13. The spiritual significa-
tion, according to either similitude, is
one and the same, as after shalbe shewed.

Tor [in Hebrew *Torim*] which being of the
singulare *Tor*, signifieth a *Disposition*, *rule*, or
orderly course of things & hath affinity with
Torah, which likewise the name of the *Law*,
in Hebrew; and the one is put as an ex-
emplification of the other; as David saide, *is
this the Law of man, or Lord God?* *2 Sam. 7. 19*
which another Prophet relateth thus, *but
thou didst regard me, according to the order (dis-
position or estate) of a man of high degree,*
or Lord God: *1. Chron. 17. 17.* And indeed
the Law of God, is his Ordinance, or or-
derly disposition of his precepts, the rules
and cations of our life. The same word
Tor, is also used for a *Turtle-dove*, and
Torim are Turtles, as in the law of sacrifices,
Lev. 1. 1, which sorte the storie take here
to be jewells or ornaments that had the
figures of *Turtle doves*. And so the Greeke
version here translateth. *How beautifull
are thy cheeks, as of a turtle dove!* But in the
verie following, (whereto the same word is
againe used,) the greeke translateth *Wee
will make for thee, furbeludes of gold.*

chains [in Hebrew *Charazim*], a
word not found but in this one place;
translated in Greek *collars* or *chains*; and
is interpreted by the Hebrew doctors,
chains or jewells hanged on a string like

chains to put about the neck. These *ribes*
& *chains*, signifie the Lawes & ordinances
of God, wherewith he adorneth the face
and neck of his church, that in her pro-
fession practise and obedience, she may
be comly and gracious in the sight of
God and his people; and being guided by
them, may vanquish her enemies. Thus
Solomon elsewhere saith *there is gold and
a multitude of rubies;* but *the upper of
knowlegge, are a precious jewel;* *Prov. 20. 15.*
And againe, *My son heare the instruction
of thy father, and forsake not the law of thy
mother:* for *they shall be an ornament of grace
unto thine head and chaines about thy necke.*
Prov. 1. 8. 9. They meant also the gracious
effects which the Law and doctrine of
God worketh in his people, of humilitie,
reverence, and other vertues: as on the
contrary pride, and other like vices are
said to *compass evill men about as a chain*,
and *violence to cover them as a garment*, *Psal.*
73. 6. Likewise holy persons, that teach,
instrukt, & proue; and such as receive do-
ctrine and reprove, *Prov. 25. 12.* and re-
prooves themselves are pailes, *Math. 7.*
Thus also the Hebrewes understood this
Scripture; as the Chaldee paraphrase
here saith: *When (the Israelites) went
forth into the wilderness, the Lord sayd unto
Moses, How faire is this people, that the
words of the Law should be given unto them,
that they may be as bridles in their jaws,
that they depart not out of the good way: as
an horde goeth not without a bridle in
his jawn, and how faire is their neck to bear
the yoke of my precepts; that they may bee-
ng them as a yoke on the neck of a bul-
lock: has ploweth in the field, and feedeth both
it selfe, and the master thereof.*

V. v. 11. *We will make for thee*] A pro-
mise of increase of graces to the Church:
by *We*, is understood the mysterie of the
Trinity, as in *Gen. 1. 26.* *Let us make man.*
So in *Rev. 1. 4. 5.* Grace and peace is wi-
shed from the Father, Sonne, and Holy
Ghost: and in *1 Cor. 12. 4. 5. 6.* the diversi-
ties of gifts are noted to be of the Spirit,
the diversities of ministeries (wherby those

gifts are & that is stred by to be of the Lord (Christ;) and the diversities of operations (as & d by the gifts and ministeries,) to be of God the Father) The Hebrews also (as I wch here) interpret it, *I and my judgement hall;* by which phrase the Tribune of old was implied, though now the faithlesse deny the same: for a judgement hall in Israel consisted of three at the least; vwhich in thic clef manner of speech they applied unto God; but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from God, as also the increase thereof, *Isa. 1. 17, Ephes. 3. 16,* that the spirituall ornaments are of his making, *v. h. worketh in us both to will and to doe, of his good pleasure, Phil. 2. 13.* Also that to him that hath shall be given, and he shall haue more abundance, *Ad. ab. 13. 12.* As in our bodies we come naked into this world, without clother or ornaments, so is the estate of our soules by nature n. k. dandbare, *Ezek. 16. 4. 7.* all Christ vs. his grace, by his Spirit, clotheth and adorneth us; *Phil. 3. 18.*

rows of gold] he spake before of *rows* simply, now he addeth *of gold*; either to signifie more excellent ordinances and graces under ih: Gospell; then under the Law, (as he promiseth, *For brasse I will bring gold, and for yron, I will bring silver, &c. Esai. 60. 17.*) that should proceed from faith and loue, and not from fear as when she vras under the bridle of the Law; (for we shold not be like horse and male, whose j w must be bound with bit and bridle, *Psal. 31. 9.* and yeeld obedience by constraint;) or, it meaneth a new supply of graces, so that we are changed into the image of God, fr̄ glory to glory, even as the spirit of the Lord: *2 Cor. 3. 18.* These promises may respect both the rules, ordinances, gifts & graces bestowed on his people, *Prov. 20. 15,* and the persons themselves that are furnished vwith those graces; as the *precious stones of Zion*, are said to be comparable to *fine gold*. *Lam. 4. 1.*

bits of silver] in Greek, *marks of sil-*

ver: vwhich word markes signes, Paul useith in Gal. 6. 17, speaking of the markes of the Lord Jesus, by suffering for his Gospell. Here it meaneth variety of graces, in the communion of the Saints, for there muuall help, comfort and delight; as is opened in Pro. 23. 11. 12. *A word foly spoken, is like apples of gold, in pictures of silver.* As an *earing of gold, and an ornament of fine gold*: *so is a wise reprover upon an obedient ear.* Where we are taught, that both instructions and reproofes, are the ornaments of the Saints; vwhen they are prudently uttered, and obediently received. Neither of vwhi h can be, without the speciaill grace of God, vwhi both make the se ornaments for us, & make them fit to receive & put them on; for *The bearing ear, and the seeing eye, the Lord hab makē ebe both of ibē, Pro. 20. 11.* Th: Child. paraphr. expoundeth this vers, of the Law vwhich God gaue unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, vvere likned to *gold and silver*, vwherein the Church then vras decked, as God telleth them in *Ezek. 16. 13*, and the law of his mouth was better to his people, *then thousands of gold and silver*, *Psal. 119. 72.* yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (here promised) are much more excellent and glorious, *2 Cor. 3. 7. . . . 11.*

Vers. 12. *While the King*] He: the Church speakest of the fruits and effects of Christ's former graces; how in her and from her so adorned by her beloved, the odour of the spirit of God in her, fleweth forth and spred abroad to the delight of her selfe and others. By *the King* is meant Christ, as in v. 4, by *his round table* (vwhich the Greek translateth *bis fitting down*, vwhich vras voint to be in a round, or as in a ring, *1 Sam. 16. 11.*) may be understood the spirituall barquet of Christ vwith his Church, feeding her vwith his word and graces: as *the table of the Lord*, in *Malach. 1. 12, & 1 Cor. 10. 21*, significeth

the communion betweene him and his people, as doth also the supping one with another, *Rev. 3.20*. The Spikenard is one of the pleasant fruits in the garden of the Church, *Song 4.13, 14*, but here it seemeth to be the oile or ointment made of Spikenard, which is very precious, vvhich they used to poure out, and anoint men vwith; such as Mary annoynted our Lord Jesus vwith, at hee sate at table vwith his friends, & the boord was filled with the smel (or odour) of the ointment, *Iob. 12. 1, 2, 3*. Spiritually it signifieth the sweet smelling fruits of repentance, faith, loue, prayer, thanksgiving &c. vwhich the Church sheweth forth by the communion of Christ with her; and in speciall of mortification, and communion vwith Christ's death, buriall and resurrection, *Rom. 6. 3, 4, 5 &c.* as that vvhich Marie did unto Christ, vwas to annoynt his body to the buryng, *Mark. 14. 8, 1vb. 12, 7*.

V. 15. *A bundle*] or, *a bagge of myrr*: by myrr is meant the sweet guinme that ys得出 from the Myrr tree, vvhich is gathered and bound up in baggs: it vvas the first of the chief Spices, vvhich of the holy annoynting oile in the Sacrament was made, *Ex. 30.23*, & that holy ointment signified the graces of the Spirit poured out upon Christ, & by him upon his Church, *Eph. 6.1.1, Psal. 45.8, 1 Iob. 2.20*. See the annotations on *Exod. 30.26*. With myrr and aloes, the dead body of our Lord Iesus vwas embalmed, *Iob. 19.39*, and vwith it the vise men honoured him at his birth, *Mat. 2*. Hereby the Church professeth her spirituall comfort vvhich shee had in Christ, taking out humannitie, filled vvhich the spirit of God without measure, crying for her sinnes, and rising againe for her justification: the feeling whereof is a sweet odour unto the believing hart. A bundle or bag, is for to keep saf, things hat are of worth, as: *The soul of my Lord is the bound in the bundle of life. With Iebo-dab thy God*, *1 Sam. 25.29*. So by this bag of myrr, she signifieth her care to enjoy & possesse the benefits of Christ & of his

death, to the remission of her sins, which for his sake are all cast into the depthes of the sea, *Mic. 7. 19*, vvhich otherwise vwithout him should be sealed up in a bag, and reserved against her for punishment, *Iob. 14.17*.

My Belbeloved] that is Christ; vvhom she thus calleth, not because she loved him, but he loved her, and gaue himselfe to be the propitiation for her sinnes: whereupon she againe loveth him, because he loved her first, *1 Iob. 4.10, 19*. So she glorieth not in her own righteousness, but in that vvhich her beloved is unto her: vwho of God is made unto her, *Blessedness, and righteousness, and sanctification, and redemption*, *1 Cor. 1. 3c*. *Wellbeloved*, in Hebrew *Dad*, is vwritten vwith the same letters that *David*; vvhose name also signifieth *Beloved*: he vwas a figure of Christ, and his father after the A. L. *Rom. 1. 3*, and Christ is often called *David*; as in *Ier. 30.5, Ezek. 34.23, & 37.24, Hes. 3.5*.

unto me] A speech of faith, applying the promises and graces of Christ unto her own soule; as the Apostle also teacheth by his owne example, *Gal. 2.19.20*:

In soyle by all night] or, *in soyle lode, shal abide*. The night usually signifieth the time of darknesse and affliction: vvhence stee meaneth that Christ vvhich his consolations, should be her continual joy and comfort, vvhom she vwould bold fast by faith, againt all temptations and troublles of this present life; and solace her selfe in him.

betwixt my breasts] dwelling in my heart by faith, *Ephes. 3.17*. The breasts signifie also the ministracie of the Church, feeding the Saints vvhich the sincere milke of the word, that they may grow thereby, *1 Pet. 2.2*, vvhether upon the Prophet saith, *Rejoyce ye dwliche jerusalem etc.* that you may suck and bee satisfied with the breasts of her consolation, that y.e may make out, and bee delighted with the abundance of her glory *Esa. 66.10, 11*.

V. 16. *A cluster of Cyres*] or, *of Cyparis*; vvhich is a sweet guinme; but

Cyres is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name Copher, (from which Caphura or Cambire, as also the Cyres tree seemeth to be derived,) usually signifieth Atonement, Propitiation, or Redemption: according to which interpretation the holy Ghost here may have reference to the work and fruit of Christ's death, whereby he became a cluster of redemption unto his church; being a propitiation for the sins of the whole world, 1. Job. 2. 2. the sweetnes wherof is resembled by a cluster (which is of many berries compact together) of the sweet Cypress: for that his blood cleanseth us from all sin, 1. Job. 1. 7, and is accompanied with all other graces.

Engedi] the name of a place in the land of Canaan, which fell to the tribe of Judah: and being neare the sea, and watered with springs, was a fruitfull soile, for gardens and vineyards: 1. S. 15. 42. Ezek. 47. 10. it was called also H̄z̄q̄n T̄m̄z̄r. 2. Chron. 10. 2. vvhile the enemies coming against Ichosaphat he prayed unto God, and vvas delivered. Which victory may also be respectecl here, as a figure of the victories vvhich the church obteyneth by faith in Christ.

Ver. 15. (she art fair) Christ here speaketh to his Church, commanding her beauty, vvhich she hath by his sanctification and cleansing, with the washing of the Water by the word, Ephe. 5. 26. 27. as also by her constitution, and order, as mount Zion vvas beautifull for situation Psal. 48. 3. Of Tyre (a citie of merchandise) it is said, Thy builders have perfected thy beauty, Ezek. 27. 4. and of her Ancients, Wisedomen, mariners, merchants, men of Warre &c, it is likevise said, they have made thy beauty perfect. Ezek. 27. 9. 10. 11. and in Ezek. 28. 7. he mentioneth the beauty of wisdom. So the citie and church of God, being builded by the doctrine of the gospel, furnished vwith men of gifts & graces, & endued vwith wisdom from on high, is truly faire and beautifull in the eyes of Christ: and vwhen she obeyeth the voice of God

and forgetteth and forsaketh her owne natural corruptions, he taketh delight in her beauty, as it is said, Hearken & daughter, and consider, and incline thine ears: forget also thine owne people, and thy fathers house: so shall the king greatly desire thy beauty &c. Ps. 1. 43. 10. 11. Thus is the propheticall fulfilled, with the joy, of the Bridegrome over the Bride, thy God will rejoice over thee: Esai. 62. 5.

doves] so in chap. 4. 1. These doves eyes vvhether with the Spouse is beautified, doe set forth the simplicity, sincerity, humilitie, meeknesse, but especially the spirituall chastity of the Churche; whose eyes are unto Christ alone, looking unto him for life and salvation, Mat. 10. 16, Psal. 123, Phillip. 3. 7. . . . 10, Esai. 17. 7. 8, Ezek. 18. 6, & 20. 7, observing his wayes, Pro. 23. 26, not beholding evill, nor looking on iniquity, Habak. 2. 13. Contrary to vvhich are the lusty eyes, Pro. 30. 13, eyes after idols, Ezek. 20. 24, eyes full of adulterie, 2 Pet. 2. 14, eyes beholding strange women, Pro. 23. 33, and the like.

Ver. 16. Thou art fair] The Spouse returneth the praise of beauty unto her beloved: vvhile is much fairer then the sonnes of Adam, Psal. 45. 2. 3, from whom all her fairenesse is derived, so that the praise thereof belongeth not to her but unto him, Psal. 115. 1: as the Apostle saith, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I haue by the fauour of the Sonne of God, Who loved me, and gave himselfe for me. Gal. 2. 20. Howbeit, though Christ be most faire, and beauty it selfe; yet such vvas his basenesse and suffring in the flesh, as his disage was marred more then any man, and his forme, more then the sonnes of men, Esai. 52. 14, & 53. 2. 3. and such he often appeareth unto the world; to be in the Churche, pataker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and gloryeth therin, Rom. 8. 35, . . . 39. 1 Pet. 1. 5. 6, & 4. 12. 13. 14. And vwhen the

the mysteries of the Gospeſſe are opened, and the ordinances of Christ faithfully taught and practiſed; then doth the Spouſe behold the King in his beauty, Eſai. 33. 17, And of his faulneſſe b̄ke we all received, and grace for grace; Ioh. 1. 16.

pleſant] or, alſo pleasant, amiable, deſignfull, beutiful. This is an addition unto the beauty of Christ, in reſpect of his pleſant and graſious administration of his covenant, doctriṇes, reprooſes &c. For the Lords ſtiff called Beautie or Pleſantneſſe, ſignifieth his Covenant made with the people, Zach. 11. 10, and David deſired to remaine in the Lords house all the daies of his life, that he might be hold the pleſantneſſe (or beauty) of the Lord, Pſil. 27. 4, and Moſes deſireth that the pleſantneſſe of the Lord might be upon them, in the performance of his covenant and promiſes, Pſel. 90. 17. And Solomon ſheweth that pleſantneſſe ſhalbe unto them that rebuke the wicked, Pro. 3. 25. All which, and the like, haue their accomplishment in Christ, teaching, admoniſhing, reproving, comforting his people, vvhile wrods of grace, vvhile pleſant wrods are as an hony comb, ſweet to the ſoul, and health to the bones, Pro. 16. 14.

our bed] or, our bedded. Beds were uſed either to reſt and ſleep upon, as Pſil. 132. 3. 4, or to ſit upon when they did eat and banquet, as we doe at tables, Eſtb. 1. 5. 5, 5. 5. 5. 5. 5. Ez. 23. 41. And figuratively the place of offering ſacrifices, is called a bed, Eſai. 57. 7.

green] or flouriſhing and fruitfull: for it is not meant ſo much of colour, as of flouriſhing, growth and increaſe. This word applied unto men, meaneſt propterous & flouriſhing estate, as Nebuchadnezar ſayd, I do at reſt in my b̄ſe, and green (or flouriſhing) in my paſce, Dan. 4. 4, and David likeneſt himſelfe to a green (or flouriſhing) olive tree, in the hoſte of God: Pſ. 52. 10, where the Greek tranſlæteth it a fruitfull olive. Hereby, then the Church ſignifieth, that by her communion with Christ (whether by the ſimilitude of bed

or board,) ſhe became flouriſhing and fruitfull: as is ſaid of them that are planted in the Lords house, They ſhall bring forth fruit in hoſte age, they ſhall be fat and green; Pſil. 92. 13. 14. And this is the nature of the Gospeſſe, where it is received by faith, that it bringeth forth fruit, and maketh men fruitfull in every good work, and increasing in the knowledge of God, Col. 1. 6. 10. It may here also ſignify the increase of the childdren of the Churche, vvhich are begotten by th: immortall ſeed of the word, through the power of Christ, giving a blessing to the ministerie of the ſame: The Chaldee paraphraſe expoundeth this ſpeech thus. The congreſation of Iſrael was ſwore before the Lord of the world; how faire is the Mieſtie of thy holynesse; in the time that thou dwelleſt amongit us, and in fauorable acceptation receiſſeſt our preyer: and in the time th: thou dwelleſt in our beloved bed, and our childdren are multiplid on the earth; and the doe grow and multiply like a tree that is planted by a ſpring of waters, whose leaf is faire, and whose fruit is abundant.

V. 17 *The beames*] or the rafters: it meaſeth the timber wherof beames or rafters are made, which are called by this name, vvhen they are cut downe in the wood, as in 2 King. 6. 2. 5.

bounſes for a liftieſſe; so named of building. Such figured the Churcheſ of Christ, as in 1 Tim. 3. 15, the bounſe of God, is expounded th: Churche of the living God: & th: faithfull Hebrews were the bounſe of Christ. Heb. 3. 6.

Cedars] trees ſtrong, tall and durable, the timber wherof is of sweet ſmell, & it rotteſt not. To ſuch Cedars, the Saints of God are compared, Pſil. 92. 13; and the Tabernacle of Iſrael, are by Balaam likeneſt unto them, for goodlineſſe, Numb. 24. 5. 6. This wood vvas uſed in Solomons Temple, 1. King. 6. 9. 36, & 7. 12, & he made it common in Iſrael, he made Cedars like the Sycomeſe trees which are in the vale, for abundance, 1 King. 12. 27, prefiguring the graces which thould abound, under Christ.

gallerieſ] walking places, named of running because they run along by the house ſides,

Elsewhere the word is used for gutters
vvh-tein vvaters runne, Gen. 30. 33. 41,
Exod. 2. 15, which may also have use here,
to signifie the pipes and conduits of God's
graces through which the waters of his
spirit are conveyed into their hearts. But
because the speake of hou-s, this may rather
be understood of galleries, signifying
the wearey of convinge with Christ,
in the communion of his graces. See the
notes on Song. 7. 1.

Bratine-trees] or *Beratine-trees*. The
Hebrew *Britim* is found only in this
place, and seemeth to be that which in
Latin is called *Bruna*, which is a tree like
Cypress, and of a pleasant smell like Ce-
dar, as *Pisces* sheweth, in *Nat. hist.* 1. 12.
v. 17. Hereupon the Greeke translateth it
Cypresse-trees: but *Aquilius* an exact Greek
translator, turneth it *Beratine*, as being of
the tree-name in Greek *Beraton*, which
hath also affinity with the Hebrew name,
and is a tree growing in Arabia: *Diodor.*

Sicut bibitb. I. 2. Thele Cedar and *Bra-*
tinæ trees, may be applied both to the per-
sons of men, as is for shewed, and to the
doctrines wherewith the Church is build-
ed upon the foundation Christ, i. Cor. 3.
v. 10. 11. 12, all which set forth by holie
similitudes, are strong and firm, and doth
sweet occur to the comfort of the Saints,
and glorie of Christ. So the holy persons
and graces wherewith the Church shall
be scorner, are by the Prophets likened
to goodly trees, in *Ezra*. 41. 19. & 55. 13,
& 60. 13. The Chaldean paraphraseth of
this verse thus: *Solomon the Prophet sayd,*
How faire is the bouse of the Sanctuarie of
the Lord, whic h is built by mine hands, of
Cedar Wood: but fairer shalbe the bouse of
the Sanctuarie whic h shalbe builded in
the daies of the King Christ, the beames where-
of shalbe of the Cedars of the garden of Eden
(or of Paradise) and the galleries therof shal
be of *Bratim-trees* &c.

CHAPTER. II.

I, am the rose of Sharon; the lile, of
the valleis.

As the lile, among the thornes; so
is my loue, among the daughters.

As the apple-tree, among the trees
of the wood; so is my beloved, among
the sonnes: in his shadow, I desir'd
and late-dew me; and his fruit, was
sweet to my palate. He brought me,
into the house of wine, and his banner
over me, was loue. Stay me, with fla-
gons; strow me a bed, with apples: for
I, am sick of loue. His left hand, un-
der mine head; and his right hand, im-
brace me. I adjure you, o daughters
of Ierusalem, by the Eyes; or by the
Hindes of the field; if yee sinke, and

1 I, am therese that dash in Sharon grow:
2 The lile also of the valleis-low.
3 Like as the lile is, the thornes ameng;
4 So is my Loue, among the daughters-yong.
5 As thi appl-tree, among trees of the grove,
6 So is among the sonnes, he whom I loue:
7 I in his shade desired and down-fate;
8 And sweet his fruit was unto my palate.
9 Into the hu: se of wine, he hath me led;
10 And over me, loue was his banner-spred.
11 Stay me, with flagons; strow me a bed to lie,
12 With apples: for even sick of loue am I,
13 His left hand underneath mine head (haue
14 place;) His right hand also, me about-imbrace:

15 O daughters of Ierusalem, you by
16 The Koes, erly Hirae of the field, doe I
17 Adjure you.

if yee stirre-up the Loue, untill it please.

The voice of my beloved: behold he commeth: leaping upon the mountaines; skipping upon the hillies. My Beloved is like a Roe, or a fawne of the Hindes: behold he is hidng behind our wall, looking forth, thow the windowes, flourishing, thorow the lattes.

My beloved answered, & sayd unto me: Rise up thou my loue my faire one, and

come thou away. For loe, the winter is paist: the rayne is over, it is gone-

away. The flowers, appear on the earth; the time of the singing (of birds) is come: and the voyce of the Turtle,

is heard in our land. The fig-tree, putteth-forth her green-figgs; and the Vines with the tender-grape, give a

smell: Rise up thou my Loue my faire one, and come thou away. My dove,

that art in the clefts of the Rock, in the secret-place of the styrres; let mee see thy countenance, let me heare thy voice:

for thy voice is sweet, and thy countenance is comly. Take yee for us, the foxes, the little foxes, that corrupt the vineyards: for our vineyards, bane

tender-grapes.

My beloved is mine, and I am his; hee feedeth among, the lilies. Untill the day dawn, and the shadowes flee-away: turne-about, and be thou like, o my beloved, to a Roe; or, to a fawne of the Hindes; upon the mountaines of Bethor.

*A. Isrie: if that ye stirring-doe-d'seafe,
And if the Loue yse stirr-up till it please.
My Loveds voice! behold he comys: he leaps
Upon the mountaies, upon the hillies he skips.
My Lov'd is like a Roe, or fawne of
th' Hindes:*

*Behold he standing is o'er wyl behinde;
Thorow the windowes looking-forth-be-
yones*

*Thorow the lattes florishing: he shewys.
My Loved shake, and unto me d'd say:*

*My Loue my fair-one, rise & come thy way
For winter, loe, is past: over is the raine,
Its gone. The flostes, on earth appear again;*

*Come is the time of the birds) singing-noise:
And in o'er land beard is the Turtles voyce.*

*The fig-tree, with her green-figgs forth doth
ffront;*

*And Vines with tender-grapes a smel give-
My loue my fair-one, rise & come thy way.*

*My dove, that in clefts of the rocke doth
fly;*

*Within the styrres bidding-place-secret;
Sight of thy countenance o let me get:*

*Let me thy voice heare: for thy voice sweet is,
Also thy countenance hath comelynes.*

*The foxes, little foxes for us take,
That in the vineyards wastful-syoil do make:*

*Because the tender-grape is on our vine.
He that my weiboved is, is mine.*

*And I am his; m'reng lilies he feedeth,
Untill the day with dawning-lights-breaketh,*

*A id til the shadowes fleeing-bense be gone;
Turne thee about, o my beloved one,
And be thou like the young Hart, or the Roe,
That dith upon the mountaies of Bethor goe.*

Annotations.

[1] This is thought of some to bee the speech of Christ: of others to be spok-ken by the Church: which seemeth most probable, and is so expounded by the Chal-

Chaldee Parabolast. If we understand it of Christ, it signifieth the excellencie of graces in him; if which he readily communicateth with his people; if of the Church, it sheweth her graces received from Christ, whereby shee is louely and delightfull, for sweete odour and beauty, *Hof.* 4.7.

the rose of Sharon] in Greek, *the flower of the field*: but *Sharon* is the name of a place or plaine, whiche was very fruitfull, wherin King Davids herds of cattell were fed, *1 Chron.* 27.29, and the Prophet mentioneth the excellencie of *Carmel* and *Sharon*, *Esa.* 35.2, and vyther he breatheth desolation, he saith, *Sharon* is like a wilderness, *Esey* 33.9, but promising mercie to his people; he saith, *Sharon* shalbe a fold of flocks, *Esa.* 65.10. The *Rose* is the Queen of flowers, most commendable for sweetnesse and beautie: so the *Lily*(after mentioned) is glorious and amiable, when *Solomon* in all his glorie, was not arrayed like one of these, *Mat.* 6.29. *The Lily* is next in nobility to the *Rose*; saith *Florio*, *book* 1.2. c. 5,

of the valleys] or, *of the low* (or *deep*) *places*. These also were fruitfull places, where the Kings herdes were fed, *1 Chron.* 27.29. And as *roses* and *lilies* growing in *Sharon* and these valleys, had more moisture then those that grew on hilkes and mountaines: so hereby is signified the blessed estate of the Church in Christ, by whose grace it is, in low and base estate made sweet and amiable like the *rose* and *lily*; as the Prophet sayth, *The wilderness and the dry place shall be glad for them: and the desert shall rejoice and blossom as the Rose*; *Esa.* 35.1. And the Lord saith, *I will bear me the dew unto Israel, by shall blossom as the Lily*, and strike forth his roots at *Lebanon*; *Hof.* 14.5. But as here is mentioned the plaine of *Sharon*, and the *walleyes*, which were open places where cattle feed, and not enclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, and trodden down and eaten of beasts. And this the words following

doe more conserue. The Chaldee eueneth these words thus. *The congregation of Israel, sayd, When the rule of the Devil couereth the Earth, it is to dwell in the world of me, I am like to a myghty (or greene) tree out of the garden of Eden; many beasts are faine as the Rose. Dubus is in the plaine of the garden of Eden.*

Ver. 2. among the thornes] These are the words of Christ concerning his *Love* the *Church*, where he confirmeth and amplifieth the former speche; preferring her above other peoples, as the lily is above thornes and thistles: and without signifying how she is assailed and pricked with them, as with thornes. This similitude the scripture often useth; as, *If ye will not shine out the inhabitannts thereof, these thornes yet remaine of them, shall be prickes in your eyes, and boorne in your sides, and shall vex you in the land wherin you dwelt*, *Nom.* 33.55. And again, *There shall be no more a pricking briar unto the house of Israel, nor any girding thorne, of all that are round about them, that despisid them*: *Lk.* 28.24. This similitude sheweth also what the *Church* ought to be, harmless as lilies among thornes; innocent as sheep among wolves; as doves, among ravenous birds. *Mat.* 10.16. *The Lily among thornes*, may also in speciaall be understood of that which we call the *Wood lily*; which groweth and flourisheth in hedgees and thornes.

my lye] or, *my fellow friend*; *my companion*: as in chap. 1.9.

the daughters] the congregations of peoples; as the scriptures mention, the *daughter of Babylon*, *Psal.* 137.6; *be daughter of Tyre*, *Psal.* 45. and many the like.

Ver. 3. the apple-tree] The *Church* setteth forth the excellencie of Christ by the similitude of an apple tree, which the scripture commendeth for three things, comfortable shadow, pleasant fruit, (which noted in this place,) and sweete smell *Seng.* 7.8. And as the apple tree hath more variety of fruit, then any other tree that groweth; (that it is not easie to reckon up

up the many sortes of apples of different taste : so Christ excelleth in variety of graces vwhich he bestoweth on his Church. The Chaldee paraphrast expoundeth this of the *Pome-caron tree*; but for the cause aforesaid, I would not restrayne it to any one kinde, that the fulnesse of grace and truth which was in Christ, might here be obserued; of whose fulnesse all we have received, & grace for grace: Job. 1. 14. 16

of the *Bond*] or, of the forest or grove; vwhich are wilde trees, and without culture, bearing either none, or sour, bitter and unsavourie fruits. Such is the state of all the sonnes of men by nature, Rom. 1. 14., whom Christ farre excelleth in beauty, fruit, and comfort, Psal. 45. 3.; Job. 13. 1. &c.

my beloved] that is, Christ; in Hebrew *Dad*, the same in signification with *David*; see the notes on chapt. 1. 13.

the sonnes] of Adam, all whom Christ farre excelleth; Psal. 45. 3. The Chaldee expoundeth it of *Angels*; vwhich are the *sonnes of God*, Job. 1. 6. But though it be true that Christ excelleth them also, Heb. 1, yet the former similitude of *the trees of the Bond*, leadeth us rather to understand it here of earthly creatures, as the Kings and Potentates, and wise men of the world, called *sonnes* in comparison with their peoples, before called *daughters*, in v. 1. So in Rev. 1. 5. Christ is the *Prince of the Kings of the earth*; in Ezek. 31. 3. 6. the King of Assyria is likened to a *Cedar in Lebanon*, under whose shadow dwelt all great nations; in Dan. 4. 10. 21. 22. Nebuchadnezar is likened to a tree strong, and high, under which the beasts of the field dwelt &c. and Iosias King of Iudeah, under whose shadow the Iewes hoped to live, Lam. 4. 20, and others.

in his shadow] that is, in his protection, and defense. The tree shadoweth from the heat of the Sun; and Christ from the heat of the wrath of God, and from the persecutions of the world; as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat* &c., Eze. 4. 6: and,

Then (Lord) hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storme, a shadow from the heat; when the *blast of the terrible ones* is at a storme against the wall: Esa. 25. 4. So the *shadow of Egypt*, Esa. 30. 4. *the shadow of Hishbon*, Jer. 48. 43, signifie the deserte vvhich in men trusted; vwhich the faithfull repose in God and Christ alone, as in Psal. 3. 8. 17. 2. &c. 17. 8. 63. 8. &c. 50. 1. And they that trust in him shalbe safe from evill, as *Iacobab* is thy *shadow upon thy right hand*; the *Sunne* shall not smite thee by day, nor the *Mone* by night; *Iacobab* will keep thee from all evill, Psal. 121. 5. 6. 7.

I desired and sate] or, I much desired that I might sit. The forme of the Hebrew word increaseith the signification, as noting a continuall and fervent desire, of that which is pleasing, delightfull or profitable: and by *sitting* is meant abiding and resting, as in Psal. 91. 1. The Church therefore being by liane, under wrath revealed by the Law; and being maligned by the world, as *a thistle among thornes*; acknowledgeth her faith, hope, loue and delight to be in Christ Jesus, who hath delivered us from the Wrath to come, 1 Thess. 1. 10, through vvhom we have peace with God, Rom. 5. 1. & peace in him, though in the world we haue tribulatiō, 1 Job. 16. 13.

his fruit] an other benefit vwhich the Church reapeþ by Christ, that she is not onely delivered from evill, but made partaker of his goodness; in that the works of his Prophesie, Priesthood and Kingdom, his death, resurrection, and all fruits of them are communicated unto her by the Gospell, vwhich she feedeth upon by faith, to the refreshing and life of her soule. *Fruit* signifie graces and good w̄orkes, vwhich are to the benefit of our selues and others, Aisa. 3. 8. 10, Gal. 5. 22, &c; and is also applyed to the doctrine of the Gospell, Job. 1. 5. 16, and signifieth a comfortable reward, Psal. 58. 12, Prov. 27. 18. The Hebrewes referre these things to the Law, which shoulde better be applied to the Gospell; for the Chaldee paraphras

raphraſt here saith, *As the Pome citron tree is faire and commendible, among the un fruitfull trees, and all the world knoweth it; so the Lord of the world was faire and commendible among the Angels, when he was re-deemed upon mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine-majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is reserved for mee, in the world that is to come.*

Vers. 4. *the house of Wine*] that is, either *the Wine cellar*, the place where wine is kept; or rather *the banqueting house*, vvhile wine is drunk. For cellars are called *the treasures or storehouses of Wine*, in *1 Chron. 27. 27*. Wine, besiſe that it slaketh thirst, cheareth also the heart of man, *Pſal. 104. 15*, causeth him to forget his sorrow and miserie, *Prov. 31. 6. 7*, comforteth the sick, by cherishing and augmenting the vitall spirits. By this the Church signifieth encrease of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace towards her, for spirituall consolations; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*: *2 Cor. 1. 5*. This *house of Wine*, is like that in *Prov. 9. 1...5*, where *Wisdom* having baulded her *house &c.* inviteth the simple to come and eate of her bread, and drink of the *Wine* vvhich she hath mingled. Of the Hebrewes, Iarchi expoundeth this *wine house* to be *the Tabernacle of the congregation*, where the interpretation and explanation of the *Law* is given: auſwerable to vvhich now, is the assembly of the Saints; though it may also be understood of Gods book or Scripture, the true wine-celler that affordeth spirituall comforts.

his banner] or, *his Standard*, a flag or enſigne ſpred abroad; a warlike ſigne, as in *cb. 6. 4. 10*, the Church is ſaid to be *terrible as an army with banners*. And the banner lifted up, is a ſigne of fighting with joy

and victory, as in *Pſal. 20. 6*, *We will shout joyfully in thy salvation, and in the name of our God, we will ſet up the banner*. So Chrifts banner over her, ſignified his defense and the victorie which he giveth her over all her enemies, Sin, Satan, and the world: alſo the ſigne, that as all ſoldiers doe camp under their own standers, *Numb. 2. 2*, ſo ſhe under the Gospel, the enigne of Chrifts love towards her.

love] that wherwith Christ hath loved us, i *Iob. 4. 10*, wherefore ſome reade it thus, *his Standard w is love towards me*. By love, the Church is re-deemed, *Ephes. 5. 25*, by it, everlasting conſolation is given us, and good hope through grace, *2 Thess. 2. 16*. And hope maketh not afiimed, because the love of God is ſent abroad in our hearts, by the holy Ghost which is given unto us, *Rom. 5. 5*.

Vers. 5. *Stay*] or *Susteyne, Strengthen, Uphold ye me*. The Church in her loueſickness ſpeaketh to her friends (the Mi-nifters of Christ, and other Christians) that they, with the comfortable doctriues and promises of the Gofpell applied unto her conscience, would *stay* and *uphold* her ready to fall as into a lown, through trouble of minde, because of her own infirmities, and want of feeling of Chrifts grace, and blessing. Thus in figure, when Isaak had blessed Iacob, he ſaith, *With corne and Wine I have ſustynded him*, *Gen. 27. 37*. Spiritually we are ſustynded and ſtrengthened by the words and promises of Christ, which comfort the heart, quicken the ſpirit, and strengthen faith when it is weake; as it is ſaid, *Be ye alſo patient, ſtablifh (or ſtrengthen) your hearts; for the coming of the Lord draweth nigh*; *1 Tim. 5. 8*, and, *I long to ſee you, that I may impart unto you ſome ſpirituall gift, to the end you may be ſtablifhed*, *Rom. 1. 11*. An example may be ſeen in Iudah, when Ezekias ſpake unto their heart, and ſaid, *Be ſtrong and couragious &c. for there be moe with us then with him: with him is an arme of ft. fo, but with us is Jehovah our God to helpe us, and to fight our battels*. And the people stayed, (or reſted) themſelves upon the words of Eze-kiel.

*Kias King of Indab, & Cben. 32. 6. 7. 8. Like-
wise in the Apostles, who preaching the
Gospell, confirmed (or stablished) the
loues of the disciples, Act. 14. 21 22, &
16. 23.*

*Dub flagons } to weet, of Wine, which at
banquets was wont to be distributed by
flagons. When David had brought the
Ark of God into his place, and had offe-
red Burnt-offerings and Peace-offerings,
and blessed the people ; *hee deale to every
one a toaste of bread, and a good peece of
flech, and a flagon, 1 Cben. 16. 1. 2. 2,* mean-
ing a flagon (or pos) of Wine ; as flagons of
grapes (that is, of wine made of grapes) are
mentioned in Hes. 3. 1. So here, with fla-
gons of the wine of grace and consolati-
on, which Gods people haue distributed
among them in the spirituall banquet of
the Gospell, doth the Church desire to be
fusteyned. Flagons are named for the wine
in them ; as the cup for the wine therein,
Luk. 22. 20 The Hebrewes after their
wonted manner apply this to the doctrine
of the Law ; as the Chaldee paraphraſt
here saith, *Receive ye (o Moses and Aaron)*
*the voice of the Word of the Lord, out of the
mudge of the fire, and bring me into the house
of a Shrine, and sustayne me with the words
of the Law. Dib, rebub the world is delighted.*
But it is the Law which caufeth the sick-
ness, of the ioule, as the Apostle sheweth
in Rom. 7, and the Gospell of Christ hea-
leth it, *Luk. 4. 18.**

*Strow me a bed } or, spread me, make me
a couch, boulster me up. The originall Re-
phab, signifieth properly to spread abroad
as a bed to iye on, *Iob. 17. 13*, and so it is
translated by the Greek Stochastē, which
is, to lirow a bed, as they were wont with
barebes; or to stuffe and boulster up. Thus
it is of like meaning with the former
word, for they us'd beds and couches at
banquets, *Amos 6. 4. Estb. 1. 3. 6*, or it fur-
ther signifieth her falling down as into a
a swowne, and as one not able to stand,
is to lye down on her couch, which she
describ may be made and boulstered*

*Dub the apples, the comfortable doctrines
and fruits of Christ foremention'd in
v. 3, vwhich the Chaldee explaineth, the
interpretation of the holy words, Which are
sweet like the apples of the girden of Eden.*

*Sick of loue] in languishing with desire
to enjoy the comforts of my beloved. The
Greek translatheth it *Wounded of loue*. The
originall word signifieth also weaknesse,
as in *Judg. 15. 7. 11*. This speech implyeth
a want of feeling and enjoying the pre-
tence and comforts of Christ, as by her
after speech is manif. it, when she saith,
*I adiure you, o daughters of Ierusalem, if
ye finde my beloved, but ye tell him that I am
sick of loue, Song. 5. 8.* And that such is
the Churches estate sometimes, appeareth
by *Song. 3. 1. 2. &c. and 5. 6.* And as loue
is one of the strongest affections, *Song.*
8. 6. 7, so th. si knesse which commeth of
it, doth sore afflict and weaken the per-
son; as may be seen in that evill example
of Amnon, si ke of loue for his sister Tamar,
2 Sam. 13. 1. 2. 4. This si knesse arti-
feth in the heart, by feeling the wrath of
God due to us for sinne, and curse of his
Law, *Psal. 50. 8. & 38. 3. 5. 7. Dan. 9. 11. Rom.*
7. 24, (whyn upon it is laid, *The inhabitant
shall not say I am sick ; the people that dwell
therein, shall be forgiven their iniquity :* *Esa*
33. 24.) and affections laid upon us for
our humiliation, *Mic. 6. 1. 3. Job. 7. 18. & 30.*
15. 1. & 10. 6. Lam. 3. 17. 18. Amos 6. 6.
in vwhich Christ sometimes, as it were, hi-
deth himself from us, *Job. 13. 2. Psal. 77.*
6. 7. 8. & 80. 3. 7. 59. The Church feeling
and acknowledging her selfe sick, seeketh
for the Phisition, and is in the way to
health : for they that are whole need not
a Phisition, but they that are sick, *Mat. 9. 12.*
And such as feele not their death in sin,
will not come unto Christ, that they may
may haue life, *Job. 5. 40*, who healeth all
our si knesses, *Psal. 103. 3*, as he hit selfe
was a man of sorowes, and acquainted with
sickness, *Esa 53. 3.**

*Vets. 6. Hu left hand] understand, is
under my head ; or prayewise, let it be un-
der mine head. The Churche by faith be-
holdeth*

hilleth the help of Christ himselfe, in th. ministrerie of his Word and Spirit susteyning her, ouwardly and inwardly, as with the l. f. and right hand; upholding her head, sol ling about and comfort ing her heart, as a loving husband doth his wife in her sorrow and sickness: as the Apostle saith, the Lord doth war shi cherish his Church. Eph. 5. 19. The like spee h. is repeated in Song. 8. 3.

[under my head] as a pillow to rest upon. But sinnes and afflictions, the Doleful head is sick and sh. Doleful heart faint. Eph. 1. 5. By the righteousness of Christ, and consola tions of his Spirit, our sinnes are forgiven, and our consciences comforted; 1 Cor. 2. 12. & 3. 23. Rom. 14. 17. This grace is felt, when by the ministration of the Word, the fl. gear and apples forementio ned (in v. 5.) are applied to the repen tant believynge sinner: who saith, when his flesh and his heart is consumed and failleth; *The Rock of my heart, and my port ion, is God for ever*; Psal. 73. 26.

[his right hand] which teacheth him fearefull things, Psal. 45. 5, to both his hands, even all that Christ is. his God head and Manhood, his life, death, resur rection, ascension; his weakenesse, power and glorie, are employed for the comfort and salvation of his Church.

[dost embrace me] or, let imbace me, or, Dill imbace me; it is a speech of faith, or prayer (as in Chap. 1. 2, Let him kisse me) concerning the fruition of Christis loue & graces. For to imbace it foalde the armes about one, i.e. as k. sing) a sign of loue, Gen. 29. 13, & 48. 10. In this sense we are coun sed to imbace the wisedome of God, Pro. 4. 7. 8. This commandeth the loue of Christ, that leaveth not his Church in her sicknesse, sins and infirmities; but cometh to her, comforteth & susteyneth her with his owne hands, in manifestation of al loue, compascha and kindness: and it yeth in her, as the bridegrome of yest over th. Bride, Eph. 6. 5, and keepeth her safe from evill. It setteth forth also the Churches fauour and thankfulness, which seeketh Christ

present in his doctrine and ordinarie, and his Ministry, as if hee were crucified before her, Gal. 3. 1, and rejoyceth before others for his loue and help: 2 Cor. 1. 3. 4. 5, &c.

Vers. 7 I charge you [that is, I earnestly charge you with an oath, for which if you break it you shall be guilty of punishment. This seemeth to be the spee ch. of the Chur che, as it is also after in ch. 3 v. 5, & ch. 8. 1, to the daughters of Ierusalem, her trienes, of whom see ch. 1. 1. An adjuration, and a curse, are much of like nature, and one is sometime put for another herselfe Gen. 24. 8. 41 los 6. 26, & Sam. 14. 24 27. 28. So it shew eth the weightinesse of this speech

by the Roes] here may be understood, ye that are by the Roessye which feed your stokes abroad in the fi. lls, where the Roes and Hinde run: or, abide with the Roes, or with the Hindes of the field. Some take it as if the oaths were by them, which cannot be, but unproper and figuratiue, seeing oathes and adjurations are by the name of God only: Deut. 6. 13, Gen. 24. 3. The Roes and Hindes are wilde beasts of th. field, and have the notation of their names, of armes and powers: and by wilde beasts, the nations of the world are often signified, which were not of the Lords folu, among his ch. p; so that the daughters of Ierusalem (Gods elect) being with and among them, are charge (and it may be figuratiuely by th. as the instrumentes by whom God woul. punish them if they kept not this charge) to beware that th. y troubled not her Loue. Moreover the Roe and the Hinde are set forth in scripture for examples of swiftnesse of foot, as in 2 Sam. 2. 18, & 22. 34, which being referred to the punishment for breaking this adjuration, may signifie the swiftnesse of Gods iuggements on them that shall do doc. These creatures are also mentioned when speech is of loue between man and wife: as in Prob. 5. 19 Let her be as the flowing Hinde, and as the pleasant Roe, &c.; that as the males and females of th. beasts, doe dearly loue one another, so is the

¶ unfrighned I am b-wene my selfe & wife, in b-wteen Christ & his Church. And he reuine this speech my haue r-spect: the rather for that after in v.9. saith neith Christ to a Rose, or a young H-ea. And as the h avene earth, ston & see, are called to witness against men if they sin. *Dominos. 30. 19. Isaiah 14.27,* In the Rose and Hunes shall rise up all condemn such as break their fa-h in lone unto Christ.

If ye stirre, and if ye stirre up] or, if ye awke, and if ye awke up: they are both words of one signification, save that they differ in forme; and being both referred to the Love after mentioned, they meane a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stirre not, in the peace and quietness of Christ and his Church: the latter, if ye stirre up, is referred to the Love, that it be not disquieted. And the word *If*, used in oathes and adjurations, is a prohibition upon penalty, *see that ye stirre not;* as in *Gloria 4. 21. 24. for we curse me* bery God if thou stirre he unto me; that is, that thou wile no: lye: and in *Mattheus* 8. 12. if a signe be given; which is explained in *Mattheus* 16. 4. *a signe shal not be given.* Stirring, is opposed unto quietness, or sitting still, and unto sleepe and rest, *Psalm* 80.3. & 35.23. *Dominos* 33.25. *Zech*. 2. 13. & 4.1. and the Lord is said th-n to stirre up or awake, when he delivreth his Church out of trouble, *Psalm* 78. 65. 66, & the Church then stirreth up the Lord, when it earnestly prayeth for salvation. *Exodus* 14.24.25. Th. Chaldee Paraphr. an other Hebrew understand it so her: but a ruly it to the deliverance of Israel out of Egypt, which might not be untill the time appointed of God: and if we take it in this lense, the daughters of Jerusalem are charged to suffer affliction, for & with Christ, in faith and patience, unto the coming of the Lord, *Isa* 5.7. 1. *Psalm* 3.6.7. &c not to provoke him by murmuring, or otherwise, through fear and unbelief: a figure wherof may be seen in Christ's see-

ping in the storme, and the disciples walking him; *Mattheus* 4.17. -20. But it may be applyed unto the stirring and provoking of Christ by sin, for which he often departeth from his people, and chasteneth their transgressions; *Ex. 33. 20. 21. Ephes* 1.9. 1. & 63. 10. hat they shold by no means grieve the holy Spirit of God, *Ephe. 4.30.*

the Love] understand, my Love, meaning Christ her beloved; who is called Love for excellencie sake (as in *Song* 1.4. righteousnesse were righteous persons:) because God is Love 1. *Isaiah* 4.8. most worthy to be loved, and loving him most dearly. So loves, for lovers, in *Hosea* 8.9. Afterward the Spouse her selfe is called by this name Love, in *Song* 7.5.

*untill it please] v*it, until be b-lisse, speaking of Christ: & being understood of stirring or provoking him by sin, it meneth never; for so the word untill, often signifieth: as Michal had no chld *untill the day of her death*, *2 Sam*. 6.23, that is, she never had any; and this iniquity shal not be purged from you, *till ye dy*; *Ephe. 2.1.14.* and, I will not leave thee, *untill I have done this which I have spokyn unto thee*, *Gen. 28.15.* & sundry th. 1. ec.

V. 8. The voice] Here the Spouse breaketh out and ex-joyeth to heare the Bridegrooms voice; & signifieth to her friends, the comfort that she had therby as it was her soules si-knes & grief, when he withdrew himself, an I kept silence. By the voice is meant the word of his grace, the preaching of the Gospell: which she knoweth to be his, and receiveth with joy, as Christ sheep are said to heare & to know the voice of the she-pheard, & not a stranger, *Job* 10. 3. 4 &c. In this sens, he said before Pilate, *Every one that is of the truth heareth my voice*, *Job* 18.17, and, they knew not the doyes of the Prophets, *Act*. 13. 27. that it, their doctaines, and to day if y. shal heare his voice, harden not your hearts &c. *Heb.* 3. 7. This voyce is heard before his coming, to prepare the hearers to receive him: as John the Bigrift (who prepared the way before Christ) is called

called the *Voice of a ryer &c.* Mat. 3. 2. 3. *bibold be commeth*] A further degree of grace from him, and comfort in her, that she not only heareth his voice, but feeth him coming to save her, as is promised in Esa. 35. 4. By the preaching of the Gospell, received with faith, Christ himself commeth, and is present with his people, Job. 13. 20, Gal. 3. 1. And as the Church was *fiske of loue*, v. s., so Christ here answereth to her desire, fulfilling that which he promised, *If a man loue me, he will keep my words; and my father will loue him; and we will come unto him, and make our abode with him;* Job. 14. 23.

leaping] a similitude taken from the *Roes and Harts*, (wherunto Christ is likened in v. s.) which are swift in running, and skip upon mounts, hilles and rocks: as in Esa. 35. 6, *the lame man shal leap as an Hart*. Hereby therefore Christs speed and readinesse to helpe is signified.

over the mountaines] that is openly and apparantly to the eye of faith; as in Nahum. 1. 15, *Bibold upon the mountaines, the feet of him that bringeth good tidings &c.* Spiritually by the *mountaines* and *bills*, may be meant the Kingdomes and Nations of the world, subdued unto Christ by the preaching of the Gospell, Rev. 11. 13. Or, it may be translated, *over the mountaines, and over the bills*; passing over all impediments which might seeme to hinder him, as the sinnes of his people, the opposition of the world, and the like. So the aduersaries of the Church, are likened to a mountain, in Zeph. 4. 7. *Who art thou, a great mountaine? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospell, every mountaine and bill shal be made low, Esa. 40. 4. See also Esa. 41. 15, & 42. 15, Habak. 3. 6.

V. 1. 9. *Like a Roe* for swiftnesse, 2 Sam. 1. 18, and for pleasantnesse, Prov. 5. 19. The same is meant by the next similitude of the Fawne cryong Hart; 2 Sam. 22. 34, Pro. 5. 19.

Some of the Hindes] i.e. of the Harts, for the original word implyeth both

males and females,) and she speakeith in the plurall number, either because the Fawne is engendered of both male and female, vwhich delight each in other; or for excellencie, as Sol. Iarch expoundeth it *the Fawne of a choice Hind (or Hart).* Here the Church sheweth the readinesse of Christ to help her; as in d. 8, she saw him come leaping and skipping; so by these two creatures, most swift of foot, she signifieth the speed he maketh; as in Chap. 8. 14, and the mutuall loue and delight between them according to Prov. 5. 19.

bebind our Dall] This signifieth a more neare communion with Christ, then when he was farther off leaping on the mountaines; and yet not so neare, but there was still a wall betwene her and him, which parted them: so the degrees of grace are here meant, wherby Christ manifesteth his loue to his Church, not wholly at once, but as he feeth good for us; that by beholding and delighting in his goodnessse, we may be drawne to follow him, calling us after him v. 10. His standing *bebind our Dall*, if it be referred to Christ himself, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in Job. 4. 15,) and in our flesh, appeared, preached, iust. reu. &c. to draw us after him, into the Kingdome of his Father; as Job. 1. 14, *the Dall was made fleshe, and dwelt among us*, and *the bebede in glory, the glory as of the early begotten of the Father, full of grace and truthe.* If it be referred to the wall, which God hath made for his Church, it may meant his holy ordinances, (which in the time of the Law, were a mediate Dall of separation, as Paul nameith them, Eph. 2. 1. v.) behind which Christ standeth, speaketh, and sheweth himself though more obscurely. But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of the *Dalls of his heart*, Jer. 4. 19, v. which the Greeke there translatis *the sensor of his heart*,) and it agreeth well, that saying, *Bibold I stood at the dore and knock &c.* Rev. 3. 20. For the naturall sense

ses and understanding of our hearts, are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that he should ~~unwill~~ (or cast down the walls of) all the sonnes of Setb, Num 24.17, that is, (as the Apostle openeth,) should by the preaching of the Gospell, pull downe strong holds, cast downe imaginations, and every high thing that exalteth it selfe against the knowledge of God; and bring into captivity every thought, to the obedience of Christ; 1 Cor. 10.4.5.

looking through] or, *looking-in*, at the *Windows*: this word, used ouely here, and in Psal. 33.14, & Esai. 14.16, signifieth a looking narrowly, and an intentive observation of that which is done or suffered by others: So it noteth Christ's Providence and care of his Church and all her wayes; to see how she would accept of him and his word.

nourishing] or, *blossoming*; that is, shewing himselfe as a floure, sweet, pleasant, amiable: to teach, that Christ commeth not unto his, without profit and comfort to their soules. For as he is all gracious: so he proff-reth grace to his Church. The Greek translitereth it *looking in*; agreeable to the former word.

Littesser] a word not elsewhere used in the Hebrew; but the Chaldee useth it for *Windows*, as in Ios 2.1. And as *Windows* and *Littessers* do both serue to let in light into the house: so (according to the former interpretation) they may here be applyed to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, Sealz of the Covenant &c: or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, and all her doings: for things which one doth secretly unespied are said to be by looking out at the window; as in Pro. 7.6, &c.

Gen. 26.8. And as for her, shee seeth him not plainly, but as through windowes and lattesses; for in this life we know but in part; and now ~~we~~ see through a glasse darkly; 1 Cor. 13.12. The Chaldee referreth this speech to Gods respect of his people, when they kept the Passeover in Egypt, Exod. 12, which was a figure of Christ our Passeover sacrificed for us, 1 Cor. 5.7.

Vers. 10. *answered*] or, *speak*. Shee relleth here the end and fruit of Christ's swift comming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that slouth or security wherin she lay, to follow him in the faith and loue of his Gospell: for when we with open face, behold as in a glasse the glorie of the Lord, we haue also this grace added, that we are changed into the same image, from glory to glory, even as by the Spirit of the Lord: 2 Cor 3.18.

Rise up thou] or, *Rise up for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still, sitteth not with a Christian in this life, who is called to runne the way of Gods commandements, Psal. 19.32, and to follow the Lamb whither soever he goeth, Rev. 14.4. By our own default and negligence, we want the comforts of Christ and his communion: but this our sinne is reproved and made manifest by the light: *Wherefore be fath; Awake thou that sleepest, and arise; from the dead; and Christ shall give thee light*. Eph. 5.13. 14. Hereunto Christ calleth us, with words of loue and kindestesse.

Come thou away] or, *goe thou*, or, *get thee away*. Such words God used to Abraham, when he called him out of his Countrie, Gen 12.

Vers. 11. *Winter*] a time of cold, hardness, storme and tempest; wherin floures and fruits are consumed; travel is difficult: for then God casteth forth his ye like morsels; who can stand before his cold? Psal. 147.17. Therefore Christ saith, *Pray ioyntly*

your flight be not in the winter, Mat. 24. 20.
same is over] or is changed, that is, passi-
away, and faire wether come in the place.
Raine in winter is an hinderance of tra-
vel or going abroad, as appeareth also by
Eze. 10. 9-13. These things may be applied
to ourward troubles and greivances in
this life, by the malice of the world: as
wwhen Israel was in the bondage of Egipt,
and of Babilon; and after were re-
leased: likewise to the spiritual winter,
rayne and rage of Antichrist, after which
the graces and fruits of the gospel began
to flourish againe. May also signifie the
afflictions of soule, wherein feates and
sorrovres are stirred up like tempests; by
the vrath of God, caused by sin, discov-
ered & styrred up by the Law Rom. 3. 20.
and 4. 15. and 7. 5. 8. 23. 24. All which by
Christ's comming are done awy, Rom.
7. 25. For that man is, as biding place from
the wind, and a covert from the tempest; Esa.
32. 2. and through him we being justified
by faith, have peace with God, Rom. 5. 1. and
his Tabernacle is for a place of refuge, & for
a covert from storme and from rayne; Esa. 4.
5. The same thing is elievhere signified
by the scorching heat of the summer,
Rev. 7. 16. 17.

Ver. 12. The flowers] or, The flourishing
things, [the fledlings] appear. A descrip-
tion of a pleasant and fruitfull Spring, af-
ter a dolefull winter; signifying Christ's
gracious & comfortable gifts, for the delight
& benefit of his church, after the remova-
of the former evils. These flowers may
be understood, both of th. Saints them-
selues whiche now began to hold up
their heads: and of the graces of the spi-
rit, wherwith they are adorned, for
their mutual comfort: whiles the joyfull
tidings of the gospel are discovered unto
the consciences of afflicted sinners, to
assure them of the favour of God. Thus
unto Pharaohs butler in prison, was signi-
fied his restoring to his former good
estate, by a dreame of vine-branches that
budded, blossomed, and brought forth
grapes; Gen. 40. 9. 10. - 13. And vnde God

promiseith grace to his people, he saith,
Israel shall blossom, and bud, and fill the face
of the world with fruit, Esa. 27. 6, and they of
the citie shall flourish like graffe of the earth,
Psal. 72. 16.

the earth] which being naturally dry
and barren, (and evill for mans syn,
Gen. 3.) is by the blessing of God, and by
meanes of the raine and dew of heaven,
made fruitfull: and this is applied unto
our sinfull barren nature, made fruitfull
by the blessing and gospel of Christ; Heb.
6. 7. 8. 9. So God promising to heal the
backsliding of his people, and to love
them freely, after his anger is turned
away, saith, I will be as the dead unto Israel,
be shal grow as the Lile, and cast forth his
roots as Lebanon; his branches shal spread, and
his beauty shal be as the Olive tree, &c: Hos.
14. 4. 5. 6. The Chaldee parapeast applic-
eth these flowers to Moses and Aaron,
which were like unto Palm tree branches, and
appeared to doe miracles in the land of Egypt.

singing] to weet of birds, as after in spec-
cial, he nameth the Turtle dove. This is
both a signe and an iff. Et of the Spring
time, which cheareth all creatures, and
caulth them in their kind, to sing praises
unto God: and these birds and turtles,
signifie the Saints, who seeing the com-
forts of Gods word & spirit, doe sing his
paise; and with psalms & hymns & spiri-
tual songs, doe sing and make melodie in
their heart to the Lord, Eph. 5. 19. As it is
written, They shal lift up their voice, they
shal sing for the majestie of the Lord, &c.
From the utmost part of the earth, have we
heard songs, Glory to the righteous: Esa. 34.
14. 16.

of the turtle] The Church it self, is
sometime meant by the Turtle, Psal. 74. 19.
& the Dove, Song 2. 14, & 5. 2, sometime
the holy Ghost with his graces, is resem-
bled by a dove, as at our Lords baptism,
Mat. 3. 16. and thus the Chaldee expoun-
deth it here, the voice of the holy Ghost.
So it signifieth the voice of the spirit, in
the people of Christ, mutually comfort-
ing one another, and joyfully praising
God,

God, with and for his graces. The Turtle dove casting her fether, is laid to hide herself in winter in holes of trees, her voice therfore being now heard, signifieth that Summer was come.

Verl. 13; *ber green figs*] or, *ber unripe figs*; such as the figtree thrusteth out instead of flowers which appeare on other trees. A signe not onely of the spring, but of a fruitful yeare. Our Saviour saith, *Learnes a parable of the figtree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh*: Mat. 24. 32. And the blessing of God upon his church, is hereby signified: as on the contrary, when he th: eatneth to consume the same, he saith; *there shalbe no grapes on the vine, nor figs on the figtree*, &c. Ier. 8. 13.

tender-grape] or, *young small grape*, called in Hebre. *Smadar*, a word used onely in this Song, here, and in v. 15. & c. 3. v. 12. By this varietie of fruits, is figured the varietie of graces the good workes and sweet odour of them, which appear in the saints after they are reconciled to God by Iesus Christ; who is the true vine, the faithfull are the branches; who when they beare much fruit, the Father is glorified, Job. 13. 1. 5. 8. The people of God the infidels are also likened to grapes, and figgs; as, *I found Israel like grapes in the wilderness; I sate your fathers, as the first ripe in the fig-tree*, &c. Hos. 9. 10.

rise up thou] or, *rise up for thy selfe*; as in v. 10. which exhortation is here againe repeated.

Verl. 14. *My dove*] so Christ calleth here his church. The Dove is mournfull, sociable, harmless, chaste, fearfull, &c: as, *I did mourne as a dove*, Esa. 38. 14. and, *We mourne sore like doves*, Esa. 59. 11. Againe, who are there, that flie, as the doves to their *binadomes* (or lockers) Esa. 60. 8. and in Eze. 7. 16. they: bat escape of them, fast escape, and shalbe on the mountaines, like doves of the valleys, all of them mourning every one for his iniquite. And in H. f. 1. 13. they shal tremble as a dove, out of the land of Af-syria: in Mat. 10. 16, be bermell as doves.

All which properties agree with the church in this her estate; especially fearfullnes, and mourning for her iniquities; whereby she became sick of love, v. 5.

the chefts of the Rock] hidden there for fear of enemies; as it is written, *O ye that dwel in Moab, leave the cities, and dwel in the Rock; and be like the dove, that makes her nest in the sides of the holes mouth*: Ier. 48. 28. The Rock whither this dove the church was now fled, seemeth most properly mean to faith in Christ as Mat. 16. 18 wherein she hid herself, for feare of Gods wrath for her sinne; and yet durst not shew her selfe: or, the election of God, which as a sure and rocky foundation abideth for ever. Herowith compare Exo. 32. 22, where Moses was put in a clift of the rock, and covered vvhile Gods hand, vvhile he passed by.

secret place] or *biding place*: thus David often calleth God his *secret* or *biding place*; as in Psal. 32. 7. *Thou art a secret place to me; from distresse thou dost preserve me* &c. See also Ps. 1. 61. 5; & 91. 1.

stayres] Heb. *stayre*, or *steep* place. This as the Rock aforesaid may signifie Christ; by faith in him, vve ascend unto God, by degrees, as by stayres: he being the Ladder, vvhich Iacob saw in vision, upon vvhich the angels of God ascended and descended: Gen. 28. 12. Job. 1. 31.

let me see thy countenance] or *cause mee to see thy personage, thy disagay, thy forme, fashion sh:pe, sight, or appearance*: (see chap. 5. 13) that is, styrre up thy faith and hold up thy face vvhile comfort, come unto mee, vwalk before me, and be upright: as Gen. 17. 1. Present thy body, as a living sacrifice, holy &c, Rom. 12. 1. So the Chaldee, expowudeth it, *Show mee thy countenance and thy righteous works*.

bear thy voice] that is thy prayers, praises, songs, thanksgivings &c Psal. 5. 3. and 26. 7. and 28. 2. & 42. 5: call upon me, in all thy feares and troubles: as in Psal. 10. 15, *Call on me, in the day of distresse* &c. By th: s. words, Christ both sheweth her the cause of her soules sicknes, to be her-

own infirmities, and negligence in prayer and other holy duties, as also comforteth her, against her feares and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me bear thy voice, for thy voice is sweete in prayer, in the house, of the little sanctuary, and thy countenance shynge, in good works.*

is sweete] that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offings of Indab and Iernsal m bee sweete* (that is pleasing) *unto the Lord, Mat. 3. 4* but unto the transgressors he saith, *your burnt offings are not acceptable, nor your sacrifices sweete unto me; Ier 6. 20.*

comly [or, to be desired, beautifull, as in Song. 1. 4 These praises of the church are spirituall, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly reputation, had his visage and forme so marred, that many were astonied at him: he had no forme nor comeliness, *Esa. 52. 14. & 53. 2.*

Vers. 15 *Take ye for us the foxes*] It is uncertaine whether these wordes be spoken by Christ, or by the church, or both: but they seeme rather to be Christ's wordes, directed chiefly to the watchmen, and ministers of the church. By *Foxes* are meant false prophets and hereticks: as in *Eze. 2. 13. 4. O Israel, thy prophets are like the Foxes in the deserts.* Such are by Christ likened to *Wolves, Mat. 7. 15.* And the Apostle to the Elders of Ephesus giveth warning of such, *Act. 10. 28. 29. &c.* and all Christians are to marke and espye such, *Rom. 16. 17.* The taking (or apprehending and holding fast) of these foxes, is the discovering and refuting of their errours, the judging, censuring and casting them out of the Church; *1 Tim. 1. 3. 18. 19. 20,* or avoiding them, if they be none of the Church, *2 Cor. 10.* And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtily they often escape, and are not taken; therefore hee saith *Take;* meaning by consequence the rooting of

them out. And as the Foxe is famous for his craft and subtility; so are false Teachers, called therefore *deceitfull workers, transforming themselves into the apostles of Christ, 2 Cor. 11. 13.* And not they onely but crafty tyrants, and other like creatures, may be meant by *foxes*; as Christ called Herod a *Foxe, Luke 13. 32:* also sinnes of all sorts, may by reason of their *deceitfullesse (Heb. 3. 13.)* be here implied under the name of *Foxes*; whose propertie is to *bare boks in the earth, Mat. 8. 20,* as sinnes are hidden in the fraudulent hearts of men.

the little Foxes] the lesser sort of sinnes, errors, false teachers &c. even in their beginning and first bud; when they may seeme to be lesse hurtfull: as is said of Babylon: *Happily shall he be that breaketh and dasheth thy little ones against the rock; Ps. 1. 137. 9.*

corrupts the vines and vinyards] by devotting the grapes, the foxes corrupt, marre and destroy vines and vineyards: so sinnes, sinners and heretikes, destroy the faith, doctrine and Churches; making *shipwrack of faith, 1 Tim. 1. 19,* their word *esteth as doth a canker, 2 Tim. 2. 17,* they are *bewise takers, and deciders of mindes; Who subvert whole houses, Tit. 1. 10. 11,* they *proudly bring in benefits of perdition: being as naturall bruit beasts, made to be taken and destroyed, 2 Pet. 2. 1. 12.* Of such, the Lord complaineth. *Many professors have corrupted my Vineyard, Jerem. 12. 10.*

for] *Hebr. and;* which word is often used in stead of *for*, as in *Ps. 60. 13, Esa. 64. 5, Gen. 22. 19.*

have tender grapes] or, bring forth the tender grape. This reasoun sheweth the loue and care of God towards his Churches and people that are fruitfull. If they beare vylde grapes in stead of vholesome fruit, hee will take away the hedge of his vineyard, and it shall be eaten up, *Esa. 5. 4. 5.* Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away: and every

every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit; Job. 15. 1. 2, and when the fruite is yong and tender, hee hath care to preserue and cherish the same.

Ver. 16. is mine] Heere the Spouse professeth the joyfull communion between Christ and her, which shee now feeleth renewed after her soule sicknesse. Christ is ours, vwhen by faith wee apply him and all his graces, his death, resurrection, ascension, intercession &c. unto our selues, as our own. Because *Deus tuus iudicet*, *that if one died for all, then are all dead*; 2 Cor. 5. 14, *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me* &c. Gal. 2. 20. *And Deus habet misericordiam et beatitudinem, the love that God bath to us*; 1 Job. 4. 16.

and I bin] by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God*, and *thou becamest mine*; Ez. k. 16. 8. Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth her selfe to Christ in all obedience to doe his will, Rom. 6. And, hereby *Deus knoweth* *Deus dñe in bin*, and *bin* *is us*, because *bin* *bath given us of his Spirit*; 1 Job. 4. 13.

seeded among the lilies] this signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flock among the faire, sweete and comfortable Lilies of the Scriptures; and in the communion of the Saints, which are like *Lilies among thornes*, v. 2.

Ver. 17. *Untill the day downe*] or, *untill the day blow*, or, *breath forib*, to wit, light: as appeareth by that which followeth, *the fleeing of shadowes*. Although it may have reference to the blowing of the winde at the break of the day. The like speech is used againe in Song. 4. 6.

the shadowes flee,] that is, the darkenesse of the night flee: as on the contrary, when *the day goeth abyey*, the shadowes of the evening are laid to bee stretched out, Jer. 6. 4.

turne-about] to weet, unto me, have respect unto and care of mee: it is a request of comfort from Christ, as David saith, *Ibou didst much increase my greatness; and didst turne about and comfort mee*, Psalm. 71. 21. The Spouse heere in the night and darkenesse of her tribulation, and tentation, desirith Christ to bee ready at hand for her helpe, by the comforts of his Word and Spirit. The night and shadowes thereof, doe signifie either the darkenesse of ignorance and sinne, when the truth and way of God is not knowne, Ephes. 5. 8, 1 Job. 1. 6, Mic. 3. 6, or the time of trouble and persecution, Lam. 3. 1. 2, the day is the time of knowledge, holinesse, comfort, peace and joy, 1 Thess. 5. 5; Rom. 13. 12. 13, Eph. 8. 16. The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willetteth us to take heed unto the sure word of prophecie, as unto a light that shineth in a darke place, *untill the day dawn*, and the day arise in our hearts, 1 Pet. 1. 19, the flying of the shadowes, is the removing away of blindenesse, ignorance, sinfulness, miserie and trouble; which God beginneth to his people in this life, and continueth till the end; when *the day of the Lord*, and *the day of Christ* shall appear, 1 Thess. 5. 2, 2 Thess. 2. 2, when there shalbe eternity of light, and joy to the faithfull.

to a Rose] for swiftnesse to help me, and pleasantnesse to delight me: see the notes on v. 9.

fang of the Hindes] or of the Harts, that is, a yong Hart: see v. 9.

of Beifer] or (by interpretation) of division, of partition. This seemeth to be the place called also *Bubren*, which was on the outside of Jordan, 2 Sam.

2. 29, called *partition*, because it was
parted by the river Jordan from the land
of Judea. And on these mountaines (as
by this Scripture appeareth) Hattes and
Roes used to runne, from whom the sum-
mite of Judea is taken.

CHAPTER. III.

Vpon my bed, in the nights, I sought
him whom my soule loveth: : I
sought him, but I found him not.
I will rise now, and goe-about in the
cittie; in the streets, and in the broad-
places, I will seek him whom my soule
loveth: I sought him, but I found him
not. The watchmen that goe-about
in the Cittie, found me: Saw ye, him
whom my soule loveth? It was but a
little that I had pasted from them, but I
found him whom my soule loveth: I
held him, and would not let him goe,
untill I had brought him into my mo-
thers house; and into the chamber, of
her that conceived me. I adure you,
o daughters of Ierusalem, by the Roes;
or, by the Hindes of the field: if ye stir,
and fye stire-up the Loue, untill it
pleade.

Who is this that commeth-up, out
of the wilderness, like pillars of smoke:
perfumed with myrrh, & frankincense;
w th all pouder of the merchant?

Behold, his bed which is Solomons,
threescore mighty-ones are about it:
of the mighty ones of Israel. They
all, hold the sword, being expert in war:
every-man bath his sword uppon his
thigh, because of feare in the nights.

King Solomon, made him-selue a
charret, of the wood of Lebanon.
He made the pillars therof, of silver; the
bottome therof, of gold, the covering
therof

CHAPTER. III.

Vpon my bed, I in the nights sum-
miteme (him not).
Whom my soule loves: I sought, but found
Now will I rise, and bout the cittie goe:
Within the streets, in places-broad also,
I will seek him whom I doe loue in mynde:
I did him seek, but him I did not finde.
The watch that bout the Cittie goe, found me:
Whom my soule loves, said I'd dye him see?
It was but even a little that from them,
I passed had, untill that I found him
Whom my soule loveth: bo'd on him I caught,
And would not let him go, til I him brought
In to my mothers house: and into the
Chamber, of her that hath conceived me.
O daugh:ers of Ierusalem, you by
The Roes, or by Hindes of the field, doe I
Aske: if that ye stirring-doe-disease,
And if the Loue yee stirre-exp. t. li it please.
Who is she this that maketh her egress,
Like smoky pillars, from the wildernesse:
Perfum'd with myrrh, and frankincense:
With all

The merchants powder-aromaticall?
Behold his bed what which is Solomons,
About the same are three: kare mighty-ones:
Of mighty ones of Israel which are.
Toey all, doe hold the sword, expert in war:
Ech man bis sword upo bis thigh he dights,
Because of fearfull-terrore in the nights.
A charret, of the wood of Lebanon,
Make for himselfe did the King Solomon.
Of silver, he did pillars of it frame:
Of gold, (he made) the bottoms of the same:
Of

thereof, of purple: the midst thereof, being paved with loue, of the daughters of Ierusalem. Go forth, o y^e daughters of Zion, and see King Solomon: with the crown wherwith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

Of purple, was the covering above:
The middest of us, being overlaid with loue;
Of daughters of Ierusalem thre be.
O Zions daughters, get yee forth, and see
King Solomon: with royal diademe,
Eve that wherwith his mother crowned him,
The day wherein he his espousals had,
And in the day wherin his heart was glad.

Annotations.

V[is my bed] The Church now sheweth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her selfe sure of her Beloved, and laid her down as on the bed of eas^e, supposing him to be with her, she missteth his company: and seeking him by solitary meditation found him not. Thus may we understand this place, comparing it with Chapt. 5, v. 2, 3, &c. The bed sometime signifieth tribulation, as in Psal. 2. 22, wh^e h may be also implied here; that the Church sought and wayted for the Lord, in the way of his judgements, as in Ephi. 2. 8.

the nights] the times of solitary and earnest meditation as also of affliction, are signified by *the nights*; as in Psal. 4. 7, & 119. 5, & 77. 3-7, &c. So is Ephi. 26. 9. *With my soule hence I desired thee in the night*; yet, *Disturb my spirit Durst me, Will I seek thee no ty.*

I sought] by prayer, studie, meditation; upon repentance of sinnes and negligences, in faith of Gods promises &c. See Mat. 7. 7. 8, Hys. 3. 5, & 5. 13, Jer. 30. 4, Zeph. 2. 3, Deut. 4. 29.

my soule lovethe] Christ whom before sh^e called her Beloved, is here the loue of her soule; for by withdrawing the light of his face, and afflicting the conscience, the loue, zeale and afflictions of the Christian heart are kindest and increased. *When he saw them, then they sought him; and*

returned and sought God early: &c. Psal. 73. 34. 35.

I found him not] to weet, presently, till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stirre up zeale and fervencie in his children. Prov. 1. 24-28, Mic. 3. 4, Jer. 11. 10. 11.

I will rise now] or, *Let me rise now*. This signifieth a stirring up of grace in her, an increase of faith, loue, zeale and fervency in spirit: Neh. 2. 12. 18, Lam. 2. 19, Psal. L 17. 9. Thus afflictions are profitable, that we may learne Gods statutes, Psal. 119. 71.

gote about in the Cite] a signe of earnest desire to obayne that which one seeketh, whether it be for evill, as in Psal. 5. 11, & 59. 7. 15, or for good, as in this place. See also Ephi. 23. 16. By the Cite, understand Ierusalem the holy cite, where Christ dwelt among men, and had seated his Temple, and the practise of his ordinances, whither al Israel repaired christe every year; which was a figure of the Church, Eccles. 10. 15, Ephi. 25. 1. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soule.

streets and broad places] or, *narrow streets, and broad streets*, for both words are used for streets of a city; and the latter, for such broad places as oftentimes people met together.

gether in, as in 2 Chron. 32.6, Numb. 8.2.3. 16, Job. 29.7. So this noteth an exquisite search, as in an other case it is laid, *Rannew
ye to end fro through the streets of Ierusalem,
and see now and know, and seeke in the
broad places therof, if yee can finde a man, if
there be any that executeth judgment &c.* Jer.
5.1. And shce therefore seeketh him in the
streets, because there *wisdom uttereth her
voice, Pro. 1. 20.21,* there Christ teacheth,
Luke 13. 26, yet now in them she cannot
 finde him.

Vers. 3. *The Watchmen*] or, *The Keepers,
Warders.* These signify the officers or mi-
nisters of the Church and City of God:
for the Priests and Levites kept of old
the watch or charge of the Lord, Numb.
3.7.8. So in Esa. 62.6, it is said, *I have
set Watch men upon thy walls, & Ierusalem,
which shall never hold their peace, day nor
night, &c.*

found mee] It is not said she sought
them, but they found her; which
phrase signifieth diligence rather on their
part, and a thing unlooked for on hers.
So God is said to finde his people in the
wilderness, Deut. 32.10, and afflictions
doe finde men, as Psal. 116.3, & 18. And
this accordeth with the Watch-mens
dutie, to finde out such as wander
about the citie in the nights. After she
speaketh of the like and more, that
the Watch-men found her, and smote
her &c. Song. 3.7.

saw yee baw] Shee inquirith of them
for Christ, but here is no meation of any
thing they said to her before; nor of any
answere they gave to her demand after.
It is probable by this their silence, and
her words following, that they told
her no tidings of her beloved. Whe-
ther the fault were in them, that they
were such as are spoken of in Esa.
56. 10, *blinde Watch-men, and dambe
dogges that could not bark*: or in
her selfe, that could not by the
doctrine of the Ministers, apprehend
and apply Christ unto her conscience and
comfort.

Vers. 4. *bids a little*] or, *a very little*, meaning
either time, or distance of place.

passed from them] so she stayed not
with them, because her beloved was not
among them: but continued seeking
otherwhere. For neither the society of
brethren, or Church, or Ministers, can
comfort the afflicted conscience, un-
less Christ himselfe be apprehended by
faith.

but I found] or, *untill I found*: here,
after much seeking, without fainting or
discouragement, when meanes faile,
she findeth Christ to the comfort of her
conscience. Thus the promise is ful-
filled. *Seek and ye shall finde, Mat. 7.7.*

not let him goe] or, *not leave him*; shew-
ing herein Iakobs faith when he wrastled
with the Angel, Gen. 32. 26, *I will not
let thee goe, except thou blisse me.* This is
done, when the doctines and promises
of the Gospell are by faith reteyned; as
it is said, *Take fast bold of instruction, let
her not goe, Pro. 4.13.*

my mothers house] Hereby any chiefe
Citiie, Politie, or solemn place of assem-
bly is signified, 2 Sam. 20.19, Esa. 59.10
Jer. 30.12, Ezek. 19.10. The mother is Ie-
rusalem which is aboue, *the mother of us
all*; which is figured by Sarah the Free-
woman, and signifieth the new Testa-
ment, or covenant of grace, Gal. 4.14,
—26. The house and chamber wherein
she conceiveth us by the preaching of the
Gospell, is outwardly the Church,
1 Tim. 3.5, inwardly the heart and con-
science where faith dwelleth, Rom. 10.
10, Gal 4.19. Thus by the Spirit, shee
getteth unto her selfe more constant af-
furance of her election and salvation by
Christ, and by his presence through his
Word and Ordinances, her state and
Chiech-politie is set up and stablished.
So after in Song. 8.2.

Vers. 5. *Iedjare you &c.*] Shee having
obtained Christ againe, with constant
purpose of heart to receive him; renew-
eth her contestation and charge of sancti-
fication of life, such as becomith the Gos-
peli-

pell; and of patient suffering adversitie for his name: that Christ be not provoked by sinne to leue his people. For, as Moses said unto Israel, *If ye turne away from after him, he will yet againe leue them in the wilderness; and ye shall destroy all this people.* *Numb. 32. 15.* See the annotations on *Song 8.7,* where this charge was first given, in these same words.

Ver. 6. *Whi is this? this woman, speaking of the Church, by the example of Israel, who went up from the wilderness unto Canaan the promised inheritance;* *Numb. 10. 33 &c.* This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glorie of the Spouse of Christ: who was seen before of Christ by her fath, and is now beholden of others, by her order, (the two things most respected in the Church of God, *Coloss. 2. 5.*) in vwhich shee marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into Ierusalem, *all the Cittie was moved,* saying. *Who is this?* *Matt. 21. 10.*

commeth up] or, ascendeth: as the going into Egypt, is called a descending, or going down, *Gen. 42. 2, & 45. 3. 4.* so the going out from thence, is called ascending, or going up; *Exod. 13. 18, & 33. 3.* *Deut. 9. 23.* *The Day of life, is above to the wise; that he may depart from hell beneath;* *Prov. 15. 24.*

from the wilderness] the wilderness of the land of Egypt was a figure of the world; as the Prophet teacheth us when he mentioneth the wilderness of peoples, *Ezek. 20. 35. 36.* So Christians are not of the world, but he hath chosen them out of the world. *Iob. 15. 19.*

pillars of smoke] or, vapours of smoke, as the holy ghost translitereth it in Greek, *Act. 2. 19.* from *Isa. 2. 30.* In Hebrew it hath the name of Palme trees, (such as the statute of the church is likened unto, in *Song 7. 7.*) which are upright and tall like pillars: and smoky vapours mount-

ing upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke,* because her journey tendeth right upward to heaven, moved by the fire of Gods spirit. And wheras in *Isa. 2. 30.* and *Act. 2. 19.* blood, and fyre, and pillars of smoke, are signes of Gods wrath against the contumers of his word and churche; (and smoke in the scriptures is usually a signe of anger,) here also the like may be implied. Againe, as smoke is darke and hindereth from seeing, and the cloudy pillar was dark to the Egyptians, *Exo. 14. 20:* so is the church and glory therof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a smoking oven, *Gen. 15. 17.* But cheifly this seemeth to denote the sanctification of the church, who as a spirituall sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God.

perfumed] or, becensed with Myrr: the church is perfumed and made of sweete odour by Christ (the bagg of myrr that lodgeth between her breast, *Song. 1. 13.*) whose death was like Myrr, bitter in taste, but of sweet smell: with this shee was perfumed by knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformatable unto his death, *Philip. 3. 10.* And with the odour of this incense, she is comforted; according to the Proverb, *Ointment and perfume rejoice the heart;* *Prov. 27. 9.*

*and frankincense] Myrr was used in the holy anointing oile; and frankincense in the sweet perfume, *Exod. 30,* which perfume figured the mediation of Christ, the Angel which offereth much incense with the prayers of all Saints, *Revel. 8. 3.* So through his death and intercession the Church hath her sweete smell: and all her garments are Myrr, Aloes and Cassia, *Psal. 45.**

With all powder] or, above all powder (that is powders or splices) of the Merchant. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those sotenedamed Myrrh and Frankincense which she hath from Christ, are above all other graces and gifts which can bee attayned to in this world.

of the merchant] or, of the spice merchant, as the word is englisched in 1 King. 10. 15. But the Greek interpreteth it Apothecarie, or Ointment-maker. Such were of the Priests, under the Law, which made the ointment of the splices, 1 Chron 9. 30, and such now, are the Ministers of the Gos-pell, uttering the word and graces of the Spirit.

Verf. 7. *Bebold his bed, which is Solomons]* In Hebrew manner of speech, explained thus in Greek, Bebold the bed of Solomon. Some understand here, his bed like that which was Solomons; others, above (or bet-ter then) that which was Solomons. The Spirit here calleth us to behold the guard which was about Solomons bed, for his safety and security from feare. Solomon in his name, Kingly office, wisedome and royaltie, was a figure of Christ, (who is greater then Solomon, Mat. 12. 42,) and his bed is abone Solomons. Christs bed here seemeth to meane the hearts of the elect, (as in Song. 1. 13, the Spouse said, he should lodege betwix her breasts,) in whose hearts Christ dwelleth by faith, Eph. 3. 17, and there taketh his repole and rest. And this habitation or lodging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6. 19. Therefore the Chaldee paraphraast (who saw not Christ but in shadowes,) applyeth this bed, to the Temple which Solomon built.

60, *mighty ones]* or, 60 valiants, strong men. Solomons bed was guarded with 60 of the Valiants, or mighty men of Israel, that he might be safe from perill. Figuring the safe guarding and keeping of the hearts and mindes of Gods elect, both by their own diligent watch over

their hearts and wayes; (as it is written, *Above all obseruation keep thy heart: for out of it are the yssues of life, Pro. 4. 23, when in whiles they keepe sound wisdome and discretion, when they lye downe, they shall not be afraid; yea they lye downe, and their sleep is sweet, Pro. 3. 21. 24,) as also by the safe keeping and protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1 Pet. 1. 5, so that they are not afraid for the terror of the night, or for the arrow that flieth by day, Psal. 91. 1. 5, and the peace of God, which passeth all un-derstanding, doth keep (or guard) their hearts and mindes through Christ Iesus. Phil. 4. 1. And in speciall, this is done by the Ministers of Christ, that watch and walke for the soules of his people, Heb. 13. 17, All. 20. 28. - 31, as his servants of old, did stand in the house of the Lord, in the night; Psal. 134. 1.*

mighty ones of Israel] what mighty va-liants were in Israel, appeareth by Davids worthies, which helped him in his warres; and are mentioned in 1 Chron 11. 10. - 47 & 12. 1. - 38. They figured such strong men as haue the word of God abiding in them, and doe overcome the wicked one; 1 Job. 2. 14.

Verf. 8. *bold the sword]* or, holden (apprehended) of the sword, that is, girded therewith. The word of God, is the sword of the Spirit, Eph 6. 17, which men doe then hold, when they hold forth the word of life, Pbil. 2. 16, and therewith re-fist Satan and all enemies; and by faith doe overcome; 1 Job. 2. 14. &c 5. 4.

expert] or, learned, taught (as the Greek translatiseth it,) being taught of God, who teacheth the hands of his people to war, 2 Sam. 22. 35, so that they fight the good fight of faith, 1 Tim. 6. 12, and by long custome are issud and skilfull in the Lords battels, and haue their senses exer-cised to discern both good and evill: Heb. 5. 14. Such in figure, were the sons of Reuben, Gad, and Manasses, 1 Chron. 5. 18.

his sword on his thigb] by his side pre-pared,

pared, and ready to fight, as *Exod. 32. 27.*
So unto Christ it is laid, *Gird thy sword
upon thy thigh, & mighty one, psal 45. 4.*
*fear in the nights] or, dread (terror)
in the nights; the deadfull evils that are
secret and unseene, and every night doe
endanger. For thefts, murders, treasons,
and other mischiefes, are often done in
the night; as experiance, and the scrip-
tures testifie, *Iob. 14. 14, Jer. 6. 5, Nebes.
6. 10, Dan. 3. 30, & Cor. 11. 23, Mat. 13. 25,*
Prov. 7. 9. 22, and then it is needfull to
watch, and stand ready armed; *Ne-
buc. 4. 22, Mat. 24. 43, & 16. 31. 41.* So
Christians which are to wrestle, against
manifold temptations, and against the rulers
of the darknesse of this World, against
spirituall wickednesses in high places: are
willed to take unto them the Robe-
armour of God; and to stand, having their
leynes girded &c. *Eph. 6. 13. 13. 14.**

V. 9. a charret] The Hebrew *Apirion* is
not found but in this one place; transla-
ted in the Greek *Phareion*, which is a
thing to carry upon, as a charret, litter
or the like; but after the Hebrew it hath
the name of *kitones* or gloriouſnes, and
of fruitfulness. Some take it for a throne,
some a pallace, some a bed; Sol. Iarchi ex-
pounds it a secret chamber for honour; to
wit, such as is made for the Bride and
Bridegrome. The Chaldee expoundeth
this of the Temple which Solomon made
of the wood of Lebanon; but that Temple
was a figure of Christ and of his Church;
to which we may better refer it. Of Christ,
it may be meant, in resp: & of his humane
nature, which was all glorious, without
spot of sin; which humanity he made and
assumed to himselfe with all the glorious
graces of the spirit, for the salvation of
his ch: & the daughters of Jerusalem. Of
the Ministers of Christ, or the Church (his
mystical body) it may (as I thinke) rather
here be spok: n; which by the preaching,
professiōn & practise of the Gospell, car-
rieth Christ as a charret, holding forth the
word of truth & of salvation; in the midst
whereof Christ lieth, teaching, governing

and triumphing. So the former similitude
of the Bed, signifieth the more secret state
of the Church in times of danger: this of
the charret betokeneth the more open glo-
ry of the same, by the publishing and pra-
cticing of the Gospell.

*Wood] or, trees of Lebanon; that is of Cedar
wood that grew on Lebanon; figuring the
Saints likened to Cedars in Lebanon, Psal.
92. 12. 13, of which, as of the matter, Christ
maketh his Church, Rom. 1. 7, 1 Cor. 1. 2.*

Vers. 10. the pillars] This if it be referred
to persons, meaneth the Ministers, who by
the doctrine of the Gospell susteyned the
Church; as *James, Cephas and Iohn* seemed
to be pillars, Gal. 2. 9. If unto other things, it
may be understood of the words of God,
(likened unto fine silver in Ps. 12,) with
whose oracles, as with pillars the charret
of the Church is susteyned. So *Prov. 9.*
Wisdom: builded her houle, and hewed
out her seven pillars. A pillar signifieth
constancy and stability, Zed. 3. 12.

*the bottome] or, the seat on which Solo-
mon sitteth, resteth or lyeth in his charret;
so the Greek translate it *Anxelion*, that
which one sitteth or lyeth downe upon.
This bottom or seat of gold, seemeth to have
reference to the golden Mercie-seat over
the Ark in the Temple, on which God is
said to sit, Psal. 14. 2. And it signified the co-
venant of grace, apprehended by faith:
(which is much more precious then gold
that perisheth, 1 Pet. 1. 7.) & the doctrines
of the Law of faith, which are better then
thousands of gold & silver, Psal. 149. 7.*

the cōdering] the top & hangings, which
have the name here of riding, because it
seemeth as it were to ride upon the char-
ret; so the Greek calleth it *Epibasis*, of
ascending. It seemeth to signifie the out-
ward conversation and cloathing of the
Church, which being purple, is not
only a Princely colour, denoting heavenly
life, but hath speciaall reference to
the blood and death of Christ, whereof
the Church is made partaker; both for
justification and sanctification. *Reb. 1.
5. 6, & 7. 14, Rom. 6. 3. 4.* And so
the

the hope of heavenly glory is heere also implied, and protection from Christ, till we come unto his glory.

the middest] or, the inmost thereof, being paved with love; or, he made a pavement of love. This in respect of Christ, signifieth his inmost and fervent loue towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the sense and feeling of Christ's loue towards them, as also their loue unto Christ, and one to another. So the *seat*, the *covering*, and the *pavement*, are answerable to those three graces, *faith, hope and loue*, spoken of in 1 Cor. 13:-

of the daughters of Jerusalem] these are the elect of God, the children of Jerusalem, (*the mother of us all*, Gal. 4.26,) which being loved of Christ, are graven on the palms of his hands, Esai. 49.16, yea carried upon his heart, as the high Priest bare the names of the children of Israel, in the Breast plate of judgement, upon his heart, Exod. 28.29. And so of his Ministers, as it is said, *Yer are our Epistles written in our hearts*, 2 Cor. 3.2: and, *you are in our hearts, to die and live with you*; 2 Cor. 7.3. Such therefore, as the loue of Christ, are the gaument of his Coach.

Verse 12. daughters of Zion] Zion was a mount in Jerusalem, and as that was called *the holy City*, Esai. 52.1, so Zion is called the Lords *holy mountaine*, Joel. 3. 17, because of his Temple there. The daughters of Zion were the women dwelling therin, or belonging thereto, Esai. 3.16.17, &c. 4.4. But under the name *daughters*, all the inhabitants men and women, are comprised; and all Townes and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion: and so the Chaldees here expoundeth it. *Inhabitants of the Provinces of the land of Israel*. This mount Sion figured the Christian Church, Heb. 12.22, the daughters figured Christians, either persons or Churches, Esai. 49. 14.22, which are therefore said to be *Virgins*, and to follow the Lamb

Christ, who standeth upon mount Zion, Rev. 14.1.4. These are called forth by the preaching of the Gospell, to behold Christ (the true Solomon) with his crown. So in Psal. 149. 1. *Let the sons of Zion be glad in their King*; and so Mat. 11.5. *Tell ye the daughter of Zion, behold thy King cometh* &c.

see K. Solomon] the faithfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his Kingdome) crowned with glory & honour in his Church. So unto Iohn it was said, *Come and see*: Rev. 6.1.3. 5.7.

his mother crowned him] by the *mother*, seemeth to be meant the congregation of the faithfull, (as also the Chaldees here expoundeth it, *the people of the beast of Israel*;) called *his mother*, because by the doctrine of faith, they spiritually doe concerne and bring forth Christ, Gal. 4.19, and doing the will of his Father th. y. are esteemed and loved of him, as *his sister and mother*, Mat. 12. 30. The crown is a signe of Kingdome, Dominion and Victorie: Psal. 21, and Christ warring against his enemies, & overcomming, hath on his head many crownes (or spidemes) Rev. 19. 11. 12 &c and 6.2. And the Kingdomes of this world, after the tyrannie of Antichrist, doe become the Kingdomes of our Lord, and of his Christ, Rev. 11.13. When Christ therefore ruleth in his Church by the sceptre of his Word, and his people submit unto his Law and Government, then set they the Crowne upon his head, acknowledging his sovereignty.

day of his espousals] when he was espoused unto his Bride the Church; this is the day of the Covenant made betwixt Christ and his people, Ezek. 16. 8 &c: as he saith to Jerusalem, *I remember thee, the kindness of thy youth, the loue of thine espousals*, when thou dweltest after me in the wilderness, &c. Jer. 2.2. For when a people are by the Gospell wonne unto the faith, and settled in the order of Christ, they

they are opened unto him as to a husband, 2 Cor. 11. 2. And this is after called the day of the gladness of his heart, because

as the Bridgeman rejoyceth over the Bride, so God rejoyceth over his people. Isai. 62. 5.

CHAPTER. IIII.

BEHOLD, thou art faire, my loue, behold thou art faire; thine eyes (are) as doves, within thy locks: thy hayr, is as a flock of goats; that appeare, from mount Gillead. Thy teeth, are like a flock (of sheep) even (sheone) which come-up from the washing: which all of them beare-twinnes, and none among them is bereaved-of-the-yong. Thy lips, are like a threed of scarlet, and thy lypes ch is comely: thy temples, are like a pece of a pomegranate, within thy locks. Thy neck, is like the tower of David, builded for an armorie: a thousand bucklers hang theron; all, shelds of mighty men. Thy two breasts, are like two fawnes, twinnes of the Rose which feed among the Lilies. Untill the day dawn, and the shadowes flee-away; I will get me to the mountaine of myrrh, and to the hill of Frankincense. Thou art all faire, my loue; and there is no blemish in thee. Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir, and Hermon; from the dennes of the Lions, from the mountaines of the Leopards. Thou hast ravished-my-heart, my sister my spouse: thou hast ravished-my-heart, with one of thine eyes, with one chaine of thy neck. How fair are thy loues, my sister my spouse; how much better

CHAPTER. IIII.

LOUE, thou art faire, & thou my dearest loue,
Loe thou art faire; thine eyes are as the dove,
Within thy locks: as flock of goats, thy haire,
That from the mount of Gillead doe appear.
Thy teeth are like a flock of sheep that are
Even sheone, which from the washing up
doe fare: (ry one,
Which equal-twinnes doe bring-forth, even
And them among bereaved-of-yong is none:
Thy lips, are like unto a scarlet ice,
Also thy speech is with comely-grace:
The temples-of-thine-head, thy locks: whiche
Like to a pece of a pomgranate tree.
Thy neck, is like unto the concre-hye
Of David, buidled for an armorie:
A thousand bucklers on it-hanged are:
All shelds of men that mighty-are-in war.
Tyr two brestes, are like unto two fawnes yng,
Twinnes of the Rose, which lilies feed among:
Untill day dawn, & shad-wes due flee-bentes,
To mount of myrrh, & hill of frankincense
get me w.l. I. My loue thou art all faire,
and blemish none in thee. Wish me repaire
From Lebanon, from Lebanon with me
My spouse: from top of mount-Amanah see,
From Shenir top, & Hermon; fro the denes
Of Lions, from the Leopards mounteyns.
My sister spouse, thou hast my hearts away,
Even ravished: thus hast my heart (I say)
Even ravished with one of those thine eyes,
With one chaine that about thy necke im-
plies. (thine)
How faire, my sister spouse; are loues of

better are thy loues then wine; and the
avour of thine ointments, then all
spices. Thy lippes, drop the honey-
comb, ô spouse: honey and milk, are
under thy tongue; and theavour of
thy garments, is as theavour of Leba-
non. A garden locked, my sister my
spouse: a spring locked, a fountaine
sealed. Thy plants, are an oryard of
Pomegranates; with fruit of precious-
things: Cypres, with Spikenard.
Spikenard, and Saffran, Calamus and
Cinamon, with all trees of Frankin-
ense: Myrrh and Aloes, with all the
chiche splices.

Fountain of gardens, well of living
waters: and streaming from Lebanon.
Stirre-up thou North-winde, and come
thou South, blow upon my garden, that
the splices therof may flow-oue: let my
beloved come into his garden, and eat
the fruit of his precious-things.

How are thy loues much better then is wine!
And of thine ointments th' eder feru-smele,
(The odour of) all splices doth excell.
Thy lippes, ô spouse, doe drop the honey-cumb:
Hony & milk, are underneath thy tongue,
And favours of th' garments th' e xpon,
Is as the favour of (mount) Lebanon.
My sister spouse, a garden clse-locked:
A locked spring, a fountaine fast-sealed.
Thy plants, are of pomegranates an oryard,
With fruit of precious things: Cypres wth
Nard.

Nard, Saffran, Calamus, and Cinamon,
The trees of Frankincense e very-one;
Myrrh Aloes, with all splices that surmount
O thou that art the gardens dwelling-fount,
The well-of waters that doe lively-spring:
And that frô Lebanon's he streams do bring.
Stirup thou North, & come thou South wind,
Up my garde that her spice may flow: (blow
Into his garden my belov'd repaire,
And eat his fruit of things that preciuus are.

Annotat[i]on.

These are feire] As the Church before
set forth the glory of Christ, by the
similitudes of the guard about So-
dions bed, his Charret, and his Crown:
So here Christ setteth forth the graces of
his Church; not by her ornaments one-
by (as before in chap. i. 10,) but by the
parts and features of her body. And first
he commendeth in generall her spirituall
beautie (which she had from him, Eze. 16:
14;) through her perfect constitution,
faith and holunesse; see the notes on
Song. 1. 15.

Eyes] he mentioneth seven particulars,
the eyes, bays, teeth, lippes, temples, neck,
and breasts: that as seven is often the
number of perfection, (Christ himself,

being likened to a Lamb with seven
hornes, and seven eyes, which are the seven
spirits of God, Rev. 1. 6,) so by these, the
manifold graces bestowed on the Church
might be signified; that is every thing shee
is enriched by him, and commeth behind
in no gift; as 1 Cor. 1. 3. 7.

as doves] the word as, is after supplied,
in Song. 5. 12, and it meaneth, as doves eyes,
that is, faire, full, cleare, chaste; to see by
Faith him who is invisible, Heb. 1. 1. 27,
and having the eyes of her understanding
ightned, to know what is the hope of
his calling, Eph. 1. 18, so that she listeth
not up her eyes unto idols, Eze. 18. 6, but
to the Holy one of Israel, Eze. 17. 7; and
her eyes obserue his wayes, Pro. 23. 26.
See

See the notes on Song. 1. 15, & 7. 4, where her eyes are like pools.

Wibbin thy locks] or, from *Within* (or through) *thy locks*; which are named in the original of binding or restraining; because a woman's locks are modestly and seemly tied up and covered: so that it was a sign of sorrow and grief and captivity, to have such locks uncovered, Esai. 47. 2. But the Spouse of Christ freed by him from satans bondage, is decently dressed and covered in a figure of her subjection (as in Ch. 11.) and of her chaste affection to him. So after in v. 3, and Song. 6. 7.

bayre] this is the ornament and covering of the head, proceeding from moistness and strength of nature: likened here to the hayre of a flock of goats, fed in fat pasture, as on mount Gilad; whose hayre is long, rank and smooth: figuring the thoughts, purposes, devices &c. which are ordered and composed aright according unto God, (as thoughts on the bed, and visions of the head are mentioned in Dan. 4. 5, & 7. 15, Job. 4. 13.) Or, if we apply this unto persons, by *bayre* may be meant the multitude of Believers, (as by the *hair*, the people of Israel was signified, Ezek. 5. 1. 1. 12.) and by the *eyes*, the Guides of the Church, as in Numb. 10. 31, thou mayst be to us in stead of eyes. And thus the Chaldee Paraphraſt here, by the *eyes*, understandeth the Princes and Wise men of Israel; and by the *bayre* the other people of the land. Other Hebrews expound the *eyes* to mean the Prophets, called Seers, (1 Sam. 9. 9.) and the *bayre*, the Nazarites, which were to let their *hayre* grow, Numb. 6. 5.

that appear] or, *that appear smooth*; that glister; as the *hayre* of fat cattle is smooth and shining. The Hebrew word *Glebsh* is not used but in this place, and again (in like sense) in Song. 6. 4. The Greek heere translateth it, *are revealed* (or *appear*;) but there, do come up.

Gilad] a mountaine which bare good pasture for cattle; as appeareth by Num. 32. 1, Jer. 22. 6, & 50. 19.

Ver 2. of sheep even shorne] or, *of sheep made even, or equal, of the same size*. The word *sheep* (or *ewes*) is after expressed in Song. 6. 6, and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height, not one longer than another, which would both be unseemly, and an hindrance to the well eating and chewing of her spirituall food.

From the D^r shing] the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comeliness), the purity of the spirituall meat wherewith she is fed; as it is a part of Iudahs blessing, that *his teeth should be white with milk*, Gen. 49. 12.

bear twinnes] as fruitfull ewes bring forth twinnes of equall bignesse, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are prayſed.

bereaved of the young] or, *robbed of the young*, by miscarriyng, or any other accident. *Barren* is that which beareth not, Esay 54. 1, but the word here used, signifieth either miscarriyng in the birth, or losse of that which is brought forth, by robbery, death, or the like: so this denoteth the stedfastnesse of every tooth in his place, after it is brought forth, against the inconveniences fo'rementioned: These teeth of the Church which chiefly serue to eat with, may beere meant her courage and strength against her enemies, as is prophesied of Israel, *but shall eat up the Nations her enemies*, Numb. 24. 8: or rather, her judging, discerning, esteeming, and applying of the word of God, and seales of his Covenant, for the comfort and nourishing of her soule; so chewing the codd, and feeding by faith upon the promises of God, which are often made under the similitude of eating and drinking; as in

*Psa. 22. 26, Pro. 9. 5, Eze. 65. 13, Job. 6. 41.
30. 31.* Some, referring this to persons, understand by the *teeth*, the Ministers of the word; that break and as it were chew the bread of life unto and for the people. So the Chaldee expoundeth these teeth, to bee the Priests and Levites, that did offer and eat the sacrifices in Israel.

*Vers. 3. adhred] or, advice, a *clue* (ribband) of scarlet; that is, thin in substance, red of colour, as scarlet double dyed: which two things are the grace of the lips. Here by the lipps of the Church are commended, her doctrines, reproofs, prayers, praises &c. For the lipps are the instruments wherewith words are uttered, whether in prayer, as Zeph. 3. 9. Psal. 21. 2, or praise and thanks, as Psal. 66. 3, Heb. 13. 16, or vowe, as Psal. 66. 13. 14, or doctrine, Mal. 2. 6. 7, Psal. 1. 19. 13, or pleading, as Job 23. 6, or comfort, as Job. 16. 5, or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wisedome; but by the Spirit of God, (who hath poured grace into her lipps,) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, 1 Cor. 1. 4. 12. 13, & 1. 17. 18. Or these things applied to persons, signifie the administrators of the word and prayer; as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levit. 16. Other of the Levies expound it of the singers in Israel.*

comely] gracious, and to be desired; see the notes on Song. 1. 5. So our praises of God, are said to be pleasant, and comely; Psal. 147. 1, and we are commanded that our speech be alway full grace, Coloss. 4. 6.

thy temples] Hebr. thy temple, that is, each of the temples of thine head: Hereby the cheeke also may be meant (as the Greek version here hath it) which are adjoyned to the temples, whose red colour (like a peice of pomegranate when it is cut) are a part of the beauty of the face, &

a signe of modestie and shamefastnesse. But here in the Church it becommeth her reverend and modest countenance; at fearing and taking heed lest she shuld speak or doe amisse; or blushing if she hath failed. Some doe explaine this to signifie the *Governaours* of the Church, and the multitude of the *pomegranate* to denote the fruite and benefite that commeth by such. The Chaldee also expoundeth it of the King in Israel, and the locks (after mentioned) of the Government under him.

*Vers. 4. like the *tower of David*] whereof mention is made in Numb. 3. 19. 23, or the fort of Zion, whch David took, and builded, 2 Sam. 5. 7. 9. Hetherby is meant that her neck was upright, high and strong; for the neck is named it. Hebrew *Tsalmeer*, of firmesse and strength; a Tower (*Migdal*) is a building great and high, Eze. 2. 15. This signifieth the magnanimitie, & courage, the due hope, the bold and comfortable carriage of the Church, whiles shee being by faith united unto Christ her head, doth no longer bow down her neck to heare the yoke of her enemies, to serve Satan and sinne any more, or to be a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23, but by the weapons of her warfare, (which are not carnall but mighty for God, 2 Cor. 10. 4,) she standeth, and withstandeth in the evill day, taking the shield of faith, the sword of the Spirit, whch is the Word of God, and other like armes, wherwith she defendeth her selfe, and discomfitteth all her enimies, Ephes. 6. 13. - 17, so that her neck is like the horles, clothed with thunder (& terror), Job. 39. 19. The contrary state of the Church was figured by the captivity of Babylon, whch her neck was under persecutio, & her transgressions (as a yoke) were wreathed, and come up upon her neck; Lam. 5. 3, & 1. 14. See after, in Song. 7. 4. The Hebrewes in their Chaldee Paraphrase, expound this neck to meane the *Council* of the Session (or great Council) in angel.*

*for a *sharphise*] to hang by cords, and other*

other like weapons of warre. The Hebrew word *Tsalp̄goth* (used only in this place) is by the Greek left uninterpreted *Ts̄lpiot̄*: and seemeth to be derived of *Tsalb* to *bang*, and *goth* two-edged swords; meaning all instruments to offend or wound the enemy: as the bucklers and shields after mentioned, were to defend her selfe.

bucklers bing] or, are hanged: a buckler hath the name in the originall of protection or defense: the word following, *shilds*, (which seemeth to be borrowed from th: Hebrew name *Shilei*) hath the signification of power or dominion, as being used of great and mighty men. Such bucklers and shilds of David, were sometimes kept in the house of God, 2 Chron. 23.9, and as the taking away of shilds from the enemy, was a signe of victorie, 2 Sam. 8.7, so the hanging of them up on walles, was a signe of glorie, Ezek. 27.15.

of mighty men] This brash reference to Davids worthyes: or mighty men, *Do bold strongly Dub him in his kingdom, and with all fruitfull, to make him King;* whose names and heroical deeds are recorded in 1. Chron. 11.10.-47. Their shilds hanged up in Davids towre for monuments; are bere taken for figures and examples of all the mighty men of God, which by the shild of faith (in God and Christ the shild of his people) have doen many great and mighty works; as the Apostle bringeth acloud of witnessesse, in Heb. 11: with all which the Spouse of Christ is adorned, whiles with courage and comfort she followeth the footsteps of their faith & work; and abideth constant susteyned by the promises of God.

Vers. 5. *Thy two breasts*] These are both for ornament and for use, as experience in nature, and the scriptures shew: for God saith to his church, *thou art come to excellency ornayred thy breasts are fisherend,* ver. 10. 1 Cor. 11. and therewith the use of them, for children and lovers may such —— be suffisched with the breasts of her companie. 1 Cor. 13. So here

the breasts of Christ's spouse, are likened Roes for pleasantace, to farnesse, or young roes for finalnesse; to thrives, for equal y sing; and to Roes feeding among Lillies, as in fat and sweet pasture. Hereby is signified how the church is fruitfull in good works, and comfortable words, & communication of all Gods blessings: so that by her loving affection, wholesome doctrine, sweet consolations, and gracious beneficence; her children are delighted; and sucking the sincere milk of the Word, doe grow thereby: Esai. 66. 11. 1 Pet. 2.2.

feed among the Lillies] in fat, sweet and wholesome pasture. Hereby is signified that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with humane traditions, but with the doctrines of Christ; whose lips are likened unto lilles dropping sweet smelling myrrh; Song. 5. 13. So when the soule of the preists, is satiate with farnesse; the Lords people are satisfied with goodnessse; as he promised, Isa. 31. 14.

Vers. 6. *Until the day dowe*] or *blow*: see before on chap. 2.17.

shiddes] that is, darkenesse; meaning ignorances, infirmities, troubles, miseries &c: as chap. 2.17.

I wil get me] or, *I wil goe for my self.* It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her self to the montaine. Comparing this place with the former, chap. 2.17. I understand it at the later: that as the Spouse there requested, speedy help of Christ in the time of her sorrow; so here, in like tentation, she fleeth for refuge to the mount of myrrh, and hill of frankincense, where she hopeth for comfort. The speach hath reference to mount Morijah, where on the temple was builded: 2. Chron. 3.1 in which Temple was the holy an synning oyle made of pure Myrrh and other chief spices; as also the incense made of pure frankincense and other sweet spices; which were

were to ascint and sanctifie the holy things and persons ; and to burne upon the golden Altar daily; *Exo. 30.23..34.*
1.Chr. 9.29.30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice ; and upon experiance of Gods grace and providence, this proverb was used , *In the mountaine of Iacob, it shall be seen ; Gen. 22.2..14.* To the kingdom of Christ, figured by this mountaine, peoples shoulde flow; for Gods Law and word was to proceed from it, *Mic. 4.1.2.* The church therefore in the darknesse of her tentations, fleeth, to the Lords mountaine by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming her faith and hope, and waiting with patience, til the day should dawn, and the day stars arise in her heart, as the Apostle speakeith, *2. Cor. 1.19.* So Christ himself, in the daies of his flesh, used to goe up into mountaines to pray, and spent the whole night in prayce to God, *Luk. 6.12. &c. 9.28.* & preached the gospel in such places, *Mat. 5.1.2. &c.*

Vers. 7. all faire] The spoule was called faire, before in *3. 1. &c chap. 1.15,* now Christ sayth, she is all faire; whereby he comforteth her against her feares, and infirmitiess; that in him she hath perfect beauty; for he loved her, & gave himself for her, that he might sanctifie & cleanse her, *With the washing of water, by the Word;* that he might present her to himselfe glorious, a Church not bearing spot or wrinkle, or any such thing, but that she should be bold and without blemish, *Eph. 5.23.25.27.*

no blemish] or no spot, no fault, no blameworthy thing; called in Hebrew *Maw,* and thereof in Greek *Momos;* which meaneth first any blemish in the body; as blind, lame, or deformed in any lim or part, *Lev. 21.18..21. Deut. 13.21. & 17.5.* so is applied to blemishes, in the soule, that is, to sins and vices, from which Christ purgeth his people, that being reconciled unto God, in the body of his fleshe,

*strong draft, he might present them
holy, and without blemish, and unspotted in
his sight ; Coloss. 1.21.22.* Thus the 144.
thousand that stand with the Lamb on
mount Sion &c, are said to be *without
blemish before the throne of God ; Rev. 14.
1..5.*

Vers. 8. Come with me] or, *Thou shalt
come with me.* Here Christ (having cleansed
his Spouse by his death) calleth her to
follow him, from the mountaines of
wilde beasts, from the false Churches and
societies of wicked people; that forsaking
all corruption in her selfe and others, she
may walk with him in newnes & holines
of life, beholding and acknowledging
Gods mercy in her deliverance: *Rom. 6.6.
13. 12, 1 Pet. 2. 21., 24., & 4. 1. 3. 3.
2 Pet. 1. 3. 4.*

Lebanon] in Greek *Liberus,* a mountaine in the north part of the land of Canaan, possessed of old by the Evites, *Judg. 2.3,* afterward by the Israelites : on it grew many Cedar trees, *Song. 5.9,* but in comparison with other places it was a forest or wilderness, *Eph. 2.17,* and so the haunt of wilde beasts, *2 King. 14.9,* which is respected here, as the end of the verse manifesteth. Sometime in respect of the largenesse of the mount, and goodly trees thereon, it is used to signifie glorious things: as in *Song. 5.13, & 3.9. Deut. 3.25.*

my spouse] or, *my bride;* named in Hebrew *Callah* (of the perfection of a creature, ornaments and beauty, *Jer. 2.32.*) in Greek *Nymbee,* which name the Holy Ghost giveth to the Church, calling her the *Nymbe* (or *Bride,*) the *Lambes* *Spouse* who is prepared as a *Bride* adorned for her *husband ; Rev. 21.9.2.* Christ before had called her his *Love or Friend;* now when she is all faire, and without blemish, he calleth her *spouse;* and in *vers. 9,* both *sister and spouse.*

task] or, *thou shalt look, shalt see,
mark and observe.*

top of Amanah] or, *head of Amanah,* which was a mountaine in Syria, the valley and river in it was also called *Amanah,* and

and *Abarab*, in 2 King. 3. 12, and so the Chaldee here expoundeth it, *the head* (that is the Prince of the people that dwell by the river of *Amanib*, shall offer a gift unto thee. Humane writers testify that *Amanus* was a mountaine forcibly possessed by many *pirates* &c. Strabo 1. 4. So the Holy Ghost here calleth these places *denses of Lions*, and *mountaines of Leopards*.

Sbeir and Hermon] This Hermon was a goodly mountaine possessed of old by Ogh King of Bashan taken from him by the Israelites: and the Amorites called it *Sbeir*, the Sidonians *Sutoris*, as Moses calleth in Deut. 3. 9.

Dens of Lions] This openeth the former, and sheweth th^e danger wherin Christ's spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous peoples, (as David complaineth, *my soule is among Lions*. Ps. 57. 4) from which estate Christ calleth and delivereth his chosen; who being delivered doe see and obserue the perils wherin they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles faith, *Such were some of you; but ye are now sh. d., but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*: 1 Cor. 6. 9 10. 11.

V. v. 9. *bast ravished wine-heart*] or *bast taken away*; or *bast pierc'd* (*bast* bounded) *my heart*: the originall is, but one word, and used only in this place twice; and meaneth the ravishing or drawing of the heart with loue and delight. The Chaldee expoundeth it, *Thy loue is fixed in the table of mine heart*. Christ speaketh here to his spouse, as a man overcome with loue: as it is said, *With the joy of the Bridegroome over the Bride, thy God will rejoice over thee*: Esi. 62. 5.

my sister] to he calleth her out of his loue, in respect of her adoption and regeneration (being borne of God) and of her sanctification; as it is written, *Both he that sanctifieth, and they that are sanctified are all of one*; for *which cause* *hee is*

not ashamed to call them brethren: Hebr. 2. 11. And, *Whosoever shall doe the will of my Father which is in heaven; the same is my brother, and sister, and mother*, Mat. 12. 5. *one of thine eyen* [as], and look from thine eyes; which eyes were, in b. 1, likened to doves, simple, chaste, pure: and meane her faith, and the fruits thereof, as prayer &c: wherewith Christ is greatly affected and delighted.

chains of thy neck] Hebr. *of thy neckes*; that is, which hang eth on both sides of thy neck. The eye is a naturall part of the body; the chain is an adjuynt and ornament of the body; figuring Gods Lawes and Ordinances, Provi. 10. 9, as also the graces of his spirit in his people. See the notes on Chap. 1. 10.

Vers. 10. *How sayre*] or, *how beautifull*; and consequently, *how gracieous, how lonely* and *delightfull are thy loues!* By loues are meant not onely the affections, but the actions also and fruits of loue, which the Church manifesteth towards Christ; by her *workes of faith, and labour of loue and patience of hope*; and by keeping *his commandements*; 1 Thess. 1. 3, 1 Job. 5. 3, and these are faire and godly in the eyes of Christ, causing him to *covet her beauty*, Psalm 45. 11. 12.

how much better] or, *how good are thy loues, better than wine*: the meaning of this speech is opened in Song 1. 2, there the Church preferreth Christ's loues aboue wine; heere, he doth the like of her loues towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God delighteth in her, and *rejoyceth over her*, Esi. 62. 4. 5.

savour of thine ointments] that is, of the graces of the Spirit wherewith thou art anoynted: see the annotations on Chap. 1. 3, where the Church extolleth the favour of Christ's ointments, as here hee doth hers.

spices] sweet odours, or sweet smelling spices; for of such the holy anointing oil was made, Exod. 30. 23, and with such

fornition women were purified, ; *Ebb.* 2.12, and the dead imbaulmed, *2 Chron.* 16.14, they were a present for a King, *2 Chron.* 9.1.9.

Ver. 11. *drop the honey combe*] that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are prayed in *Psil.* 119.10, & 119.103. As grace is pruned into the lips of Christ, *Psil.* 45.2, so by communication of his grace, the speech of his people is with grace, *Col.* 4.6.

honey and milke under thy tongue] honey and milke both of them meane the sweet, easie, comfortable and nourishing words of faith, loue, holinesse &c: the fiscere milk of the word, whereby the babes in Christ may grow, *1 Pet.* 2.2. And plenty of grace is promised in Emmanuels daies, under the similitude of abundance of milk, so that every one shoulde eat butter and honey, *Esa.* 7.22. By under the tongue, seemeth to be meant the secret and inward parts as the heart and minde; (as David exalted God under his tongue, *Psal.* 56.17,) to shew her sincerity, and difference hereby from the lewd woman, whose lipps also drop the honey combe, but her end is bitter as wormised, *Proph.* 5.1.4. For sorne by good words and faire speeches deceiue the hearts of the simple, *Rom.* 13.18, the words of their mouth are smoother then butter, but warre is in their heart, *Psil.* 51.21, and adders poison is under their lipps, *Psil.* 140.3.

the favour] or the smell (the odour) of thy garments: these are the beautifull garments of Sion, *Esa.* 52.1, the fine linnen, cleane and bright, the righteousneses of the Saints, *Reb.* 19.8, who haue put on the Lord Jesus Christ, *Rom.* 13.14, *Gal.* 3.27, and in their faith, doctrine, conversation and administration are holy, just and righteous, and cloathed with salvation; *Psal.* 132.9.16, so that the favour, the fame and good report hereof is sweet, like the smell of Lebanon, where pleasant & odoriferous trees, herbs and spices grew in abundance, God

maketh manifest the favour of his knowledge by them in every place: for they are unto God a sweet favour in Christ, *2 Cor.* 2.14.15. Thus God promised unto Israel, that his smell should be as Lebanon, through the deaw of his grace, *Hos.* 14.5.6.7, as whē he first received the blessing, the smell of his garments was such, that his father compared the smell of his son, to the smell of a field, which the Lord had blessed, *Gen.* 27.27.

Ver. 12. *A garden*] understand from the verses before and after, *Thou art a garden*; which is (by signification) a place cloſed and fenced; and is sowne and planted with herbs and trees, for use and pleasure. So in *Esa.* 5, the Church of Israel is likened to a fenced Vineyard.

locked] or, *barred*; that is, close shut; as the Greek translitteth it *shut*: which is for safetie & defense, that no evill should come thereon, no enemies should enter. For walles, dores, lockes, barres &c. are meanes to preserue, securre and safe: so in figure, when the walles of Ierusalem were repaired, they were fortifyed with dores, lockes, and bars; *Numb.* 3.3.23. But when such fences are waunting or broken down; all things lie open to the spoile, *Esa.* 5.5, *Psil.* 85.12. Hereby is signified on Gods part, the protection of his Church, for he is unto Ierusalem a Wall of fire round about, *Ezech.* 2.5, and strengtheneth the bosome of her gates, *Psil.* 147.13. he keepeth his Vineyard, and watereth it every moment; lest any barre it, hee keepeth it night and day, *Esa.* 2.3. Again, on the Churches part it signifieth her care to keep her selfe & all her plants & fruits holy, chaste & pure unto her beloved onely; opening the gates, that the righteous nation which keepeth the truths may enter in, *Esa.* 26.2, but keeping watch lest the enemies should invade, lest the uncleane, or any thing that defileth should enter thereinto, *2 Chron.* 23.19, *Reb.* 21.27. As on the contrary secure and careless people are sayd to dwell without walls, bars or gates; *Ezek.* 38.11. *Ier.* 49.35.

a spring] to weet, a water-spring, in Hebrew *Gal*, so named of the rolling and waving

waving of the waters that flow therefrom. This is to signify that the garden of Christ's Church, is watered with his graces, and so made fruitfull, and joyfully; *Ezek. 31.4.5. Job. 7.38.39. Esa. 44.3.4.*, as it is promised, the Lord shall satisfie thy soule in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not; *Esa. 58. 11.*

locked] or, *barred*, that is kept close from enemies, that the waters of grace may be thine onely. This signifieth (as before) Gods speciall favour and protection for his Church; and her care to keep her selfe and hers, pure to the Lord. Wherefore Solomon to teach spirituall chastitie, useth this parable; *Drinke waters out of thine owne cisternes; and running waters out of thine owne well. Let thy fountaines be dispersed abroad; and rivers of waters in the streets. Let them be onely thine owne; and not strangers with thee. Let thy fountaine be blessed; and rejoice with the wife of thy youth;* &c. *Prov. 5.13--18.*

sealed] Hereby is signified the confirmation of grace to Christ's people, as sealing meaneith in *Jer. 32.10. Job. 3.33. 2 Cor. 1.22. Ephes. 1.13.*, and the reserving of this grace to them onely: as that which is sealed is not communicated with others, nor knowne unto them; *Esa. 29.11. Dan. 12.4.9.*, and so it is said, *Bind up the testimonie; seal the Law, among my disciples; Esa. 8.16.*

Ver. 13. *Thy plants*] or, *Thy shoots*: the Hebrew and Greek words haue both of them the name of *sending forth*, that is of shooting or growing, and so of bringing forth leavens, floures and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Christ: and here the garden of the Church, is like the garden in Eden: out of which ground, the Lord God made to grow every tree pleasant to sight, & good for food; *Gen. 2. 8.9.* And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants.

an orchard] or, *a paradise*, so called of the Hebrew *Pardes* and Greek *Paradiesos*; a place set with trees, as appeareth by *Eccles. 2.5.*, and is therefore sometyme used for a Parke, or Forrest; *Nethem. 2.8.*

pomegranats] or, *pomgranat trees*, *grana-* *apple*, so named because they are full of *granes* or *kernels*: hereupon the Chaldee paraphrasteth, *Thy young men are filled with thy precepts, (or as Latini explaine-* *neth it full of good Work) like pomegranates.*

precious things] or, *ainties*, *pleasant-* *things*: with store of these, the land of Joseph was blessed; *Deut. 33.13--16.* The Holy Ghost seemeth to haue respect unto this name, in *Rev. 18.14*, *fruits (or apples, in Greek *opora*) that thy soule lusteth after.*

Cypres] *Cypres-clusters*, (for the word is of the plurall number) or *Cambire-* *fruits*: see the notes on *Song. 1.14.*

Spike-nard] this is also in the forme plurall *Spike-nards*, or *Nards*; which is framed of the Hebrew name *Nard*, whence the Greek *Nardos*, and Latine *Nardus* is also borrowed. And it is here used plurally (whereas in the next verle it is singular,) either to imply all sorts of Nard, (for there be diverse kinds) or, the carpe and leaves of Nard, both which are in use for sweet smell. The herb which wee call *Lavender*, is named *Pseude-nard*, as being a base kinde of Nard, but nothing so sweet or precious as the true: see the notes on *Song. 1.12.*

Ver. 14. *Saffron*] in Hebrew *Caron*; we call it *Saffren*, of the Arabik *Tsaphran* (or *Zafra*) so named of the yellow colour: it is not mentioned in Scripture, but in this one place.

Calamus] or, *sweet Cane*, or *sweet Reed*: this with the *Cizamom* following, were used in the composition of the holy anointing oile; *Exod. 30.23.* see the Annotations there.

Frankincense] this was used in the holy incense; as the *Myrr* (following) was in the anointing oile; see *Exod. 30.34.23.*

Aies] or, *Lion-aloes*: it was used also to perfume with, for the sweet smell ther-

of: see Num. 24.6, Psal. 45.9, Prov. 7.17.
 chiefe spiccs } or, heads of spiccs : see
 Exod. 30.23. By these fruits are signified
 the manifold graces in Christians, which
 are precious and sweete before God and
 all good people: such are the fruits of the
 Spirit, mentioned in Gal. 5.22.23. Con-
 trary to these, are the roots of *bitternesse*,
 that beare *gall* and *Wormwood*; which are
 diligently to bee looked unto, lest they
 spring up, and so trouble and desile the
 garden of the Church: Heb. 12.15. Deut.
 29.18.

Ver. 15. *Fountaine of the gardens*] This
 seemeth to be the speech of the Spouse unto
 Christ, *O thou the fountaine &c.*: whereby
 shee acknowledgeth a third blessing to
 make her fruitfull, abundance of water, &
 that all the former graces which hee so
 praised her for, do proceed from him who
 is the fountaine that watereth all the gar-
 dens (his Churches,) as in Ier. 2.13; God
 calleth himselfe the *fountaine of living Waters*. From the fountain, riverets doe run,
 (as in Ps. 104.10,) which water the gardens
 and plants in them, so making them green
 and fruitfull, as in Ezek. 31.4.5. *The Waters*
make him great; the deep set him up on high,
pitch her rivers running about his plants, &c. But when the desolation of the Church
 is threatened, it is likened to a garden that
 hath no water, Esa. 1.30. Here Christ by
 his doctrine and spirituall graces, refresh-
 eth his Churches, and all their plants, sa-
 tisfieith their soule in drought, and maketh
 fat their bones; that their soule is like a Da-
 tered garden, and they shal not sorrow any more
 at all. Ier. 31.12. Esa. 58.11.

Living Waters] that is, springing and run-
 ning waters, which dry not up with heat,
 nor puttisise: but are alwaies wholesome,
 and giue life. So Christ giveth *living Water*,
 of which whosoever drinketh, it shall be
 in him a well of *Water*, springing up into ever-
 lasting life. Job. 4.10. 14, and saith, *He that*
believeith on me &c. out of his belly shall flow
rivers of living Water; speaking of the Spi-
 rit, whiche they that believe on him, shal re-
 ceive. Job. 7.3. 32.

streaming] running, flowing: or, streames
from Lebanon. It hath reference to the
 streames of Jordan, which river began
 at the foot of mount Lebanon, and ran
 along through the holy land, watering
 the same. This similitude is amplified in
 Ezek. 47.6. - 10, where waters yssuing out
 of the Sanctuarie (which was built of the
 Cedars of Lebanon) ran along Galilee,
 and to the plaine, and into the sea &c. and
 every living thing that moveth whither-
 soever the rivers come, shall liue, &c. and
 every thing shall liue. Whither the river com-
 meth. So in Rev. 22.1, *out of the throne of*
God, and of the Lamb (Christ,) a pat-ri-
ter of Water of life proceedeth.

Ver. 16. *Stirre up*] or, *Raise up*(thy selfe)
thee North wind. A fourth blessing upon
 the garden of Christ's Church, that it
 is blowen upon by the winds, to refresh
 it, to cleanse the aire of it, and to make
 it more fruitfull. And though the North
 and South windes be of contrary qual-
 ities, as cold and hot, moist and dry, yet
 are they both fitting for her estate, which
 sometime needeth sharp reprooche, and
 sometime calme and gentle consolation.
 But he mentioneth not the *East wind* ;
 because that is often used in signe of
 wrath, to blast, burne and destroy the
 fruits; as Ezek. 17.10, & 19.12, Hos. 13.
 15, Gen. 41.6.

blow upon my garden] The garden being
 Christ's (as the words following manifest)
 the Lord, who bringeth forth the windes out
 of his treasures, Psal. 135.7, speaketh unto
 it to blow: signifying hereby the mi-
 nistration of his word and spirit bestowed
 on his people for their further good:
 that they haue not onely the waters of
 holy Scripture, but the lively graces also
 of Gods Spirit to quicken them. So in
 Ezek. 37.9, the Prophet was willed to pro-
 phete unto the windes, and say thereunto,
Come from the fourre windes, o windes, and
blow upon these slayne, that they may liue.
 And the efficacie of the Spirit of God is
 resembled by the winde, in Job. 3.8, and
 dockines are windes, in Ephes. 4.24, and
 the

the restreyn特 of Gods graces by wholesome doctrine, is signified by four Angels holding the four winds of the earth, *that the wind should not blow on the earth nor on the sea, nor on any tree.* R.v. 7.1.

Spices thereof my ffruſt] that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing up on the Church, corruption is purged away, the soules are refreshed, quickened comforted, and all graces doe increase, 1 Cor. 2.

Come into his garden and eat] The faithfull acknowledging both themselves and theirs to be Christs, doe desire that hee would come and accept the fruits and graces of his owne Spirit; with which and for which hee is to be honoured. So the offerings unto God, are called his bread; Numb. 28. 2, the good works of Christians, are called fruits, Job. 15, his accepcation of those fruits, and commun-

iacion of further grace, is signified by mutuall supping together, Reb. 3. 26, and thus the Lord rejoyceth in his Workes, Psalme. 104. 31.

Fruit of his precious things; that is, the fruit of his precious graces; or, his precious fruits: to that now the Church is not like Israel of old, *an empty vine*, which brought forth fruit unto himselfe, Hos. 10.1, or bare Dilde grapes, even grapes of gall, and bitter clusters, Esa. 5. 2, Dens. 32. 32, but is filled with the fruits of righteousness, Phil. 1. 12, and walketh Dorsby of the Lord unto all pleasing, being fruitfull in every good Worke, Col. 1. 10, and hath her fruit unto holiness; and the end, everlasting life: Rom. 6. 22. The Chaldee paraphraſt applyeth this to the service of God under the Law, saying; *Let the beloved God come into the house of the Sanctuarie, and accept with favour the oblations of his people.*

CHAPTER. V.-

I Am come to my garden, my sister my spouse: I haue gathered my myrrh with my spice; I haue eaten my honey-comb with my honey: I haue drunk my wine, with my milk: eate o friends, drink, and drink-abundantly o beloved.

I sleep, and my heart waketh: it is the voice of my beloved that knocketh: Open to me my sister my loue, my dove my perfect-one: for my head is filled with dew; my locks with the drops of the night.

I haue put-off my coar, how shall I put it on? I haue washed my feet, how shall

CHAPTER. V.-

My sister my Spouse, I am entred into my garden: I haue gathered My Myrrh together with my spiccs-sweet, My honey-comb did with my honey eat, I drank my wine, with my milk: friends eate yee,

Drink, o beloved, and drink-plenteously. I am a sleep, and yet my heart waketh: The Voice of my Beloved that knocketh: Open thou unto me my sister-deere, My loue, my dove, my perfect-one-sincere: For my head is with dew replenished, My locks, with drops that from the night proceed.

I doffit my coat, how shall it on againe?

shall I defile them?

My beloved put in his hand by the hole (of the dore); and my bowels made a troubled noise for him. I loose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the locke. I opened to my beloved, and my beloved had withdrawen himselfe was passed-away: my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered mee not. The Watchmen that went about the citie found me, they smote me, they wounded me: the watchmen of the walls, took my veil from on me. I adjure you, ô daughters of Ierusalem: if yee finde my beloved, what shall yee tell him? that I am sicke of loue.

What is thy beloved more then another beloved, ô thou fairest among women? What is thy beloved more then an other beloved, that thou dost so adjure us?

My beloved is white and ruddie, having-the-banner, aboue ten-thousand. His head, the fine-gold, the solid-gold: his locks curled, black as a Raven. His eyes, as doves, by the streams of water: washing in milk, sitting in fulnesse. His cheeke, as a bed of spice, flowers of sweet-odours: his lippes Lilies; dropping passing myrrh. His hands rings of gold, filled with the Chrysolite: his bowels, bright yvorie, overlayd with Saphires. His legges pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choice as the Cedars. His palate, sweetnesse; and he is altogether

I wash my feet, low shall I them distaine?
Put in his hand by thi hole did my beloved:
And for him were my bowels troublous-
moved.

To open to my Loved, I rise-up. (drop
And my hands myrrh, my fingers etc did
Passing-sweet myrrh, the lock handles upon.
Open I did to my beloved-one,
And my beloved had him selfe drawnn-back,
Was pass: my soule went-forth for that be-
shake:

I did him seek, and yet I found him not,
I called him, yet I no answer-got.
The Watchmen that did goe the citie round,
Did finde mee; they did smite me, did mee
wound:

The keepers that upon the walls did watch,
They from on me my veile away did catch.
O ye the daughters of Ierusalem,
I you adjuring-charge if ye finde him:
That my Beloved is, what shall yee say
To him? that I for loue languish-away.
What is thy Leif more then another Leif,
O thou that hast mong women beauty chief?
Thy Leif then other Leifs what is he more,
That thou adjuring-chargeft us so sore?
My wellbeloved white and red appears;
Abone ten-thousand be the banner bears.
His head, is fine gold solid-gold-of-Fess:
His locks are curld, black as a Raven is.
His eyes, as doves, the streams of Water by:
Washing in milk, sitting in plenty.
His cheeke, as bed of spice, flowers sweetly-
smelling.

His lips, like Lilies; passing myrrh distilling.
His hands gold rings, fyld with the Chry-
solite:
His bowels yvrie bright with Saphirs dight.
His legs like Marble pillars, that have hold
Firmly on sockets of fine-solid gold,
His sight as Lebanon, choice as Cedars.

ther desires: This is my beloved, and this is my friend, o daughters of Jerusalem.

*His palate, sweets; and he is all desirous.
This is my wellbeloved, and this same.
My friend, o daughters of Jerusalem.*

Annotations.

[*Come come*] or, *I bring come*: but the time passed, is often used for the present. Here Christ answereth to the prayer of his people, being ready to fulfill the desire of them that fear him, *Psal. 34.1.* 19. God is said to *Come unto men*, when he manifesteth his presence by his works, either of mercy or judgment, *Erod. 3.7.8. Gen. 11.5.7.* Here he cometh to the garden of his Church with grace, acceptance, comfort and blessing, to keep a spiritual banquet there: as he promised. *In every place where I shall make the memorie of my name, I will come unto these, and I will bless them.* *Exod. 23.24.*

My sister, spouse] see the notes, on *Chap. 4.v.8.9.*

Myrrh with my spice] that is, with my other spices or aromatical-fruits: for myrrh was one of the chief spices, used in composition of sweet ointments, *Erod. 1.30.23.* with such ointments they anointed them and their friends at feasts; see the annotations on *Chap. 1.3.*

I have eaten] or, *I do eat*, for the words following shew this to be spoken as at a banquet.

my honey-combe] as the word and doctrine of Christ is likened to honey and the honey combe, to wine and milk, *Psal. 19.11. and 119.103. Elai. 15.1.1 Pet. 2.2*, because it is sweet, comfortable and wholesome to nourish the soule, as these things do the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of sinners, are likened to *wakes of gall*, and their wine, to the

poison of dragons, *Deut. 32.32.33.*
[*eate o friends*] or, *o neighbours*. Christ speaketh, as at a feast, cheating up his friends, as partakers with him of the graces, and comforts aforesaid. They that doe his commandements, are his friends - *Ioh. 15.14.* (as Abraham is called the friend of God, *Eli. 41.8. Jam. 2.23.*) and these desire and delight to be partakers of the fruits of the saints, and rejoice in their obedience; *Phil. 1.9.10.11. & 4.17.18. 2.1ob v.4. 3.1ob v.3.4.* The Angels also are made joyfull, at the conversion, sanctifie and salvation of sinners by Christ, *Luk. 15.7.10. & 2.13.14.* The Galilee expoundeth this of Gods acceptance of his churches service under the Law; thus: *I am holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuarie, which thou buildest for me, my sister o congregation of Israel, which art likened to an honest spouse, and he caused my divine presence to dwell in the middest of thee; I accept thy incense of spices, which thou madest for my name: I have sent fire from heaven, and it hath eaten the Burnt-offerings, and sacrifice of Peace-offerings: anointed with favour before me, is the drunk offering of red wine: and of White Wine, which the Priests have poured out upon mine Altar. Now come ye priests: that take my precepts, eat that which is left of the oblations, and delight your selues in the good that is prepared for you.*

drink abundantly o beloved] or, *be drunken* (that is, be plenteously-filled) with loves. By beloved, he meaneth his friends aforesaid: or by loves (for so the word may be interpreted) hee meaneth the fruits of love, which his Spouse had brought forth unto him; which loves, he said, were much

much better than thine, chap. 4. 10. In *Esa. 23. 6*, it is prophesied how the Lord of hosts would make (in the mountaine of his church) unto all people, a feast of fat things, a feast of wine on the Lees &c.

Vers. 2. *I sleepe*] or, *I sleeping, and my heart waking*. The spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap. 3. She had a much like temptation, but not so heavy as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her no tidings of her beloved, yet they doe her no farther harme: here, they smite, wound and unveile her. There, she soone findeth him, after she was past the watchmen; here, she findeth him not so soone, but languisheth with love, and complaineth to her freinds, who (upon report of his praises) doe help to seek him with her. *Sleep* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapours in the head, that arise from meat, drinke &c. which stop the passages of the spirits, and binde the sensess. This *sleep*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithfull have in God; *Psal. 3. 5*, & *4. 8*, *Prov. 3. 24*. But more often it signifieth the neglect of holy duties, and a sinfull kinde of life, *Esa. 36. 10*, *Rom. 13. 11*, *1 Thess. 5. 6. 7*, and this sleep is caused sometimes through sorrow, *Luk. 22. 45*, sometime through weariness, *Esa. 3. 27*, sometime through slothfulness, and then it causeth spiritual beggary, *Prov. 19. 15*, & *20. 13*. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and loue, wanting the presence of her beloved, and being pressed with the temptations of the flesh, so she gant place to

carnall ease and security. Occasioned further hereunto by the time, the night; and by the weather which was raynie: that is, by ignorance and error prevailing; and by the opposition and persecution of enemies.

and my heart Wakeith] or, *but my heart Wakeith*, or is awake. The *heart* meaneth the inner man, the spirit, or man as he is regenerate; opposed to the flesh or outward man, *Rom. 2. 28. 29*, & the *flesh & spirit* (even in Gods children) doe *lust* one against an other, that wee cannot doe the things that we would, *Gal. 5. 17*; and when *the spirit is Waking* (to watch, pray &c.) *the flesh is Weake*, *Mat. 26. 41*. Whereas therefore her heart waked while she slept, it signifieth that shee gave not her selfe wholly to this negligence, but as the wise virgins had their lampes burning vvhiles all slumberd and slept, when the lamps of the foolish were gone out, *Mat. 25. 4. 5. 8*, so haue now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addicteith it selfe to any thing, the heart also is adjoyned; as Solomon saith, *I compassed about, I and my heart, to search and to seek out wisdome*; *Eccles. 7. 25*.

that knocketh] or, *that beateth to wit, at the dore*. Since telleth the loue and care of her beloved, who would not let her rest in the bed of worldly eas., but excite ih her to holy duties, by receiving him and the spirit of his grace. Christs voice is uttered by preaching of his Gospell, calling to repentance, faith and obedience, *Heb. 3. 7. 8. 15*, & *4. 2*. His knocking signifieth a more earnest provocation and desire to be let in, *Matth. 7. 7*, *Luke 13. 25*, and it may imply his chastisements also wherby hee woulde call her to repentance; as he saith to the Church in Laodicea, (when it was fallen to bee neither cold nor hot;) *as many as I loue I rebuke and chastisen, be zealous therefore and repent*. Behold, *I stand at the dore, and knocke*; *Rebel. 3. 19. 20*.

open to me] God openeth dores to us, when

when he bestoweth his blessings on us, Psal. 78. 23. 24, Esai. 45. 1. 2. 3, and spiritually, when he giveth grace to utter his word, and to believe the same, Col. 4. 3, Act. 14. 27. So wee open the dore unto him, when wee give him entrance into our hearts, he calling upon us by his word and workes; when we repent, believe, and accept Christ with his graces, &c. Reb. 3. 20.

my sister, my loue &c.] These titles given unto the Church, even to her infirmities, shew what affection hee bare unto her, and how hee esteemed of her notwithstanding her staines; which he imputeth not, but looketh upon her graces which he had endued her with, as if she were perf. & undefected.

filled with dew] or, full of dew. This brad of Christ (which in v. 11, is likened to molt fine gold,) here filled with dew, seuereth so v. iiii his manifolde troubles which he self red for her sake, not onely in his own person while he was on earth, but in his Servants and Ministers, who are often troubled on every side, perplexed, persecuted, cast downe, alwaies bearing about in the body, the dying of the Lord Iesus &c. 2 Cor. 4. 8. 9. 10. Thus Christ commeth in the dark night of afflion to awake her, and to communicate himselfe and his graces with her. For a man to be *that* where the dew of heaven is a signe of misery, Dnu. 4. 25, so is raine v. h. there is no covert, Esf. 4. 5, and drops (or droppings) like vnyle lig. the troubls. Amos. 6. 11. But dew and raine upon the land mak th it frawfull: so is Christ by his abstrine to his Churcch, Psal. 72. 6, Hes. 14. 5, Deut. 3. 22. And in this leste signe take it here, as it Christe unto her full of the dew of bl. kings to enrich her. The Chaldee Paraphraſt applyeth this verie to the Iewes captiuit, and God calling them to repenteance thus: *After all th. se wordis, the people of the house of Israel fawd; and bee delivred iben iato th. hand of Nebuchadnezar King of Babylon, vppo let them into captiuit: and in th. captiuit th. y were*

like to a man a sleep, that cannot wake out of his sleep. And the voice of the Hoyle Ghost admonished them by the hand of the Prophete, and sturrd them up from the sleep of their heart. The Lord of all the world spake, and thus he said: Turne by repenteance, open thy mouth, and make request, on I lard mee, my sister, my loue, the congregacion of Israell, whiche art like a done in perfection of thy works: for the bayre of my head is filled with thy teares, as a man whose bayre of his head is vbet with the dew of heauen; and my bayre lockes are filled with the dropps of thine eyz, as a man whose bayrie lockes are full with the dropps of raine that descend in the night.

*Ver. 3. how shall I put it on?] that is, I can not put it on, without trouble and re-luctation of my flesh. The like phrase God useth in Hes. 11. 8, *How shall I gine thee up, Esbraim, &c. how shall I make thee as Adonab? &c.*: that is, I can not utterly destroy thee, as I did those Cities, such is my compassion towards thee. The Spouse here telleteth her answere to Christ, how she made excuses and delayes, and that she could not presently admit him: at the feind ansvereth (in Luke 11. 7) *Trouble me not, the dore is now sh. it, and my children are vbi h. mee in bed: I cannot rise and give thee.* The keeping on of clothes is a signe of care and vwatchfulness, Neb. 4. 23, so sh. novv. (in the absence of her Lord) should haue haſt h. t. loynes ḡt led about, her light burning, her ſelfe vwayting for his returne; that vwhen hee came and knocked, ſhee might open to him immideately, Luke 13. 33. 36. But ſhe had not onely ungirded, but put off her coat, and vwaited her feet, ſo compoſing her ſelfe to a ſealed reſt in her bed; and in ſtead of vwatching, ſlept; in ſtead of opening the dore, drove ihp avay through her negl. & ind ſlath.*

wash. my feet] an other ſigne that ſhe had betaken herſelv to reſt: for in thole hot countries (vwhere usually they went bare footed) they vashed their feet from ſoile and ſweat, after travell; vwhich ſhe now

now having done, could not (as she pretended) without fowling them againe, open to her beloved. Such vvorthelesse excuses doth our flesh alledge; the time is unseasonable, the night is cold and damp; the vrether vver, vvc cannot arise to intetaine Christ, vwithout trouble and detriment. So the people that dyvyle in their selid houses, said, the time is not come that the Lord's house shoule be built, *Agg. 1.*

4.2. The slothfull sibb, A Lion is in the way, a Lion is in the streets; Prov. 26, 3, and The sluggard will not plow, by reason of the cold; Prov. 26, 4. The Chalace here paraphraseth thus. *The Congregation of Israel, answered before the Prophett; Loe now I have put off from me the yoke of his precepts, and haue served the erroneous idols of the peoples: and how can I haue the face to turne againe unto him! The Lord of the world answered them by the hand of the Prophets; And I also, Loe now I haue taken away my divine presence from mids of thee; and how shall I returne? And thou hast done evill workes, and I haue sanctified my seat from thy uncleanness; and how shall I defile them in the mids of thee? by thy evill workes?*

Vers 4. put in:] Hebr. sentisit, or, put it forth.

*by the hole] or, from the hole, to vvect, of the dore, vvhene he knocked; vvhich some understand to be a vvithdrawning of the hand as purposing to leaue off his calling of her: but the Greek translater by the hole; and the putting-forth of the hand, usually meaneth the enterprising of a wark, rather then the leaving of it off, as in *Gen. 3. 22, &c 22. 10. 12, & 48. 14, Ex. 3. 20, 1 Chron. 13. 9,* and the effects following, that her bowels vvere moved, that she rose up, &c. seeme to confirme this. And an hole is a meane either to look in, or to put in the hand, or to make a vvider entrance, *Ezek. 8. 7. 8. 9.* The Spouse of Christ here signifieth, that though the dore was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministerie of his*

vword) could not cause her to arise; yet he put forth his hand (by the inward vworking of his Spirit,) and vrought more effectually in her. For, as the singer of God (in *Luke 11. 20.*) meaneth the Spirit of God, *Mat. 12. 28,* so doth his hand. Wherfore the disciples ouerwardly preaching the word: it is said, *the hand of the Lord was with them, and a great number belie- ded, and turned unto the Lord: Act. 11. 19. 21.*

*my bowels made a troubled noyse] or, my bowels sounde, sounded. Hereby the signifieth her disquietnesse, heartly sorrow and repentance, for her Beloved, vwho had suffered so many things for her sake, and vvhose she had so neglected and put from her, vvhoso he desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) saith. My bowels shill sound (or make a noise) like an harp for Moab, *Esa. 16. 11,* and for the Ievves an other saith. My bowels, my bowels, I am payned at my very heart; my heart maketh a noise (or a troubled sound) I cannot hold my peace; *Ier. 4. 19.* Yea God himselfe, in commiseration of Ephraims miserie, saith, my bowels sound (or make a troubled noise) for him. I will surely haue mercy on him, saith the L O R D; *Ier. 31. 20.* So here the Spouse, by the sounding of her bowels, sheweth the griefe of her heart, which is one (and the chiefeſt) of the bowels, as is after noted on b. 14.*

Vers 5. *I rose up] or, I myselfe rose up. Unto her inward grieve, shew addeth outward acts of amendment, (fruits meete for repentence,) rising, opening, seeking, calling for her Beloved now departed from her dore, through her former negligence.*

dropped myrrb] that is, oile of myrrb.

*passing myrrb] that is, pure myrrb, which is of bitter taste, and sweet smelling saavour: or currant myrrb, such as passeth from one to another, vendible to merchants because it is good: as passing mo-ney is current money with Merchants, *Gen. 23. 16.* Passing myrrb dropping from Christis lippeſ (Song. 5. 13,) signifieth the sweet*

sweet odour of his doctrine; so the like here dropping from the hands and fingers of his Spouse, seemeth to denote the sweet odour of her works; that her godly sorrow, with faith and loue unfeigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with *oile of myrrh*, and *sweet odours*, *Eslb.* 2.12, and the *garments* of Christ's Spouse doe smell of *Myrrh*, &c. *Psal.* 45.9, here her hands, that is her actions, are anoynted with *oile of myrrh*, that is the grace of God's Spirit, as the holy *oile* in the *Sanctuary* (figuring grace) was made of *pure myrrh*, and other chiefe splices, *Exod.* 30.23, &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, whē he put in his hand at the hole of the dore; which he perceived now when she was arisea fōr her bed of carnall security.

bundles of the lock] these *bundles* (or *bands*) of *the lock*, were those that kept out Christ from entering; which now she anoynteth with *oile of myrrh*, that her heart being ointed & suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his owne grace in her.

Vers. 6. I opened] or, *I my selfe opened*; this noteth a further degree of grace in her, who after she had risen, openeth the dore, (putting away all excuses, delays, hindrances, admitting the word and work of Christ into her heart,) that the King of glory might come in.

Withdrawn himselfe] or, *turned abag.*

Was passed aby] This doubling of the complaint for his departure, sheweth her passion and griefe, in that she enjoyed not his presence and favour, as in time past. But the narration telleth how even *the righteous are* (for their *sinnnes*) *recompensed in the earth*, and *scarcey saved*; *Prov.* 11.31, 1. *Pet.* 4.18, if we refuse the grace of God proffered, hee will bide his face from us, *Mic.* 3.4. *Hof.* 5.5.

my soule went forth] or, *was gone, departed*; that is, *seyed, fainted*: I was even a dead woman, through feare and griefe: for death is the departing of the soule from the body; *Gen.* 35. 18, and as the *heart* is said to *goe forth* when men are astonisht with feare, or the like passions, *Gen.* 42. 28, so here the *soule* is said to *goe forth* for like cause.

because of his speech] for his *words*, which he had used, when so lovingly he entreated me, in v. 2. The word spoken doth not alwaies presently take off: & in the feareers; but after, when they fall into temptation the *Spirit of God* often bringeth things to their remembrance, that they doe better understand and make use of that they heard; *Iob.* 14. 26, *Math.* 26.75.

he answered me not] This is one of the greatest temptations, that God seemeth not to heare the prayers of his people, though they call day and night, *Psal.* 22.3; *be farrerred out their prayer*, *Lam.* 3.8. But here the Spouse hath measure for measure, because he called and she would not obey, she also calleth and hath no answer. Howbeit *his ear is not ready, that it cannot heare*: but (as it is written) *Your iniquities have separated betweene you and your God*; and *your finnes have hid his face from you, that he will not heare*; *Ezra.* 59. 1. 2. The Hebrewes (in their Chaldee paraphrase) apply the affliction here prophesied of, to the *sinnnes and captivity of Israel*, mentioned in *1 Chron.* 5. 25. 26, *2 King.* 17.6; at what time, though the Priests (as they say) offered oblations, and burnt incense, yet were they not accepted.

Vers. 7. The watchmen] or, *keepers*, that keep watch & ward in the *Citie* by night: meaning the officers of the Church; see before on chap. 3.3.

found mee] By this it appeareth, that she went not onely to the dore of her house to seek Christ, but did *goe about the Citie, in the streets* &c. as before in ch. 2.3.

they smote me] smiting is not onely with the hand, or other like instruments but with the *tongue*, as in *Jer.* 18.18; *Cone-*

and let us smite him with the tongue: and generally to smite, is to afflict by what meanes soever, *Ezra. 53. 4. Psal. 69. 27.* Here the Watchmen are more injurious then before in Chapt. 3, neither inquieteth she of these for her Beloved; but being by them found, out of the common course, is smitten and wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her houise, no not by night, is rebuked, censured &c.

Bounded me] drew blood of me, for it is a further degree of hurt then smiting, *1 Kin. 20. 37. Ex. 21. 25.* So the husbandme bounded the Lords servant, *Lk. 20. 12.*

Watchmen of the walles] watchmen in the citie are to look that either and peace be kept of those that are within; watchmen on the walles, are to looke to enemies without, that they break not in; and to warne the citie if foes approach: so these were other then the former, from whom she escaping with stripes and wounds, passeth from the streets to the walles to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in *Ezra. 62. 6.* but of another kinde, not making mention of the Lord, but persecuting those that seek him.

took my veile] or, *my scarf;* it hath the name is the originall, of spreading, as being spred over her head to cover her. Such veiles were worne of women, partly for ornament, as appeareth by *Ezra. 3. 23.* partly for modesty, and in signe of subjection to men, especially their husbands, *1 Cor. 11. 6. 7. 10.* and an husband is to the wife *scolding of the eyes,* *Gen. 20. 16.* The taking away therefore of her veile, seemeth to be a noce of infamie, disloyaltie or dishonesty impure unto her: as of idolatry, heresie, schisme and the like; so she was spoiled of her good name and reputation, and counted among the leight and lewd women. For it appeareth by *Ezek. 23. 25. 26.* that they used to intreat dishonest women to; disfiguring

their faces, stripping them out of their clothes, and taking away their faire jewels.

Vers. 3. *I adjure you*] I charge you by our; Here the Spouse (having with much adoe escaped from the watchmen) meeteth with her friends the *daughters of Jerusalem;* of whom see the notes on *Song. 2. 7. & 1. 5.* where also she adjured them, upon other weightie cause.

What shall ye tell him?] this is an earnest and passionare kind of speach, shewing her great affliction; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. & c. 6. v. 1.) should find him by being male partakers of his mercie through the revelation of his gospel, (as in *Rom. 10. 2.*) then they should tell (or shew) unto him in their prayers, the state of this his afflicted Spouse.

Wife of love] in Greek, *wounded with love;* languishing with desire of his mercie, of the forgiuenes of my sin, of reconciliation, &c. see the notes on Chap 2. v. 5.

Vers. 9. *more then another beloved*] when God and Christ is preached, the wicked take occasion to mention and magnifie other false gods, and erroneous services, *Ezra. 36. 18. 20. Act. 19. 25. 29.* but they that belong to the heavenly Jerusalem, desire to be informed further in the truth, and to know the differences between true and falle Christis, worshipps, ordinances, &c; as thise here, & so in *Act. 17. 18. 19. 34.* See 28. 21 23. 24.

fairest among women] See Chap. 1. 8. Here the Spouse of Christ, though in her sorrows and miseries, though persecuted & abused by wicked Watchmen, though in the dark night of tribulation; is notwithstanding discreted and professed to bee faire and glorious; by such as belong unto Christ, *Heb. 11. 24. 26. 1. Thes. 1. 5. 6.*

Vers. 10 *Whites and ruddy*] She describeth Christ unto them in his beauty to styrre up both her owne and their affections

ons and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them, Ex. k. 23. 5. 6. 12. 14. 15. 16: so the true knowledge of Christ with his graces, draweth the elect to seek and embrace him; Act. 1. 22. 37. 41, & 3. 12. 13. &c. &c. 4. 4. &c. 17. 11. 13, and by the Gospel preached, Christ with his suffrings is evidently set forth, Gal. 3. 1. Here, as a goodly youngman, he is as in an image pourtrayed by his visible qualities, his colours; and by the parts of his body. White and red, as they shew the best temperaturte of man so here they may signify in Christ, i his Godhead and Manhood; for God in vision hath appeared all white as snow, and as pure wool, Dan. 7. 9. & Christ in his glory had his face shining as the Sun, and his rayment white as the light, Mat. 17. 2, and in him dwelleth all the fulnesse of the Godhead bodily, Coloss. 2. 9. Man had his name Adam, of Adameb the red mould of the earth out of which he was taken, Gen. 2. 7; and Christ (who here is Adam red) is the last Adam, i Cor. 15. 45, &c. was partaker with his children of flesh and blood, Heb. 2. 14. Secondly; White denoorth his innocency in himselfe, without spot of sin: red his full cause by imputation, for God mad him, who knew no sin, to be sin for us that we might be made the righteousness of God in him, 2 Cor. 5. 21, and so these two colours are used to signifie holynesse and innocencie, Eze. 1. 28. And consequently red betokeneth his suffrings to the shedding of his bloud; as white doth his victorie, peace, joy and comfort in God, Rev. 7. 9. 13. , Eccles. 9. 8. And in respect of his administration, white setteth forth his grace and mercy to repentant and believeng sinners, whom he justifieth, sanctifieth and will bring into glorie; who therefore are said to be clothed in bysshe white and cleare, which is the righteousness of the Saints, Rev. 19. 8. 14, and red, his justice in punishing and doing vengeance on his enemies, in token whereof his garment

to be red, dyed and dipp'd in bloud: Eze. 6. 3. 1. 2. 3, Rev. 19. 13.
bearing the banner, above ten thousand) or, bearing banners, of ten thousand: Hebr. bannered, above (or of, or with) ten thousand. Meaning either that he was the chiefeſt, valiancetest and most excellent of all: or, that he had many banners and companies of warriors with him. In the first ſenſe the Greek interpreteth it, the choefest (or choifeſt) of ten thouſands: in the latter, the Chaldee Paraphraſte, and other Hebrew expositors apply it to the ten thouſands of Angels that minister before him (as in Dan. 7. 10.) The banner (or ſtafferd) is a warlike ſigne; and hee that beareth it, is of the chiefeſt; and by it, or her warriors doe encamppe, as appeareth in the armies of Iſrael, Numb. 2. And there Iudeb was chiefe ſtafferd-beater, and had under his banner the greateſt number of warriors: So here Christ (the Lion of the Tribe of Iudeb, Revel. 5. 5,) is chiefe among many, yea aboue all; for hee standeth for an enigne of the people, Eze. 11. 10; (that is, ruleth over the Gentiles, Rom. 15. 12,) and unto him both the Angels doe minister, and worship him, Mat. 4. 11, Heb. 1. 6, and many ten thouſands of people doe beleue in him, Act. 21. 20, Rev. 7. 9, and (in his warres againſt his enemies) as armies in heaſon doe follow him, Rev. 19. 11. 14.

Veſt. 11. the fine gold the ſolid gold] understand fine gold and ſolid gold, for this word and, is ſometimes not expreſſed in the Hebrew, though it be meant; as is noted on Exod. 21. 30, Deut. 24. 17. Two names of the bell gold are here joyned, Себин, and Риз (or Phaz); the firſt is fine, notable and thinning; the latter, ſolid, strong and fast gold, or Feff gold; (according to the Hebrew name,) Fine-gold is in Arabik called Fes; and the land of Fesse ſemmeth to bee ſo named of such gold there. Both thicke together, to form the glory of Christs head here; which being taken either properly, or

significantly for the crown or ornament of the head; (as by the feet are implied the shoes on the feet, Deut. 3.4, 29.5,) seemeth to denote his headship, dignity or regement; that his Kingdome is most glorious (like fine-splendent gold,) because it is spirituall and heavenly; and most firme and durable (like pure solid gold) because it is eternall: Job. 18.36.37, Luk. 17.20.21, Dan. 7.13.14.. For the Spouse calleth her Beloved King, in Song. 1.4, and David David praying God, saith, thou hast set on his head, a crown of fine gold, Psal. 21.4. And as Christ is here described, so is he in the administration and governement of his Church: that when his Kingdome is powerfull and glorious, and of large extent, it is like a golden head, as in Dan. 2.37.38, and when it is administered according to his lawes and judgements (which are more to be desired then much fine solid gold, Psal. 19.11,) then is the street of Ierusalem (the Law wherein men walke,) pure gold, as in Rev. 21.21. Hereby also his rich grace and bountifulnesse unto men, may be implied.

his hayrie-lockes] his hayrie-lockes, of which before he complayned in v.2, that they were filled with drops of the night.

curled] or, heapes, that is, are like heapes, curled and bushy.

black] in Rev. 1.14, Christ appeared as an Ancient, with his *hayres black as doole*; here hee is described as a goodly yong man, with *curled lockes black as a raven*: that white colour shewed him to be the *Ancient of dayes*, Dan. 7.9, full of gravity, wisedome, justice &c. but *black* and *curled locks*, as they are signes of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden mysterie of his counsels, thoughts and purposes unsearchable. According to the varietie of times, causes, and administrations, so things are spoken diversly of God and of Christ: as in 1 Tim. 6.16, he dwelleth in the light which none can approach unto; in 2 Cor. 6.1, he dwelleth in the thick-darkenesse: his

administration of mercy by the preaching of the Gospell is signified by a *white horse*, his judgement by a *black horse*, Rev. 6.2.5. And if wee referre this here to Christ's administration, it may denote both his counsels unsearchable of any, and in speciall his judgements decreed for his enemies.

Vers. 12. *as doves*] in Rev. 1.14, *black eyes* are *as a flame of fire*, and in Dan. 10.6, *as lumps of fire*; to search and try all mens wayes, and to set mens secret sinnes to the light of his countenance, Jer. 16.17, Psal. 90.8. & 11.4, here, he hath *doves eyes*, to shew that he is *of purer eyes then to behold evill*, and can not *looke on iniquity*, Habak. 1.13, that he graciously beholdeth his people with *mercy*, and consideracion of their misery, Deut. 11.12, Psal. 34.16, & 33.18.19, and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyaltie is sayd also to have *doves eyes*, Song. 1.15, & 4.1.

by streames] or, *by currents (rivers)* of water, that run violently: such waters are pure and cleare, where doves delight to bee.

washing] to weet themselves; which the Greek translateth *washed in milk*. As doves washing themselves in milke white water are cleansed from dust and soile: so the eyes of Christ are pure and cleane, beholding his people in grace.

sitting in fulness] if the similitude of water be continued; then it meaneth full channels of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applyed to the eyes in the holes of the head with sit and due proportion, neither sunke in, nor starting out; but as the precious *filling stones*, Exod. 25.7, were embossed and filly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

Vers. 13. *bed of spice*] meaning a garden-bed, wherein spice aromaticall

is fit; as after in Song. 6. 2.

flowres] or, *grown plants*, sonnamed of being grown great: the word also may be transfigured *towers*, which haue their names of greatness. The *cheeker* (which are both sides of the face) are likened heere to a garded bed of sweet-spice; not barren or faled, but sprouting and grown up to blide and floure of sweet odours; whereby the beard also that groweth out of the cheekes or jawes (Exi. 20.6.) may be meant. These cheekes of Christ thus adorned, signifie his manlynesse and comelynesse to all that by faith behold him, and the sweetnesse of the graces that flow from his heavenly countenance; whiles being as a man grown up to yeres of discretion, he administreth all things discretly, justly and comfortably to his people. The Hebrewes in their Chaldee paraphrase on this book, understand by the *head*, the *Law* of God, which is to be desired more then gold: by the *lockes of haire*, the interpretation of the Words therin heaped together, which are blacke to those that keep them not; by the eyes, his providence to behold and blesse his people, by means of Counsellors, Teachers, Legges &c: by the *cheekes*, the two tables of stone, written with lines as with rowes of a garden of splices; and yeelding acute and sweete sensess.

pissing myrr] that is, *oile of myrr* of sweet favour, which passeth currant and is vendible among merchanes, (as before in v. 5.) This signifieth that *grace*, (or *bards of grace*, Luk. 4.22,) which was poured out in the *lippes* of Christ, Psal. 45. 3, which set forth by similitude of the pleasant lylie, and sweet myrr-oile, doe note out the comfort and sweetnesse of the Gospell, in the hearts of them that believe.

Vers. 14. *The Chrysolite*] in Hebrew *Zurishith*; it is a precious stone of a golden tea-greene colour: see Exod. 28.20. These *bards* of Christ, likened unto, or adorned with *gold rings*, whose hollow place or foyle is set and filled with the

Chrysolite, signific his precious, pure and glorious workes; acceptable and honourable before God and men.

his bowels] that is, *his heart* and *belly*, for in them the bowels are contained, as the heart, liver &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *beart* is layd to bee among the *bowels*, in Psal. 22.15, and the *liver* is joyned therewith in *Lev. 2.11*, where also the *bowels* are in Greek translated *the beart*. See before, on v. 4.

bright yvorie] Hebr. *brightness of yvorie*; meaning, most bright, polished, faire and glorioal.

overlaid] or, which is *covered*, and so adorned *with Sapphirs*: for in Gen. 38. 14, this word is used for *covered*, where the Greek and Chaldee expand it *adorned*. These bowells of Christ like burnisht yvorie decked vvhile *Sapphirs* (vvhich are pretious stones of a sea-blauv, or heavenly colour) signifie his hearty and heavenly affections, loue, mercy, commiseration &c. tovards God, his Law, and his people: as he saith (in Psal. 42.9,) thy *Law* is *Dwelt in my bowels*; and *bowels* are *inward affections*, in 2 Cor. 7. 15, and joyned vvhile mercies, in Philip. 2.1, and used for *tender mercy*, in Luk. 1. 78, and Pauls great longing after the Saints, is said to be *as the bowels of Iesus Christ*; Philip. 1. 8. The Chaldee Paraphraist applyeth these to the body of the Church of Israel, the twelue Tribes, vwho shined (as he saith) like lampes, vvere polishid in their yvories like Elephants tooth (or yvorie,) and shone like Sapphirs.

Vers. 15. *His legges pillars of marble*] under the name *legges*, the *thighes* also are comprehended, and all downe to the feet: which are the instruments to beare, susteyn and remoue the body from place to place: so the *legges of a man*, and the *strength of an horse* are mentioned (in Psal. 147.15) to signifie mans might and swiftness. And as *yours legges* denoted a *strong Kingdome*, Dan. 2.33-40, so the strength of Christ in his wayes and government, is referred.

resembled by marble-pillars, and the up-rightnesse and purity thereof, by the colour of white Marble, or alabaster. *[founded]* or grounded, set fast as on a foundation.

Sockets of solid gold] that is, Christ's feet, on which his legges are set, (as pillars on their sockets to sustayne and stay them up,) are of solid gold, firme and stable, pure and glorious: so that his way is perfect, his ancles slip not, 2 Sam. 22. 33. 37. his foot standeth in righteousness, Psal. 26. 12. he walketh safely in his way, and his foot stumbleth not, Pro. 3. 23, with these feet in justice he treadeth down his enemies, Psal. 130. 3, Esai. 25. 6, 2 Sam. 22. 39. 43, but bringeth good-tidings of peace to his people, Nahum 1. 13, that all they are blessed which trust in him, Psal. 2. 12, wheras confidence in an unfaithfull man in the day of trouble, is like a foot out of joint: Pro. 25. 19.

his countenance] or, his sight, appearance, forme; that is, his personage; for this word meaneth: *or*: his face onely, but his whole person: to see to he is like Lebanon, goodly, great, high, glorious. So in 2 Sam. 23. 21, *a man of countenance*, that is a goodly personable man) is by an other Prophet called *a man of measure*. (that is of great and goodly stature,) 1 Chron. 11. 23.

Lebanon] a goodly mountaine in the North part of the land of Canaan, see Song 4. 8. As Christ's large, glorious and everlasting Kingdome was signified by a stone, that became a great mountaine, and filled the whole earth, Dan. 2. 35. 44, and other Kingdomes also are figured by Mountaines Jer. 51. 25, so the largenesse, eminencie and glorie of Christ in his Kingdome, is here resembled by mount Lebanon.

choose] that is, goodly, excellent, for things that excel are chosen before other: and these words choose and good (or goodly) are joyned together in the praise of men (as in 1 Sam. 9. 2.) or of trees, Ex. 31. 16, and christ Cedars are mentioned in

1er. 22. 7, so here, Christ is chosen as the Cedars, meaning, goodly, excellent, flexibling and continuing in vigour: the just man groweth as a Cedar in Lebanon. Psal. 92. 13.

Vers. 16. *his palate*] or, the roote of his mouth: which (as the tongue and lippes) is the instrument of speaking, and so figuratively used for speech or words Pro. 5. 3.

sweetnesse] or, sweets, sweet things: which properly is meant of sweetmeates and drincks, as in Nehem. 8. 10, Pro. 2. 13, but applied to the words of God, which are sweet to the soule, as honey, or other sweets to the tast, Psal. 19. 10, &c. 1. 9. 103. H e r the *palat* (or mouth) of Christ being likened to *sweetthings*, signifieth his words, doctrines, promises, exhortations proceeding from his spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, ten forable to the soules of such as doe discerne and belieue them; as the Spouse before said, *his fruit was sweete unto her palat* (or taste) Song. 2. 3. So the Wisdom of God saith (in Pro. 8. 7,) *my palate* (that is, my mouth) shall shew the truth. And the Chaldee here paraphraseth: *The words of his palate are sweetes as honey*.

he is altogether] or, all (very like) of him is desirous; that is much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commandements are to be desired*. Thus Christ is both generally and in particulars commendated and magnified, by the tongue of his Spouse unto the daughters of Jerusalem (as by the tongue of Paul he was magnified among the Galathians, Gal. 3. 1, where his sufferings were declared.) But as he is the power of God, and the wisdom of God, unto them *pitch* are *worth* to others he is a stumbling block, as a foulnesse, 1 Cor. 1. 23. 24, to her he is all his desirous and his friends glorious and beautifull; but to the world he is base and ignominious; *a worme and not a man*, the reproach of men, and contumelie of the people: Psal. 22. 7, *his visage more than any*

men, and his forme, morethen the sonnes
of men: growing up as a root out of
a dry ground; having no forme nor
comelynesse; no beauty that Dose should de-
fire him: Esai. 52.14, & 53.2.

CHAPTER. VI.

VHither is thy beloved gone,
o thou fayrest among woe-
men: whither is thy beloved turned-
aside, that wee may seeke him with
thee.

My beloved, is gone-down to his
garden to the beds of Spice: to feed
in the gardens, and to gather Li-
lies. I am my beloveds, and my be-
loved is mine: he feedeth among the
Lilies.

Thou art faire o my Loue, as Tir-
zah, comely, as Isr. iiii: terrible, as
armies with banners. Turne-about
thine eyes, over-against me: for they,
have lifted me up: thy hayre, is as a
flock of goats, that appeare from
Gilead. Thy teeth, are as a flocke of
sheep, which come-up from the wash-
ing: which all of them beare-twinnes,
and none among them is bereaved-of
the-yong. As a piece of a pomegra-
nate, are thy temples, within thy locks.

There are threescore Queenes, and
four-score Concubines: and Virgins,
without number. My Doue my per-
fect-one, she is one, she is the onely one
of her mother, she is the chioise-one
of her that bare her: The daughters
saw her, and they blessed her, the
Queenes and the Concubines, and
praised her. Who is she that looketh-
forth as the morning: faire as the
moone, cleare as the Sunne: terrible,

CHAPTER. VI.

OWhither is thy welbeloved gone,
Those that of women art the fayref-
one:

O whither may thy Loved turned bee-
Aside, that we may seek for him with that.
My Welbeloved, bee, descended is
Vnto his garden, to the beds of Spice:
Within the gardens that he food-mary-get,
That also he may gather Lillies-west.
I my Beloveds am, and my Loved
Is mine, he doth among the Lilies feed.
My Loue, thou art as Terezah beautifull,
Comely, as is Ierusalem: dreadfull,
As are the warlike-bannered-armies.
Over-against me, turne-about thine eyes:
For they haue lift me up: so is thine haire,
As flock of goats, from Gilead that ap-
peare.

(gone-
Thy teeth as flocke of sheep are, which bee
Up from the washing: of which every one
Doe bring-forth equall-twinnes, and thens
among

Is none that is bereaved-of-the-yong.
The temples-of-thine-head, thy locks within,
Like to a piece of a pomegranate been.
Queenes threescore are, & Concubines fourre-
Of Virgins eke innumerable-store. (scars
My doue my undefiled, she is one:
She of her mother is the one-alone,
Of her that bare her she the chioise-one is:
The daughters they her saw, & did her blis,
The Queenes & Concubins, & did her praise.
Who is she that as morne herselfe displaies?
Faire as the Moone is, as the Sun so cleare,

as armes with banners.

I went downe to the nut garden,
to see the fruits of the valley: to see
whether the vine flourished, whether
the Pomegranates blossomed. I knew
not; my soule put me, the charrets of
my willing people.

Returne returne, ô Shulammitesse,
returne returne, that we may look up-
on thee: what shall yee see, in the Shu-
lammitesse: as the companie of two-
armies.

Dreadfull, as armes that doe banners
bear.

To the Nutgarden I went-down, to see.
The valley fruits: to see if the vine-tree
Flourish, if blossom did the Pomegranets:
I knew not, my soule put me, the charrets
Of my free people. Turne ô turne (I say.)
Shulammitesse; turne turne, We view thic
may.

What shall you see in the Shulammitesse;
As companie that of two-armies is.

Annotations.

Turned-aside] or, hath he turned-his-
face, to wit, from thee to others; or,
to an other place.

that we may seek] or, and we will seeke
him. The daughters of Jerusalem (Gods
elect) having heard from his Spouse,
the praises of Christ; are moved earnest-
ly to inquire after him, and promise (if
they know where) to seeke him with-
her, that they might bee made parta-
kers of his grace and blessings. Such is
the effect of the preaching of the Gol-
pell, in the hearts of the chosen; *All. 2.*
37. &c. 4.4. & 11. 20.21. But the Watchmen
forementioned (*Song. 3.3. & 5.7.*,) had
no such affection: that in them the say-
ing was fulfilled. *The Pastours are be-
come brutish, and have not sought the
Lord: therefore they shill not prosper:* *Ier.*
10. 21.

Vers. 2. it gone-downe to his garden.]
The garden of Christ is his Church, as
in chap. *4.16; & 5.1.* The Spouse which
before missed and sought him, hath now
intelligence, and informeth others where
he is: so that this respecteth another
time and state, and the promise is ful-
filled. *Seeke, and y'e shill finde,* *Mit. 7.7.*
*If from thence thou shill seeke the Lord thy
God, thou shill finde him;* if thou seeke

him with all thine heart, and with all thy
soul, *Deut. 4.29.*

bed of spice] rankes, reuves or beds wher-
in spices were sowne: which seemeth to
meane companies of beleivers, in whose
hearts (as in good earth) the sweet and
precious word of the Gospel was sowne,
Mit. 13. 8. 23. For these beds are by
Aquila a Greek interpreter translated
Praessi, vwhich vword is used in *Mark.*
6.43, for rankes of people sitting down to
bed of Christ.

to feed] to associate himselfe and com-
municate with the graces of his people,
eating his pleasant fruits, as in *Song. 4.16*;
as also to feed his friends and impart unto
them the graces of his Spirit, in the
gardens (his particular Churches) as in
Song. 5. 1.

to gather lillier] to accept the sweet-
smelling fruits of his owne graces grow-
ing in his Churches: or to gather unto
him his faythfull people, which are as
Lilies among thornes, *Song. 2. 2.* The
Hebreues in their Chaldee paraphrase,
apply this to Gods returning of his peo-
ple from the captivity of Babylon
by Cyrus, Ezra, Nehemiah, Zoro-
babel &c, and the restoring of his wor-
ship in the Temple, reecfified, and accept-
ing

ing their service, and nourisling them with dainties; and as a man that gathereth fishes out of the vallies, so gathered he them out of Babylon.

Ver. 3. I am my beloveds] The Spouse here glorieth in the peace renewed between Christ and her, and their mutual communion by his Spirit and her faith; notwithstanding her former infirmities & afflictions. The same words (but in other order) shee used before, in Song. 2.16. see the annotations there.

Ver. 4. Thou art fair] The Spouse having found, and being reconciled to Christ, is here commended by him for her manifold graces wherwith she was beautified. Compare these her graces with the former, in Song. 4.1, &c.

as Tirkib] This was a Citie in Canaan, not farre from Samaria, whereto one of the 31 Kings whom Iosua conquered, did dwell; Jos. 12.24. Afterward the Kings of Israel kept their Courts in it, 1 King. 14.17, & 15.21.33, & 16.6.8.23. By interpretation *Tirkib* signifieth *gratfull*, *well pleasing*, or *acceptable*; and so the Greek here translitereth it *Good pleasure*, or *favourable acceptance*: which sheweth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed to the Spouse, being made faire and acceptable by Christ her Beloved; as *Ephes. 1.6*, & *5.27*.

Ierusalem] a citie renouned for glorie, especially because God himselfe chose to dwell in it, having his Temple built there on mount Sion. It was faire in situation, the joy of all the earth, the Citie of the great King: *Psal. 48.2.3*, &c. Hereupon the Church under the Gospel, the Spouse and Wife of the Lamb Christ, is called *Ierusalem*, holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in *Revel. 21.2.9.10.11*, &c. *Ierusalem* by interpretation is the *Sight of peace*.

as armies with banners] or, as bannered hosts; as armies ordered under their

banners and ensignes, which are terrible to their enemies: So againe in 2.10. This sheweth the peace of the Spouse to bee in Christ, but from the world she is to look for affliction, & is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode in his tents, according to their tribes, encamping in the wildernes, his tents were goodly, his streng' h was as an *Vincorax*, he couched as a courageous Lion, whom none durst stirre up, Numb. 24.2. 5. 8. 9.

Ver. 5. Turne about thine eyes] This word is used sometime for turning *towards*, as in *1 Chron. 12.23*, sometime for *turning away*, as in *Ezek. 7.22*. Here it seemeth to be meant in the first sense, that the eyes of the Spouse, (which were like doves, Song. 4.1,) should now in her Beloveds absence, be turned to him, by faith; that he thereby might be incouraged & chearedd in her loue.

overagainst me] towards me, though a farre off: so the word is used sundry times, as is noted on *Numb. 2.2*. It may also be Englished *from me*, or, *from before me*.

for they have lifted me up] or, that they may lift me up, to weet, with courage, strength, comfort &c. as in *Psal. 138.3*, thou hast incouraged (or lifted up, strengthened) me. In this sense the Greek here transliterateth figuratively, for *they have lifted me up on wing*, (or *have made me flye*) that is, encouraged, chearedd me. The Hebrewes also in their Chaldee paraphrase apply this, to the restoring of the high Councell or Senate in Ierusalem, after their returne from Babylon.

thy bayres] thy thoughts, counsels, purposes &c. are orderly composed, like the hayre of fat goats: see the notes on *Song. 4.1*.

Ver. 6. teeth] wherewith shee catcheth the spirituall food of the Word &c. or, devoureth her enemies. See *Song. 4.2*.

from the Dashing] and so are white and cleane.

Ver. 7. temples] signifying her modesty,

modesty, shamefastnesse &c. See Song. 4. 3.

Vers. 8. *There are threescore Queenes]* Hebr. *sixtie*, *they Queenes, and eightie Concubines*: which may be understood either affirmatiuely. *There are sixtie*, (as the Greek also translatheth) or by supposition, *Bethere sixtie Queenes*; that is, though there were sixtie &c, yet one is my doun. And for the numbers *threescore* and *four score*, it is uncertaine whether the allusion be to Solomons wiues and concubines which he took at first, before he increased them to *seven hundred Dives, and three hundred concubines*, 1 King. 11. 3, (as before we heard of *threescore valiant men* about Solomons bed, Song. 3.7.) or, as the Hebrewes conjecture, to the sonnes of Noe, Abraham, Esau &c: or rather whether a certaine number be not put for an *uncertaine*; meaning many Queenes, moe concubines, and innumerable damsels: as *seven sheepards and eight Princes*, in Mic. 5.5, signifie many, and no definite number. So *sixe troubles and seben*, in Job 5. 19, and other the like.

Concubines] these were secondary wiues, taken for propagation of children, but they bare no rule in the familie as wiues, neither had their childre such right to inherit as had the others, but were sent away with gifts, as Abrahams practise, sheweth Gen. 25.1.5.6. See the Annot. on Gen. 22.24.

Virgines] or, *maydens, damosels*; Such as are not married at all, but accompane and attend upon Queenes, and other great women, as in Psal. 45. 15, Ebst. 2.9.

Vers. 9. *She is one]* or, *There is (but) one my doun &c.* so this one only, is opposed to the many Queenes, Concubines &c. forementioned. Here the Spouse of Christ which is but one, (as there is one Bodie, and one Spirit, one Hope, one Lord, one Faith, &c. Epsel. 4. 4.5,) is preferred before the multitude of other, which in their owne and the worlds esteeme, are Queenes, Ladies &c. Rev. 18.7, Esl. 47.7. Thus was it said of Israel, *And who is like*

thy people, like Israel; one nation in the earth; whom God went to redeem for a people to himselfe &c. 1 Sam. 7. 23. And when God entred into covenant with them, he said, *If ye will obey my voice in deed, and keep my covenant; then ye shall be a peculiar treasure unto me above all peoples: for all the earth is mine;* Exod. 19.5.

the onely one of her mother] or, *one she is to her mother*, meaning by mother, Jerusalem which is above, *which is the mother of us all*, Gal. 4.16, which was prefigured by Sarah the freewoman, the onely wife of Abraham, of whom he had his onely son Isaac, the child of promise: though he had (by Agar and Keturah his Concubines) other children also, to whom hee gave gifts, and sent them away: but gave all that he had unto Isaac, Gen. 25. 5.6. And Sarah was a type of the New Testament, and Isaac (in whom Abrahams seed was called) of the children of promise, which by faith in Christ age made heires of salvation, Rom. 9.7. 8.9; Gal. 4.22, -31. But here, the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Jerusalem, the mother of the faithfull onely.

the choyse one] or, *the cleare (the pure) one*, as after in v.10, *cleare at the San*. The Hebrew *boreb* signifieth pure and cleane from filthinesse, purged, polished, severed and selected from others; and so the Greek here expoundeth it *eklekt* or *ebestin*; and the word is used for *choice* in 1 Corin. 7. 40; Nebus. 9.18; and otherwise; as also for *purged by trials and afflictions*, Dan. 11.35, &c 12.10, which signification hath use in this place.

the daughters] the virgines or damosels forementioned in v. 8, and such as were spoken of in Song. 1.2.

they blessed her] or, *they called her blessed, they counted her happy*; as in Jam. 5. 11; *Be count them happy, which endure.*

praised her] The Spouse here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made *high above all nations* *which*

be made, in praise and in name and in honour:
Deut. 33. 19. So Moses said, *This is your
Wisdom and your understanding, in the
eyes of the peoples; which shall bear all
the statutes and say; surely this great nati-
on, is a wise and understanding people;* Deut.
4. 6. So the people magnified Christians,
Act. 5. 13.

Vers. 10. *Who is she? or, Who is this?* that is, what manner of one is this: as *Thou, who, in Mat. 4. 11, art Pitiful, What
manner of man,* in Mat. 8. 27. So, *whose
sonne:* that is, *whose manner of man sonne
is this youth?* 1 Sam. 17. 5. Here the praises forespoken of, are set forth most gloriously: or a new state of the Church is described.

as the morning] that is, lightsome, bright, chearefull; as the morning after the dark night, so the Spouse after the darknesse of affliction, errour, ignorance, ariseth to her own and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come, and the glorie of the Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightness of thy rising;* Esai. 60. 1. 3.. And to such as amend their waies, he promiseth, *Then shall thy light break forth as the morning* &c. Esai. 58. 8.

faire as the Moone] which is called in Hebrew *Lebanon* of her whitenesse and bright shining. When glory and prosperity is promised, God sayth, *Thy Sunne
shall no more goe downe, neither shall thy
Moone withdraw it selfe.* Esai. 60. 20. *The light of the Moone, shalbe as the light of
the Sun;* and the light of the Sunne shall be seven fold; Esai. 30. 26, but when affliction is threatened, he saith, *The Sun and the
Moone shall be darkened* &c. Joel 3. 15, Ezek.
32. 7. 8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renowne
went forth among the heathen; for thy
beauty: for it was perfect through my comelynesse
which I had put upon thee, saith the Lord
God:* Ezek. 16. 14.

cleare as the Sun] or pure (in Greeke

choice as the Sun, as v. 9;) Christ himselfe is the *Sun of righteousness*, Mal. 4. 2, the *Woman* (his Spouse) is clothed with the *Sonne*, Rev. 1. 1, because by faith she hath put on Christ, Gal. 3. 27, by whose righteousness imputed, she is purged from all shame, and so is made glorious. Here also we may obserue in her the degrees of grace, her first light being like the *morn-
ing* or day dawning; her second beauty like the *Moone*; her third degree, like the *Sun* it selfe in brightness. And so it is said, *The path of the just is as the shining
light; that shineth more and more, unto the
perfect day,* Prob. 4. 18.

terrible] to the enemies, with whom she is to fight under the banner of Christ's Gospell and loue, Song. 2. 4, having the weapons of her warfare, *not carnall but
mighty through God, to the pulling downe of
strong holds* &c. 2 Cor. 10. 4. So Israel was a people sised by the Lord, the shield of their help, and who was the *sword of their excel-
lencie*, Deut. 33. 29, God did put the dread of them, and the *fear of them upon the
nations, under the whole heauen:* who heard the report of them, and trembled, Deut. 2. 25. The peoples heard, and were afraid; sorrow took hold on the inhabitants of Palestina; the Dukes of Edom were amazed; the mighty men of Moab trembling tooke hold upon them; all the inhabitants of Canaan melted away; fear and dread fell upon them &c. Exod. 15. 14. 15. 16, Psal. 48. 5. 6. See before on v. 4.

Vers. 11. *I went down*] The words of Christ, shewing how he went to visit the garden of his Church.

Nut-garden] The originall word *Egaz* is not found but in this one place; the Greek translatereth it the *Nuts*, and most interpreters: the Arabik also agreeth, in which tongue *Nuts* are called *Geuz*. It meaneth aromaticall trees and fruits (such as Christ's gardens are planted with; Song. 4. 12. 13. 14,) and so is to be understood of that fruit which we call *Nutmegs*, and the like. The Chaldee paraphraſt apply-

eth this *Nestgarden* to the second Temple, builded by Cyrus commandement, and the state of the Church then: but these Prophesies seeme rather to meane the times under the Gospell, as before is shewed.

The fruits of the valley] fruits here properly meane the new, greene or first ripe fruits, such as are ridie & forward in the beginning of the yeare. So, after the winter of tribulation and wrath, commeth the chearefull Spring of grace in the garden of the Church, situate low and base as in a valley or boursie, wher it is watered with Gods Word and Spilit, and made fruitfull. The Greeke translateth it, *fruits of the bourne* (or *stremme*.) In hot Countries, gartens and orchards were wont to bee planted neare bournes, streames and pooles of water, to make them fruitfull. *Eccles. 2. 6, Ezek. 31. 4. 5. 7.*

The pomgranates] or, *pomegranate-trees*: by these and the former vines, are meant the people calld of God, and planted in the garden of his Church; which when they flourish in a good profession, doe after bring forth the fruits of good works, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good works, as the Pomegranate is full of juice and kernels. So in *Song. 7. 12.*

12 *Ver. 12. I knew not*] These words seeme to be the continued speech of Christ, (though some thinke them spoken by his Spouse;) and by saying *I knew not*, bee meane sh experimental knowledge or perceiving: for things are spaken of God after the manner of men; as in *Gen. 18. 21*, *I will goo downe now and see whether they haue done altogether, according to the cry of it, which is come unto me: and if not, (that) I may know.* See also *Exod. 33. 5, Gen. 22. 21.* Now that which Christ here knew not, may be understood of the former

things, that he perceaved not the Vines to florish, or the Pomegranates to blossom, and therefore calleth upon the *Shalamitesse* (in v.13,) to Returns: or, that he knew not, neither was aware of the forwardnesse of his people (which was beyond mans expectation); and therefore he furthered them as with *charriots*, to help and hasten them forward: For, *Whosoever hath, to him shall be given; and he shall have more abundance;* *Matth. 13. 12.*

My soule put me] that is, *I put my selfe;* but the manner of speech noteth an earnest desire and hearty affection; as, *my soule seeketh, Eccles. 7. 28, my soule loveth, Song. 1. 7, my soule is troubled, Psal. 6. 4, my soule hateth, Esai. 1. 14, my soule is joyfull, Esai. 61. 10,* and many the like.

The charrets of my Willing people] or, of my princely (or noble) people; in Hebrew *ammi zadib*, that is, *my voluntarie, free, bounteous or noble people.* The Greeke putting both wyrds in one, make it a proper name, *the charrets of Aminadab*: it rather denoteth the people of Christ, which are voluntaries, in the day of his power. *Psal. 110. 3,* susteyned with a free (or princely) spirit, *Ps. 51. 14,* and receiving the *Lord with all readinesse* (or *Willingnesse*) of mind; as *Act. 17. 11, &c. 3. 41.* To such Christ is as *Charrets*, by the ministrery of the Word, to help and hasten them forward in grace: and to defend them from their enemies. For *Charrets* were used in warres, *Isa. 11. 4, 1 Sam. 13. 5,* and wher God threatneth vengeance unto the wicked, he saith, *he will come with his charrets like a whirlwinde, to render his anger &c. Esai. 66. 15.* And as the Prophets of old, were *the charret and horsemen of Israel*, *2 King. 2. 12, &c. 14,* and peoples conversion unto Christ is called a bringing of them *upon borsies*, and in *charrets*, for an offering to the Lord, *Esij. 66. 20:* so the Ministers of the new Testament, did so minister the Gospell of God, that the offering-up of the Gentiles might bee acceptable, *Rom. 15. 16,* in which

which sense Christ here, is by his servants, as *charress* for his voluntarie and free people to bee brought as an oblation to the Lord. The Chaldee paraphraſeth on these words thus, *I conſuted with my ſoule to doe them God, and to put them high in the charretts of Kings, &c.*

Vers. 13. & *Shulamiteſſe*] As Solomon (named in Hbrewe *Sbelomph*) had his name of peace, 1. Chron. 22.9. and Jeruſalem was alſo called *Solomon* (or *Salem*) Psal. 75. 3. which ſignifieth peace Heb. 7.2. ſo here the church or people called upon to returne, is named *Shulamiteſſe* (in Hebrew *Shulamith*) of her peace and perfection with God in Christ; and ſo in one Greek version, it is interpreted *Euenedonysa*, as being at peace. It may also haue reference to *Jeruſalem*, as being a daughter to that mother of us all. And this name hath occationed ſome, probably to apply this unto the recalling of the Jewes, as was foretold, Rom. 11.25. &c. which is yet to be fulfilled.

returne returne] this doubling of the word and that twise, ſheweth the earuest desire of her conversion, with the certainitie thereof.

that De may look upon theſe] or, *and let us ſee (or ſee) theſe*, and properly it meaneth a looking upon with delight. This ſeemeth to be ſpoken by her freinds, deſirous to ſee the graces in this *Shulamiteſſe* returned. For even the Angels deſire to *look into* the things that are imparted to the Church by the goppell, 1. Pet. 1.12. and it was Davids one request, that he might *view the pleasantneſſe of the Lord*, in his Houſe or Temple, Psal. 27.4. And the Prophet foretold how the watchmen ſhould ſing wuth a high voice, for that they ſhould ſee eye to eye, when the Lord returned Sion, Eſai. 52.8. The Chaldee para-

phraſe explaineth the words thus, *Returne unto me & congregation of Israel; returne unto Jeruſalem; returne unto the house of the ſtrings of my law; returne to receive Prophetic from my prophets, whiche propheſie in the name of the Word of the Lord.*

What ſhall ye ſee, in the Shulamiteſſe] or, *Why look ye (or would ye look) upon the Shulamiteſſe?* The question (which ſeemeth to bee demanded by Christ) is to stirre up attention and affection in the hearers.

as the companye or, as the daunce; that is, a companye of dauncers, that rejoyce together; as they were wont after victories, Exod. 15.20. And propheſying of the ſpirituall joy at the reſtoing of his people, God ſaith, *O Virgin of Israel, &c. thou ſhail goe forth in the daunces of them that make merry;* and, *Then ſhall the Virgin rejoyce in the daunce:* Jer. 31.4.13. And at the returne of the prodigall ſon, there were *mufick and daunces* in his fathers house, Luke 15.25. This anſwere ſeemeth to be made by Christ himſelf that asked them; or it may be the question continued, thus: *what ſeemeſt ye upon the Shulamiteſſe;* which is, *like the company (or daunce) of two armies?*

of two armies] or, *of two camps (two hofes)* in Hebrew *Machaneim*: by which name the place was called, where an host (or troupe) of Angels met Iakob with his troupe, at his returne out of ſervitude, Gen. 32. 1. 2. Hereby is ſignified both the deliverance of this *Shulamiteſſe* out of her miseries; and the joy of men and Angels for her victory. For there is *joy also in the presence of the Angels of God, over one ſinner that repenteſt*, Luke 15.10, and they pitch their campes about them that feare the Lord, for to deliver them: Psal. 34.8.

CHAP. VII.

How beautifull are thy feet with shoes, ô bounteous-princes daughter : the joyns of thy thighes, are like jewels, the worke of the hands of an Artificer. Thy navell, is like a round goblet; let there not want mixture : thy belly, is like an heap of wheat, set-about with Lilies. Thy two breasts, are like two fawnes, twinnes of the Roe. Thy neck, is like a towre of yvorie : thine eyes, like the pooles in Heshbon, by the gate of Bath-rabbim ; thy nose, is like the towre of Lebanon, looking toward Damascus. Thine head upon thee, is like Carmel, and the hayre of thine head, like purple : the King, is bound in the galleries. How fayre art thou, and how pleasant art thou ; ô Loue, for delights ! This thy stature, is like to a palm-tree ; and thy breasts, to clusters. I said, I will goe-up to the palm-tree ; I will take-hold, of the boughes thereof : and now let thy breasts be, as clusters of the vine; and the smell of thy nose, like apples. And thy palate, like the good wine, that goeth to my beloved, to righteounesses : causynge-to-speak, the iups of thole that are a sleep.

I am my beloveds ; and his desire is towards me. Come my Beloved, let us goe-forth into the field ; let us lodge in the villages. Let us get-up-early, to the Vineyards ; let us see whether the vine flourishe, the tender-grape open it self ; whether the Pomegranates bloufome : there will I give my loues

CHAP. VII.

Thy feet with shoes, how are they beaufiful, O shew the daughter of Prince-beaufiful : Joyns of thy thighes, like unto jewels are, Work of the hands of an artificer. Thy navel, is like to a goblet round ; Of mixed-colour let no want-be-found : Thy belly is like to an heap of wheat ; That is with Lilies round-about-best. Thy two breasts, like two fawnes, twinnes of the Roe.

Thy neck, an yvrie towre is like unto : Thine eyes are like the pooles in Hesbon, By gate that haunted is of many a one : Thy nose is like the towre of Libanus, That looketh to the face of Damascus. Like unto Carmel is, thine head on thee, The hayres eke of thine head, like purple bee. The King, be bound is in the galleries. How fair art thou, how pleasant art likewise ! Thou, ô dear-Loue for all delightfulness ! Like to a palm-tree this thy stature is, Like unto clusters are thy breasts also. I said, I will up to the palme-tree goe ; Will of the boughes thereof fast-hold get me. And now thy breasts like the Vine clusters And of thy nose like apples be the smel. bes Thy palate eke, like wine that doth excell, That gues to my Belovid, so righteousnesse : Causynge the sleepers lips speech-to-expresse. I my Beloveds am ; and his desire Is towards me. Come let us forth retire Into the field, ô my Belovid, and let Vs in the villages a lodging-get. Vs to the vineyards, let us rise-early ; Whether the vine doe flourishe let us see, The tender-grape if opening it appeare ; If the Pomegranate-trees doe bloufoms-bear. There

13 loues to thee. The Mandrakes give a smell, and at our dores, are all precious-things, new and old : & my Beloved, I have layd them up for thee.

There will I give my dearest-loues to thee.
The Mandrakes give a smell, at our dores
bee (which I
All precious things bee, new and old:
For those, my Loved, layd up-warily.

Annotations.

How beautifull are] The Shulachmisse or Spouse of Christ, is here admired and praysed for her graces, wherewith God had furnished her, and adorned her whole body: the particulars whereof are described in other order then before in Chapt. 4 and 6, for here her feet are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her friends, that called upon her to return, Song 6.13. For Solomon (or Christ) is spoken of as an other, or third person, after in v.5, & 9.

feet with shooes] or, *steppes* (goings) in shooes: hereby is meant her obedient walking in the faith and Gospell of Christ; whereby she being freed from the misery and bondage of sinne, made free by the truth (as Job.8.32,) stood fast, and walked stedily in the liberty and grace of Christ, Gal.5.1, not going barefooted, as was the manner of captives, and others, in miserie, Esa. 20.4, 2 Sam. 15.30, but as God rehearsing his blessings upon his Church, saith *I shod thee with Tachash-skin*, Ezek. 16.10, so here the feet of his Spouse are *shod with the preparation* (or *stabilitie*) *of the Gospell of peace*: Ephes. 6.15, with the knowledge, profession and obedience whereof, shee being firmly sett and defensed; her feet and steppes were now beautifull; as the feet also of them that preach the Gospell of peace, are said to be *beautiful*: Rom. 10.15.

bounteous princes daughter] Hchr. bath nadib, that is, daughter of the Bountifull,

(or of the Prince, the Noble) for Princes were styled Bountifull or Benefactors, Luke 22. 25, as being free, liberal, and willing to doe good unto others: hereby is signified that she was of noble race and ingenuous disposition, ready and willing to serue the Lord, and propagate the grace of his Gospell unto others; as before Christ called them his *Bilting* (or noble) people: Song. 6.12. And as a *stone* or *dangler* of *Belial*, meaneth one of wicked disposition, Deut. 32.13, 1 Sam. 1.16, and for a King to be the *sonne of Nobles*, Ecclef. 10.17, is to be of an ingenuous and noble disposition; so to be a *daughter of Nadib*, is to be nobly and bounteously affected. This title belongeth to such onely as believe in Christ, which are *tornes not of bloods*, nor of the *will of the flesh*, nor of the *will of men*, but of God; Job. 4.13. Wherefore when Christ was promised to *reigne in justice*, it was said, that then *Nobel* (the foole, or vile person) should no more be called (Nadib) Liberall, Noble or Bountifull. Esa. 32. 1.5.

Joynts] The originall word, used onely in this place, hath the signification of *turning* or *going about*; and seemeth to meane the bones that turne and move in the hollow of the thighes: these are likened to *jewells* or *ornaments*; signifying the firme, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well beseeming the Gospell which shes pro-

professeth : being in fit, orderly and due proportion, as the Greek version also implyeth.

Artificer] or *faithfull craftsman*, in Hebrew *Amen*, of fidelity and skilfulness in his workmanship : meaning here God or Christ, for hee is the *Artificer* in heavenly things, *Heb.* 11. 10, and the Church with her gracious blessings is the *Works* of his *hands*, *Esa.* 60. 21.

Vers. 2. a round goblet [or, *a goblet* (or *cup*) *of roundnesse*. The Spouse being praised before for her ready receiving of, and holy stedfast walking in the Gospell of Christ: is now furthe commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For *Sion* or *Ierusalem* (named here the *Sbulmentaff*, *Song.* 6. 13.) is likened to a woman vvhich child, travelling, bringing forth children (or a man child,) and after nourising them with the breasts of her consolation, *Esa.* 65. 7.---11. So here first the *navel* (by which the childe is nourished in the womb) is commended for the forme, *round* as a *goblet*; and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full: and after her *breasts* (with which the child is nourished after it is brought forth) are praised in b. 3. Thus Paul preaching the Gospell, to the Churches, is likened sometime to a *father* that begetteth, sometime to a mother travelling in childbirth; sometime to a nurse cherishing her children; *1 Cor.* 4. 15, *Gal.* 4. 19, *1 Thess.* 2. 7.

Let there not want [or, *there wanteth not*, or, *shall not* *Want*: but the former is more pathetrical, as wishing a continuall supply of grace, for nourishment of the chilidren of Christ: though a promise also is herewith implied.

mixture] that is, liquor mixed and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke,

to allay the heat; or with splices to make it more comfortable. So the *Wisdom* of God is said to haue mingled her *Wise*, *Prov.* 9. 2. Christ drank his *Wine* with his *milke*, *Song* 5. 1, and after here is mentioned *spiced Wine*, *Song.* 8. 6, and *mixture* (or *mixed Wine*) was sought for of drunckards, *Prov.* 23. 29. 30, *Esa.* 5. 22. The *navel* therefore, not wanting *mixture*, signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his yong children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute of any good: even as to them that remember and keep Gods Law, it is promised, that health shall bee to their *nivel*, and marrow (or moistning to their bones; *Prov.* 4. 1. 8.

an heap of Wheat] The supply and growth of grace is here further commended, by likening her *belly* to *an heap of Wheat*; for in their harvest, they gathered their corne into floores, where it was stacked up on heapes, and after threshed; *Quib.* 3. 7, *Hig.* 2. 16. To such a *stack* or *heap*, is her *belly* resembled; signifying that her spirituall harvest being come, she was ready to bring forth store of good yfue, as wheat, fit for the Lords Granary.

set about with lilies] As the corne floores in Israel being in the open fields, were hedged about for safe defense: so the belly of Christ's spouse, big and ready to bring forth fruic unto him, is beset as with an hedge of Lilies, for her further comfort and glory. So that her way was not hedged up with thornes, as was the Harlots, *Hos.* 2. 5. 6, but set about with *Lilies*, denoting the graces wherewith the Spouse her selfe, and those about her are environed. The Lewes applying these things to their Church estate, in their Chaldee paraphrase; understand by the *Navel*, the *Chief* of their *Synedrion* or high Councill, governing all, as the child is nourished by the navel in the mothers womb: the *round goblet*, to signific his cleare

cleare doctrine of the Law, as the round moone; so that the woris of the Law are not wanting from his mouth, as the waters of the great river running out of Eden, doth not faile: by the *belly*, they understand the 70 wise men or Counsellors that sat about him as a round floore, whose cellars are full of tithes, sanctified things &c; and by *Lille*, the men of the great Congregation, as Ezra, Zorobabel, Nehemiah, Iosua and the like, who had their imployment in the Law, day and night.

Vers. 3. *breasts*] that minister sweet consolations to the children, sucking out of them the sincere milke of the Word, *Esa.* 66. 11, 1 *Pet.* 1. 2. See the notes on *Song* 4. 5, where this resemblance was formerly used.

Vers. 4. *tower of yvorie*] faire, strong and upright. In *Song*. 4. 4, the *neck* of the Spouse was likened to the *towre of David*, builded for an armorie: here it is likened to a *towre of yvorie* (or of Elephants tooth,) which the Chaldee paraphrast expoundeth the *yvorie tower that King Solomon made*. But wee reade of no such tower made by him, unless it be meant of that *great thron of yvorie* which hee made, 2 *Cron.* 9. 17, and that may well be cal led a *towre*; even as the *pulpit* which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew a *towre*. *Nehem.* 8. 4. Thus, the *neck* of the *Shalamisette* likened to Solomons yvorie throne, denoteth the power and glorie of the Church, in her cleare doctrine and upright judgements, whereby her chil dren are guided and governed peaceably: freed from the servitude of men, of sin, satan & all enemies, 1 *Cor.* 7. 23, *Rom.* 6. 6, *Heb.* 2. 14. 15, so that now, *Ierusalem* is loosed from the bands of her neck, as was promised in *Esa.* 52. 1, and is made to inherit the *throne of glorie*, 1 *Sam.* 2. 8. See the notes on *Song*. 4. 4. The Chaldee also by the *neck* here, understandeth the Judge of Israel.

the pooles in Hysbon] or, *Chrysbon*; in Greek, *the lakes in Effebon*. As before her eyes were like doxes, *Song.* 4. 1, so here they are like water pooles, cleare to see the truthe, and to looke unto the wayes and actions of her selfe and others. It may also intend her watry eyes, weeping for her former sinnes: as let my lamenting the sinnes of his people, witness that his eyes were a *fountaine of teares*, *Jer.* 9. 1, and prophesying their conversion, bee faith, *they shall come with weeping &c.* *Jer.* 31. 9. *Hysbon* was a Cittie where King Sihon sometime dwelt, *Numb.* 21. 26, it was situate in a goodly fertile Country, which the Reubenites possessed, *Numb.* 32. 3. 4. 37, so it seemeth to have in it faire and cleare pooles or ponds of water, which beautified it, as eyes doe the body. The Hebrew expositors understand by these eyes the *Prophets*, or (as the Chaldee Paraphrast saith) *Scribes*. *Hysbon* by interpretation signifieth a *Count, computation, or artificiell devise*: and thus some expound it here, pooles artificially made: and *pooles* haue their name of *blessing*; either because they were esteemed great blessings in those hot and dry countries, *Judg.* 1. 15, or because they were filled with rayne the blessing of God, *Ezik.* 34. 26.

Bath-rabbim] or, (as the Greek interpreteth it,) *Daughter of many*; so that it was a gate frequented of many, and it may be a gate where the Judges sat: for publike judgements, and Assemblies were at the gates, *Ruth* 4. 1, 2 *Sam.* 19. 8, *Lam.* 5. 14, wherefore if *Hysbon* be not the proper name of a Cittie, these pooles may be thought to be at some gate of Ierusalem, where many people assembled; as in *Nehem.* 8. 3. The Chaldee applyeth it to the *Governours* that sat at *gate of the house of the great Councill*.

thy nose] This is a principall ornament of the face; the instrument of smeling, and of drawing breath; sometime it is used for the whole face; and oftentimes for anger, which appeareth by the face.

and breath. Her it seemeth to denote her spiritual courage and bold carriage against her enemies; because her *nose* is likened to the *towre of Lebanon*, which was high and lofty. For as in speech of the wicked, the *loftiness of his nose*, for countenance) in Psal. 50. 4, signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *tower*, noteth her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that she discomfitteth all her enemies. On the contrary, when God threateneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (cuckooed to be her enemies) should take away her *nose* and her *ears* &c. Ezek. 23. 23.

towre of Lebanon] or, of *Libanus*; which was a mountaine in the north parts of the land. It may here be understood of the towre of the house, called the *house of the forest of Lebanon*, which Solomon built very stately, 1 King. 7. 2, in which he put 200 targets, and 300 shields made of beaten gold; 1 King. 10. 17.

looking towards Damascus] or, spying, watching, beholding the face of *Damascus*: which was the chiefe Citie in Syria. Esai. 7. 8, called in Hebrew *Dummek*, sometime *Darmesek*, as in 1 Chron. 18. 5, & *Dummayek*, as 1 King. 16. 10: in the Greek and in the new Testament *Damascus*, Act. 9. 2, it lay norward from mount Lebanon aforesaid, was a goodly citie of praise and of joy. Jer. 49. 24. 25. The inhabitants were commonly enemies to Israel, and often wars were between Gods people & them, as the story of Scripture sheweth, 1 Chron. 18. 5. 6, 1 King. 11. 24. 25, Esai. 7. 5. 8, Amos 1. 3. Wherfore the *towre of Lebanon*, looking (or spying, watching) towards *Damascus*, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe and her children, against the enemie. For in times of danger, they set on towres and high places watchmen, or spies, to give warning of what they saw; Esai. 21. 6. - 9, Ezek. 33. 2. - 6, 2 Sam. 18. 24. 25.

Ver. 5. *Thise head upon thre*] This may be understood properly of her head it selfe, likened to mount Carmel: or, of the ornament upon her head.

like Carmel] or, *like crimson*; But both the Greek version & Chaldee paraphrase, expound it *Carmel*, the name of a mountaine where Elias killed the Baalists, and prayed for rayne, 1 King. 18. 19. 20. - 42; *Carmel* also was a place inhabited by *Nabal*, 1 Sam. 25. 2. 5. It seemeth to haue been very fertile; *Nebuch. 1. 4*, for a fruitfull place is called *Carmel*, opposed to a barren wildernes, *Ezai. 32. 15*, & 29. 17, & 33. 9, Jer. 4. 26. Thus her *head* likened to *Carmel* may signifie her minde filled with the knowledge of God, and fruitfull in graces: so God promising the restauration of his Church, saith, *Israel shall feed on Carmel and Sharon* &c. Jer. 50. 19, and foretelling the glory of Christes Kingdome, saith, *the glorie of Lebanon shall be given unto it, the excellency of Carmel and Sharon*; &c. Esai. 35. 2. The Hebrew *Carmil*, is also used for *crimson*, or scarlet colour, 2 Chron. 3. 14, which may also be meant here, seeing after her hayre is likened to *purple*: and these were colours worne of Princes and great personages, and so meet for this Princes daughter (v. 1.) and for the attire of her head on which she wear eth the *hope of salvation* (through the bloud of Christ, whch these colours also prefigured) *for us* belowe, 1 Thess. 5. 8.

bayre] The originall word *dillath* is nowhere used for *bayre* bat in this one place, as the Greek also interpreteh it: properly it signifieth *slendernesse* or *tenuitie*; and so meaneth small and slender hayre. Some take it for a small lace or head band, wherewith the attire of the head was tied. This her *bayre* like purple, denoeth her cogitations and purposes to be holy, heavenly, and as eyed in the bloud of Christ. The Chaldee paraphrase applyeth the *head* here spoken of to the *King*, the chiefe Goverour in Israel; and the *slender bayre*, to the poore of the peo-

þe which shalld be clad in purple, as was Daniel, Mordecai &c. See the notes on Song. 4. 1, where the Spouse here is likewise to a flock of power; that description differing from his seemeth to imply a variety of estate, for Gods people are not alwaies of like condition in this world, though ever glorious in his eyes.

the King is bound in the galleries } By the King, in this Song, is meant Solomon, that is, Christ. *Wher in whi h the Greek here likewise translateth galleries,* is in Gen. 30. 38. 41, and Exod. 2. 16, gutters wherein waters runne, for the flock to drink, unto which some thinke this place hath reference: but in Song. 1. 17, *ribbitum* are galleries that runne along the house sides; and so it seemeth to meane here. To be bound in the galleries, is to haue a fixed habitation in the house of his Church, where the King is reteyned, and as it were tyed with the bands of loue towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty*, Psal. 43. 12, and that which is spoken of the lewd woman, *her bands are as bands*, Eccles. 7. 26, may haue use here of the chaste woman, that her graces are such as doe not onely delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke, no more to leaue her, but to abide with her for ever. For so he hath promised, *I will betroth thee unto me for ever*, Hof. 2. 19, *the Lord delighteth in thee, and thy land shalbe maried*; Esaï. 62. 4, *my servant David shalbe their Prince for ever*; and *I will set my Sanctuary in the midst of them for ever more*: and the name of the Cittie from that day, shalbe *The Lord is there*: Ezekiel 37. 25. 26, & 48. 35. *The throne of God, and of the Lamb, shalbe in it*; and his seruantes shalbe seruants him: and they shal reign for ever and ever: Rep. 22. 3. 5.

Ver. 6. and how pleasant } This passionate admiration of her beauty & pleasantnes, in all her parts, cariage & administration, sheweth the reason of the former speech,

why the King was bound in the galleries, for that he was delighted, and as it were ravished with her heavenly graces; as before in Song. 4. 9. 10. And as she admires Christ for his fairenesse and pleasantnesse; so now she is magnified for the like: see the notes on Song. 1. 13. 16.

& loue } that is, & thou that art dearly loved: thos they call her, to signifie Christs great affection towards her: for it is an other and more forceable word then was used before in Song. 1. 9. 13, & 2. 2, & 4. 1. 7, & 5. 2, & 6. 4, that, betokening loving society and outward friendship; this, signifying inward charitable and loving affection, which is strong; and fervent, Song. 8. 6. 7.

for delights } or, delicacies, or, with pleasures; meaning full delight, all manner pleasure: so that all that loue her may rejoice with her, & delight themselves in the brightness of her glory; as Esaï. 6. 10. 11.

Ver. 7. thy stature } or, thy height: in Greek, *thy greatness*.

a palme-tree } or, a date tree, called in Hebrew *Tamar*, in Greek, *Phoenix*; it is of tall and upright stature, alwaies green and flourishing, bearing pleasant fruit. Wherefore the just mans state is likened to this tree, Psal. 92. 13, and figures of Palm-trees (signifying heavenly graces) were made in the Temple, 1. King. 6. 19, & 7. 36, and foretold to be also in the spirituall Temple under the Gospell, Ez. k. 41. 18. 19, and palm branches carried in the hand, or on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with palm branches in their hands, Rev. 7. 9. And the Palm-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth still upright. So this stature of the Spouse, likened to a palm-tree, sheweth her spirituality, growth in the faith (notwithstanding alwaies tribulations) tending alwaies upward towards heave[n], till she atteyn unto the measure of the stature of the fulnes of Christ, as Eph. 4. 13. For God had now broken the staves,

of her goke, and made her goe upright ; *Leb. 26. 13.* So the Kingdome of Israel (whiles it flourished) is likened to a tree, whose stature was exalted among the thicke branches &c. *Ezek. 19. 11.*

clusters] to wit, of the Vine, as in v. 8, signifying hereby that her breasts were not onely fasshioned, as in *Ezek. 16. 7* : but full of milk to nourish her children, and of the wine of heavenly consolations, which they that loue her may suck and be satisfied, as *Esa. 66. 11.* So that now the state of the Church is not as when complaint was made, there is no cluster to eat; *Mic. 7. 1:* but as when new wine was found in the clusters ; and he said, *Destroy it not, for a blessing is in it, Esa. 65. 8.*

Virg. 6. I will goe up to] or, I will clime upon the palme-tree : meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implyeth his acceptation of the fruits of the Spirit in his Spouse, as is noted on *Song. 5. 1.* But it seemeth (by that which followeth) to be the speech of her friends aforesaid, speaking collectively as one person, to note their unity and joynet content to communicate with her graces, as in *Esa. 66. 13. 14.* For things of this sort, are spoken both of God, and of his people, *Esa. 62. 5.*

the boughes thereof] or, the branches of it : the Hebrew *Sansanim* is no where used but in this place ; the Greek translateth it *the heighnes thereof*, meaning the branches which are on high, and which bear the fruit. For the Palme-tree though it be very tall, hath no boughes growing out by the sides of the body, as other trees ; but on the very top, the leaues (which are long like swords) spread abroad pleasant to behold ; and the fruit groweth not among the leaues, but on the top of the branches, as historians doe record, *Plinie l. 13. c. 4.* So Christ (if it be understood of him) going up and taking hold of the boughes, both signifieth it to be his owne possession, and sheweth his care and loue to looke unto it, and to

purge the branches that they may beare more fruit, (as the Father doth the fruitfull branches of the Vine, *Ieb 15. 1. 2.*) and likewise to enjoy and accept of the gracious fruits of his Spouse, vvith whom bee vvill new continu. Or, taking it (as before) for the speech of the faulfull Company, it meaneh their purpose and indeavour to partake of the heavenly fruits vwhich this Church bringeth forth.

be as clusters] or, shall be as clusters ; and thus it is an assurance or promise of blessing to her from the Lord, filling her vvith the juice of grace, that she shall neither be barren nor unfruitfull in the knowledge of Christ, 2 *Pet. 1. 8,* but as is promised, *Hee will cause them that come of Jacob, to take root : Israel shall blossom and bud, and fill the face of the world with fruit, Esa. 27. 6.* But it may be taken also as a wish, and let thy breasts I pray thee be, as clusters of the Vine ; that is, haue not thou a miscarrying womb, and dry breasts, (as *Hos. 9. 14.*) but grew in grace and in knowledge ; be not as empty vine, as Israel was of old, *Hos. 10. 1.* Leave not thy vine, which cheereth God and men, *Judg. 9. 13.* but be filled vvith the Spirit ; that vvee may suck & be satisfied vvith the breasts of thy consolations ; *Esa. 66. 11.*

the smell of thy nose, like apples] her nose, commended for the form in v. 4, denoted her good cariage, & courage for the truth. The smell, odour or sent thereof, meaneh the good report and fame thereof spread abroad : which is comfortable as a sweet odour. Or, by the smell of her nose, may be understood the breath comming out of her nostrils, that it should be sweet. And so not onely her outward behaviour should be commendable, but the hidden man of the heart, uncorrupted ; that the breath or spirit proceeding from within, be pure ; and God may manifest the sent (or favour) of his knowledge by her in every place, 2 *Cor. 2. 14,* as the favour of life, unto life ; and like the favour of apples, which refresh those that languish.

guish, and are sick of the loue of Christ; as Song. 2. 4.

Vers. 9 thy palate] or, the roose of thy mouth : in Greek, thy throat. The palate for ones own use is to taste and discerne, as in Job. 34. 3, the palate tasteth meat; but for others, it is the instrument of speech, as in Prov. 8. 7, my palate shall speake truth. This latter use seemeth here to be meant; that her palate, to wit, her speech and doctrine, should be like good wine, to comfort and revive bitter and heauie hearts, Prov. 3. 6.

the good Wine] that is, the best, most excellent, sweet and vvholsome wine: as the good oile (Psal. 133. 2,) is the best, sweetest and most precious oile. The comfortable doctrines of the Gospel, are likened to Wine, Esai. 55. 1. 2. 3, Prov. 9. 2. 5. See the notes on Song. 1. 2.

that goeth to my Beloved] a commendation of the good wine, from the effects; that it is pleasing unto God, and profitable unto men. For by the Beloved usually in this Song is meant Christ: by going to righteousness (or according to righteousnesse) that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drinke it. The like phease Solomon useth in Prov. 23. 31, Look not on the Wine when it is red, when it giveth his colour in the cup, when it goeth (or Walketh, that is moveth it selfe) in righteousness: as there, the nature of the most pure and generous wine is described, whereby men are allured to drink thereof; so here the right wine, the pure and vvholsom doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their Beloved. It may also intimate, how the Spouse (filled with the Spirit, rather than with Wine, Eph. 5. 18,) her speeches should tend to lead all unto Christ, and unto righteousness; that is, faith in him,

and righteous worke which he requireth us to walke in.

conleng to speake] that maketh to speake, or giveth utterance, to the lippe of those that are a sleep: or, speaking in the lippe &c. This is the other effect of the Spirit, that as wine maketh men talkative Prov. 13. 29, so the Spirit maketh men to utter the mysteries of God; as the disciples (when some thought they were full of new wine) prophesied and spake with other tonges, the great workes of God, as the Spirit gave them utterance, Act. 2. 4. 11. 13, &c. By sleepers here are meant sinners, awaked and quickened by the word preached, as it is said, Awake thou that sleepest, and arise from the dead; and Christ shall give thee light, Ephes. 5. 14. And so it was promised, Thy dead men shall live, my dead bodies shall arise: awake and sing, see that dwellest in dust: Esai. 26. 19. And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, Ezek. 37, which also the Chaldee paraphraſt alleageth in opening this place. And not onely dead men, (which are said to be a sleep, Dan. 12. 2,) but others also that live, and through negligence or security fall a sleep (as the Spouse acknowledgeth of her selfe, in Song. 5. 1,) are inabled by this spirituall wine, to speake: for having drank thereof, they forget their poverty, and remember their misery no more, as Prov. 31. 6. 7. So God promising to restore comforts unto Israel, and to his mourners, saith that he createth the fruit of the lippe, peace, peace &c. Esai. 57. 18. 19.

Vers. 10. I am my Beloveds] Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith, that she is Christ; and so an heire of salvation by promise, Gal. 3. 22. See before in Song. 2. 16, & 6. 3.

his desire] his desirous affection, the Greek interpreteth it, his conversion (God turning) is towards me. This maner of speech was used before, when God chastening the woman for her sin, said, thy desire shall be unto thy husband, Gen. 3. 16, but now

now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoiceth that his desire is antioch. And this appeareth by the whole scope of this Song, and especially by these words, in Chap. 2. 14. & 4. 9. 10. &c 7. 5. So contrary each to other are our naturall sinfull state, and our estate by grace in Christ.

Vers. 1. *into the field*] or, *into the corn-trie*: a place of ~~Borne~~, Vines, figtrees, pomegranate-trees &c: as Joel. 1. 12.

in the villages] or, *by the Cypress-trees*, for the Hebrew *Cepherim* may signifie both: but the Greek also interpreteth it *villages*, and such *countrie villages*, are distinguished from *fenced cities*, 1 Sam. 6. 18. 1, Chron. 27. 25. The Spouse here desirereth of Christ, that they may go together into the *field* & *villages*, to look unto their husbandry, how it prospered & whether the trees there planted did flourish and fructifie, as the next words manifest. Hereby their desire and care is signified, for the encrease and propagation of the gospel abroad in the world, (for the *field* in the parable is the world, Mat. 13. 38.) And as Christ himself in the dayes of his flesh went about *all the cities & villages*, preaching the gospel, Mat. 9. 35. Mar. 6. 6. and his disciples went abroad to teach all nations Mat. 28. 19: so afterward beth he in spirit walked among the golden Candlesticks of his churches, looking to their yvaies, Rev. 2. & 3. and his Apostles went againe to visit their brethren in every citie where they had preached the word of the Lord, and to see how they did; Act. 13. 36. Such a care is here intimated, that the Lords field might be visited, where he had (like a wise husbandman) prepared and fitted his work, Pro. 24. 27.

Vers. 12. *Let us get up early*] or, *Let us rise betimes in the morning*; an other act of diligence and care, Psal. 127. 2. such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because hee had compassion on

them; and the Prophets rose early and spake unto them; 2 Chron. 36. 15, Jer. 25. 3. 4.

to the vineyards] that is, the Churches, or places where the Gospell had been planted: so the *house of Israel*, was the Lords Vineyard, Esaï. 5. 7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning Gods Law.

the tender grape] the first small-grape; of this, see Song. 2. 13. 15.

open it selfe] that is, appear, and to give a sweet smell; the Greek interpreteth it, flourish: it meaneith the first appearance of fruit, before the grapes be any thing neare ripe; a token that the Spring is come, and that Summer is nigh; as Song. 2. 12. 13. The Chaldee paraphrafft applyeth it to the time of Israels redemption;

pomegranates] or, *pomegranate trees*; such doe signifie the particular persons in the Churches, full of grace and good works; See Song. 4. 13.

there will I give my loves] The Spouse promiseth to give unto Christ the fruition of her graces and fruits of her faith, confession, thankes, good works &c. there in the Vineyards of the Churches, in the societie of the Saints: For the Lord keepeth his Vineyard, and wateteth it every moment; he causeth them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit, Esaï. 27. 3. 6. And I will bring forth (saith the Lord) a seed out of Jacob, and out of Judah an inheritor of my moutaines; and mine elect shall inherite it, and my serdants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations. With all your holy things; I will accept you with your sweet savour Eze. Esaï. 65. 9, Ez. k. 20. 40. 41.

Vers. 13. *The mandakes*] *Dudaim* (which the Greek also calleth *Mandragorae* or *Mandrakes*) haue allusion in name to *Dod*, *lone*, so mentioned; and *Dod* that is *Beloved*, as she after calleth Christ. *Mandrakes* grow in the field, and were found in

in the daies of **B**east **b**arrett, as the historie sheweth in Gen. 30.14, &c. It appeareth by Rachels desire there of them, and by the fadl that here they are said to give, that they were very louely and pleasant, (differing from the Mandrakes that grow in these parts.) The Chaldee paraphraſt calleth it **B**almor, **B**alsam.

give a ſmell] or, *an odour*; that is, are fragrant and yeild a pleasant ſavour: fo the *Vines* are ſaid before to *give a ſmell*, Song. 2. 13, and the *Spikenard* of the Spouse, Song. 1.12.

at our dores] or, *by our dores*; which ſeemeth to bee oppoſed unto the fields where Mandrakes grew (as after new fruits are oppoſed unto the old:) ſignifying that both at home and abroad, neere and fare, the fame and odour of graces in Gods people, ſpread it ſelſe. For a thing is ſaid to be *at the dores*, when it is nigh at hand: Mat. 24. 33.

precious things] or *dainties*, *pleasant fruits*, and *delightfull graces*; ſee the notes on Song. 4.13.16.

new and old] ſignifying hereby variety and plenty; Lev. 26.10, and old fruits are oft times better then new, as Luk. 5.39. So now the ſtate of the Church (*inſtructed unto the kingdomē of heaven*), is like the houſholder, *which bringeth forth out of his treaſurie, things new and old*, Mat. 13.32.

leyd them up] or *biſide*: treaſured, ſtored-up, to be reſerved and ſafely kept. The Chaldee paraphraſt thus: *Now riſe* (δ King Christ) *receive the Kingdomē* *which I haue leyd up for thee*. As the goodness of God is great, which he hath leyd up for them that fear him, Pſal. 31. 20, ſo all the goodness and fruits of grace that flow from his people, are unto his honor & praise, confeſcated unto him. *For of him, & through him, & for him are al things;* *to him be glory for ever, Amen.* Rom. 11.36.

CHAP. VIII.

VWHO will give thee, as a brother to me; ſucking the breasts of my mother: I would finde thee without, I would kiffe thec; also, they ſhould not diſpife me. I would leade thee, I would bring thee into my mothers house, thou ſhouldſt inſtruct mee: I would cauſe thee to drink, of ſpiced wine; of the juice, of my Pomegranate. His left hand, under mine head; and his right-hand, imbrace me.

I adjuſte you, o daughters of Ieruſalem: why ſhould yee ſtirre, and why ſhould yec ſtirre-up the Loue, untill it please?

Who is this, that commeth up out of the wilderneſſe; that leaneth, upon her Beloved? Under the apple-tree, I ſtirred

CHAP. VIII.

O who will give thee, as to me a brother; Even he that ſucked the breasts of my mother:

I would finde thee without, I would kiffe And-alſo, I ſhould not diſpife bee. I would thee leade, I would thee bring into My mothers house, inſtruct mee ſhouldſt thou:

I would cauſe thee to drink, wine mixt with Of my Pomgran-ate the delight-full-juice. His left hand, underneath mine head (base His right hand alſo, me about imbrace(placeholder) O daughters of Ieruſalem that be, I doe adjuſting-charge you: Why ſhould yec Awaking-ſtirre, and why ſhould yec diſe- By-ſtirring up the Loue, untill it pleſe? Who's this, that comes up fro the deſert-waſt That to her Loved, leaning-cleaveth-faſt?

red up ; there , thy mother painfully-
brought thec forth; thiere, she painfully-
brought forth that bare thee. Set me,
as a seale, upon thine heart ; as a seale,
upon thine arme ; for loue, is strong as
death ; zeale, is hard as hell : the coales
thereof are coales of fire , the flame of
Iah. Many waters , can not quench
loue ; neither can the flouds, drown it:
if a man would give all the substance of
his house, for loue ; contemning they
would contempne it.

We have a little sister, and she hath no breasts: what shall we doe for our sister, in the day when she shall be spoken of? If shee be a wall; wee will build upon her, a pallace of silver: and if shee be a doore; we will inclose her, with board of Cedar. I am a wall, and my breasts as towres: then was I in his eyes, as one that findeth peace.

Solomon had a Vineyard, in Baal-hamon ; hee gave the Vineyard, to keepers : *every man* shall bring for the fruit thereof, a thousand (*shekels*) of silver. My vineyard which *is mine*, *is before me* : the thousand to thee, o Solomon ; and two hundred, to those that keep the fruits thereof.

Thou that dwellest in the gardens,
the companions attending to thy voice,
cause thou me to hear.

Flee my Beloved, and be thou like
to a Roe, or to a Fawne of the Harts ;
upon, the mountaines of Spices.

I sturr'd thee up, under the Apple-tree ;
Thy mother there with pain-did-bring-forth
thee ; (wicb-smart.
There, she that bare thee did bring-forth
O set me, as a seale upon thine hart ;
Upon thine arme, (eke set me) as a seale ;
For loue, is strong as death ; T' gelous-zeale,
Is hard as hell : the coales eke of the same
Are coales of fyre, of Iahs consuming-flame.
The many waters, loue they cannot quench ;
Neither the flonds, are able it to drench :
If man would all wealth of his house ex-
pend.

For loss ; it wold be utterly contempn'd.
We haue a sister small, no breasts hath she:
In day wher she is spoke of, who shal wee
Doe for our sister ? if she be a wall ;
A silver palice, build on her we shall;
And if she be a doore, inclose will wee (tree
Her round-about, with boards of Cedar,
I am a wall, my breasts as towers : ikerlyse
Then was I as peace-finding in his eyes.
In Baal-hammon, there a Vineyard was
Of Solomons; the Vineyard he did passe-
In-hire to keepers : every man he brings
For fruit therof, a thousand silvertlings.
My vineyard which is mine, 'fore me re-

The thousand-to thes, Solomon, pertaines;
Two hundred eke, be the fruite-keepers part
O thou that dweller in the gardens art,
Unto thy voice they that companions be
Attending are, to heare it cause thou me.
Flee, my Belov'd, and haue a Roos likenes
Or a yong Harts; on mountaines of spicies.

Annotations.

VV Ha will give thee] that is, O if
some would give thee; or, O
that thou were: a form of wish

ing often used in the Scripture; see *Deut.* 32, *Psal.* 14.7. The faithfull here desire
the brother-hood, loue and communion
of

of Christ, for their further comfort, and that they might manifest their loue and obedience unto him.

as a brother loving affected, conjoyned, familiar and converiant with me. Brother-hood, signifieth neare conjunction and confociation, whether by bond of nature, or otherwise by agreement and covenant, *Zach. 11. 14.* Wherfore things without life, coupled together, are called man and his brother; or, Woman and her sister; *Exod. 25. 20, & 26. 3,* and they that are companions in like estate (though differing in nature) are brethren; as Job was a brother to dragons, and a companion to Owles, *Job 30. 29,* and a man in qualitie, condition or action like another, is called his brother, *Prov. 18. 9, Gen. 49. 5:* and when Solomon persuadeth his son to aff. &c, loue, and associate himselfe unto Wisedome, hee biddeth him say unto her, *Thou art my sister, Prob. 7. 4.* Although therfore Christ in his humanity was the brother of his people, taking part of the same flesh and bloud with them, *Heb. 2. 14,* yet is hee chiefly called our brother, because we are all of one Father by the Spirit of sanctification, *Heb. 2. 11. 12, Mat. 12. 50.* And this semeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutuall comfort, and fruition each of others loue: that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles and miseries; as a brother is borne for aduersity, *Prob. 17. 17.*

sucking] or, that sucked the breasts of my mother, that is every way most nearely conjoyned, as having both one father and one mother, for so the band or kinred is more neare, then if they had one father onely, as Abraham said, *she is the daughter of my father, but not the daughter of my mother, Gen. 20. 12.* Wherfore the child followed the mother, if she were a free or a bondwoman, the child was likewise, *Exod. 21. 4, Gal. 4. 12. 30.* And be-

tween brethren of the same mother, the affections and loue are most vehement; as Josephs carriage towards Benjamin manifesteth, *Gen. 43. 29. 30. 34.* The mother here is Ierusalem which is above, which is the mother of us all, and signifieth the new Testament or Covenant of grace and freedome, *Gal. 4. 26. 24.* To suck the breasts of this mother, is to participate of her grace and consolations, *Esa. 66. 10. 11, & 60. 16,* and Christ is then said to sucke these breasts, when the Covenant or Testamēt is by him confirmed and stablished to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratiuely signified by eatirg, drinking, sucking, lapping together and the like. *Song. 5. 1, Luke 22. 15. 16, Job 6. 5. 1, Rev. 3. 20.* The Hebrewes in their Chaldee paraphrase give this exposition; *In that time, the King Christ shall be rebrought unto the Congregation of Israel; and hee shal say unto him; Come, be thou Dñe as for a brother, and let us goe up to Ierusalem, and we will suck with thee, the senses (or meanings) of the Law, as a sucking child sucketh the breasts of his mother.* It may also be observed, that things are sometimes said to be done unto Christ, which are done unto his people, *Mat. 25. 35. - 40, Act. 9. 4. 5, Coloss. 1. 24.* As therefore Christians when they are begotten or converted unto Christ by the Gospell, haue Christ formed in them, *Gal. 4. 19,* so when such are nourished with the sincere milke of the Word, (as i. Pet. 2. 2.) it may be said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called Christ, i. Cor. 12. 12. Thus the things here spoken of as to be done unto Christ, may bee fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life and peace is made, continued and confirmed among them.

I wold find thee without] Her fervent loue and desire of Christs communion and brotherly grace, is here accompanied

with a promise of all carefull and loving duty, acceptation and ob-sistence on her part. For to finde him *wilhant* (or in the street,) where the Wisedome of God crieth, and teacheth, *Prov. 1. 20, Luke 13. 26*, signifieth her ready minde to goe forth to meet him (as the virgins should to the Bride groome, *M. & 25. 6.*) and both lovingly and boldly to entertaine and welcome him, by receiving & obeying his Gospell, as the sequel sheweth. See also *Song 3. 2. 4.*

would kisse thee] a signe of loue, honour and of obedience; as all are exhorted to *kisse the son*, *Psil 2. 12.* See *Song. 1. 2.*

they should not despise me] that is, men *should not*, or, *I shall not be despised*; for so this manner of speach often importeth, as is noted on *Gen 16. 4.* Persons are despised or contemned, when either they doe, or are thought to doe, that which is not honest or comely, *Gen 18. 23, 2 Sam. 6. 16*, or, when they misse of their purpose, and are laughed to scorne with contempt, *Esa. 37. 22.* Neither of these shoulde beseall her, doing but her duty in seemely & modest sort, and obreyning Christ whom her soule desired. What the state of a people is without Christ, and how subject they are to shame and reproach; he Lord himselfe sheweth in *Esa. 54. 1. 4. 6.* But them that honour God, he wil honour; and they that despise him, shalbe lightly esteemed, *1 Sam. 2. 30*, and if any man serue Christ, him will the Father honour, *Iob. 12. 26.*

Vers. 1. I would lead thee] to weet, with honour and solemnity, with joy and gladness: for Kings and great personages are said to be led and brought along, *Esa. 60. 11, Psal. 45. 15. 16.* Here, that which the faithfull desire and receive of God and of Christ, to be led and to be brought to his holy mountain, *Psal. 43. 3*, they promise to doe unto Christ: but the Lord doth it by the light of his Word and Spirit, *Esa. 63. 14, Psal. 143. 10*, they doe it unto him, by earnest prayers stirring-up themselves to take hold on him, *Esa. 64. 1. --7.*

my mothers boast] the state of Ecclesia

sticall policie, and publick assentibly, figura-red by the house or Temple of God in Ierusalem of old, (unto which the Chaldee parapbrase here referrith it,) but is fulfil-led in Christian Churches, which are Gods house & temple now, *Heb. 3. 6. 2 Cor. 6. 16*, especially in that *Ierusalem*, which is the mother of us all, *Gal 4. 6.* See *Song 3. 4.*

thou should instruct me] or, *shalt teach, shalte teare me*, speaking to Christ, whose instruction she would gladly receive. Thus also the Greek interpreteh it, *thou shalt teach me; and the Chaldee, thou shalt teach me to feare before the Lord.* It may also be referred to the mother aforesaid, she that instruttleth her: but the former seemeth most agreeable, and sheweth both her desire, and the end of bringing Christ unto her home, that she might be further taught and builded up by the doctrines of his Gospell. And thus it is prophesied, how in the last daies, many people should say, *Come and let us goe up, to the house of the God of Iacob; and bee well teache b us of his wayes, and bee well walke in his pathes* &c, *Esa. 2. 2. 3, Mic. 4. 1. 2.*

of spiced wine] wine sweeteted with a mixture, or confection of spices; such (in the Law) were put into the holy incense, and oile, *Exod 30. 34-35, 23. 25*, such were also used at the buriall of the dead, *2 Chron. 16. 14*, and for banqueting, as this place sheweth.

the juice] or, *the new liquer*, the sweet Wine, which hath the name of treading or pressing out of the pomegranates or grapes. Hereby she signifieth that the word shoulde not be fruitlesse in her, but that she would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetned and spiced with his own Spirit in her, and wrung out of her by the same; whiles she hath fellowship in his afflictions. For when Christ administereth the comforts of his Word & Spirit, he giveth us wine to drinke, *Prov. 9. 1. --3, Esa. 55. 1. 3,* and when we bring forth the fruits of his Spirit, and with them doe gloriſe him, and edifi-
our

our brethren; he countereth himselfe re-
ft: shed as with wine, and taketh pleasure
in his people. See Song 4. 10, & 5. 1.
This juice and wine, spiced with the
truelth, faith, grace, and spirit of the Lord;
is contrary to that cup in the womans
hand full of abominations and filthinesse of
her fornication, the h-erries, isolariess, and
other fruits of the flesh, with which these,
the inhabitants of the earth were made
drunk; Rev. 17.2.4.

Vers. 3. under mine head] understand it
prayerwise as before, let it be under : or,
should be under my head. The Spouse privy
to her own infirmitiees, and desirous of
strength and comfort from Christ; pray-
eth that she may b: susteyned by him, and
 finde rest to her soule in the feeling of his
loue, whose grace is sufficient for her,
whose strength is made perfect in Weaknesse;
2 Cor. 12.9. See before in Song. 2. 6, where
the like words are used.

Vers. 4. I affare you] or, I charge you by
an oith. The Spouse here injuryng Christ,
desireth the continuance of his grace, and
chargeth her friends that they shoulde by
no meanes, disquiet, provok: or grieve
him: as sh: ha: adiurid them twise be-
fore. Song 2.7, & 3.5. See the annota-
tions there.

Why shouldest thou stirre] that is, doe not
stirre, for it wll not be for your profit :
b. fore, it was said, if yee stirre, in the
like sense ; and there (in Song. 2.
7, & 3. 5,) the Roers, and Histles of the
field were mentioned, which are not
here.

Vers. 5. Who is this? This woman This ei-
ther implyeth the springing up of a new
Church, conducted by Christ through the
wildernesse of this world: or, if it be un-
derstood of the former, it sheweth the ad-
miration of the daughters of Jerusalem,
at her increase, strong faith, patience, holy
order &c, whiles sh: followeth and rely-
eth upon Christ. So before, in Song. 3.6.

the Wildernesse] the peoples of this world,
out of which the people of God are cho-
sen, and called, Ezek. 20.35, Job. 15.19. It

signifieth also her former misery, under
persecution; or under the bondage of sin
and Satan, from which sh: escapeth by
Christ; for the Wildernesse was a dry and
thirsty land, a land of drought, and of the
shadow of death; Ex. k.19.13, Jer. 2.6.

thit lem:ib] or, leaning, cleaving to, adjoy-
ning, associating her selfe : it is a word, not
elsewhere used in Scripture, and is bor-
rowed from the Arabian language : the
Greek translitteth it, confirming, or streng-
thening her selfe. It signifieth her weaknes
in her self, unable to susteyn her steppes :
but her strength in Christ her beloved, on
whom she leaning by faith, is confirmed
against all doubts, feares, dangers, difficultiees,
tentations, & by her union with him,
is made partaker of all grace and comfort:
for he that is inynded to the Lord, is one Spirit:
1 Cor. 6.17, & is by him made perfect, sta-
blished, strengthened, settled; as 1 Pet. 5.10.
This grace is foretold by the Prophet, ac-
cording to Gods first dealing with Israel,
when he put his holy Spirit within his peo-
ple, and led them through the deep, as an horse
in the Wildernesse : they stumbled not. As a
beast goeth downe into the valley, the Spirit
of the Lord quietly led him : so didit thou
lead thy people, to make thy selfe a glorious
name : Esai.6.3, 11.13,14.

I stured thee up] or, I raised thee up.
They be the words of the Spouse, speak-
ing againe to her Beloved ; whom she
stured or raysed up as out of sleepe, by
her earnest prayers, as in Psal.4.4.24. Stirre
up, why sleepest thou Lord ? And they that
glue themselves to prayer, are said also to
stirre up themselves, Esai.6.4.7. This ray-
sing up, was under the Appletree, the tree
of life and grace, whose shadow and
fruit had been delig itsfull and sweet unto her ; and to which tree, Christ him-
selfe was likened, Song. 2. 3. So sh: by
faith taking hold on the Covenant of
grace and promises of life in Christ, ent-
led on his name in her troubles and sor-
owes, and stirred him up for her helpe
and comfort.

there] under the Appletree, the faith &
hope

hope of salvation and life.

thy mother] the faithful company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practising and suffering for his Gospel.

painfully brought thee forth] travelled of thee with sorrow. The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the child might be borne unto us, *Esa. 9.6.*) is set forth by the similitude of a woman in her painful-travel, *Exod. 12.1.2., Gal 4.19.* For as child-birth is accompanied with many pangs and sorrows, like bands that constreyne forceably: so is the bringing forth of Christ into the hearts and minds of men, that they may believe in him, performed with much labour, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in taunting to and fro, in labours, in watchings, in fannings &c.* *2 Cor. 6.4.5., &c. 4.8.-11.* Wherefore the Church signifying her sorrows, for the deliverance and salvation of her children, saith, *Like as a woman with child that draweth near the time of her delivery, is in paine, crieth out in her pangs; so have wee beeene in thy sight o Lord. We have beeene with child, we have been in paine, we have as it were brought forth vande; we have not drooght any deliverance in the earth,* &c. *Esa. 36. 17. 18.*

Verl.6. Set me] or, *Put me as a scale upon thy heart.* The Spouse desireth of Christ, assurance and confirmation of his loue towards her; that she may be gravé as the engraving of a seal or signet upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like the engravings of a signet (or scale) is said to bear the names of the sonnes of Israel, in the Breast-plate of judgement upon his heart; for a memorall before the Lord continually; *Exod. 28.21.29.* So she desireth Christ to be her mercifull and fauifull high Priest,

in things pertaining to God, *Heb. 2.17,* that he would haue a continuall care of her salvation, mindfull of her him selfe, and making a memorall of her before God his Father; and that this shew of loue, might not vanish away, but be as a deep impression in his heart for ever. For a scale is used for ratifying and confirming that which is spoken, that it may not be disanulled, *Neh. 9.38, Rom. 4.11.* And this God signified to Zerubbabel saying, *I will set thee as a scale; for I haue chosen thee;* *Hag. 2.23,* and againe it is said, *The foundation of God standeth sure, bearing this scale; the Lord knoweth them that are his:* *2 Tim. 2.19.*

a scale upon thine arme] The high Priest bare the names of the Tribes, not onely upon his heart; but the same names hee also bare (engraven like a scale) upon his shoulders before the Lord for a memorall, *Exod. 28.11.12.* And the Lord per misseing the daughter of Sion, that he would not forget her to haue compassion on her, saith: *Behold I haue graven thee upon the palmes of my hands; thy velles, are continuall before me,* *Esa. 49. 15. 16.* But as the heart signifieth inward loue, so the arme of Christ signifieth his outward manifestation of loue, by helping, bearing and supporting her in all her infirmities, through his power: wherefore it is said, *Thou redeemeſt thy people with the arme,* *Pſal. 77.16;* and, *thou hast scattered thine enemies, with the arme of thy strenght,* *Pſal. 89.11;* and unto Ierusalem he saith, *Behold the Lord will come with strong (band) and his arme shall rule for him: Hee will feed his flock like a shepherd, hee will gather the Lambs with his arme, and carry them in his bosome.* *Eſai. 40. 10. 11.*

loue is strong as death] as death is strong, and overcometh the strongest man, *Pſal. 89.4.2,* so the loue which I beare towards thee, desirous to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation.

Zeale] or, *zealousie*: zeale is loue inflamed and fervent: and is used sometime in

in the good part, as *Iob. 2.17*, sometime in the evill, called bitter zeale (or envying) *Iam. 3.14*, so is gealousie, 2 *Cor. 11.2*. Here it seemeth to be meant of godly zeale, or gealousie, wherewith her heart was also aff. sted towards Christ.

bard as bell] cruell, fierce and inexorable, as is bell it selfe, that is, the graue or state of death, whereof see the notes on *Gn. 37.35*, that as death and the graue devoureth all, so loue and gealous-zeale consumeth and eateth up, not sparing: for the loue of Christ contrygneth, 2 *Cor. 5.14*, and the Zeale for his glory, eateth up the godly, *Psil. 69.9*.

the coales] the fierie coales, arrowes, or fierie darts: properly the word signifieth that which flieth and burneth; and is applied sometimes to plagues and judgements, *Deut. 32.24*, sometimes to arrowes, *Psil. 76.3*, here, to burning coales or darts of loue, that pierce and inflame the heart, and cannot be quenched.

flame of Iah] the consuming flame of God: *Sababeelb. iah*, noteth a vehement or consuming flame of Iah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, *Mat. 3.11*, for the power and efficacie thereof in the hearts of the children of God.

Vers. 7. many Distres] By Distres and *fards* are often meant, afflictions, troubles, warres, persecutions, tentations, wherewith the faith, loue, patience of Christ's people are exercised and tried; *Psil. 69.2*, *Esi. 8.7.8*, & *59.19*, *Dan. 9.26*, & *11.22*. So heret is signified that the loue of Christ wherewith the mindes of his people are inflamed, is such, as cannot be quenched with any calamities. And thus it is said, *Wb. shall separte us from the loue of Christ?* shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? (as it is written, for thy sake we are kille^d allib: day long, we are accounted as shew^r of slaughter:) may in all these things we are more then conquerours, through him that loved us. For I am perswaded that

neither death nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the loue of God, which is in Christ Iesus our Lord, *Rom. 8.35,-39*.

all the substance for all the riches (wealth) as Silver, gold &c. that is in his house.

contemning they would contynue it] that is, it would utterly (or altogether) be contynued; or, bee would wholly bee contynued. As the loue between Christ and his Church can not be separated, being united by the Holy Ghost: so neither can loue, nor other grace of God be bought for money, but is the free gift of God bestowed on whom he pleaseth: *Ah. 8.18.19.20*, *Rom. 9.11--16*. So Disedome cannot be gotten for gold, neither shall silver be weighed for the price therof, &c., *Iob. 18.15--19*, *Prob. 8.11.19*.

Vers. 8. We haue a little sister] The godly here conule about a new Church arising, whom they call a sister, in respect of the unitie of faith; title (or small) as being young, newly converted, and nothing populous; without breasts, as having yet no established ministerie, (for such is the state of Churches in their beginning, as appeareth by *Ah. 14.23*, *Tit. 1.5.*) so that her children could not suck out the sincere milk of the word, and be satisfied with the breasts of her consolations, 1. *Pet. 2.2*, *Esi. 66.11*, for she was not yet come to the estate of Israel whose breasts were fashioned, and the Lord entred into covenant with her, and she became his, *Ezk. 16.7.8*.

when she shall be spoken of] or, *wberein speach shalbe of her*: when the fame of her calling and conversion shall come a broad, what furtherance shall we yeild, to increase, ferrele, establish her in the truth. This sheweth the duty of loue from one church to an other, in communicating thir graces each to other, and praying one for an other. See an example in *Mat. 11.19.22.23*. This Hebrew phrase of speak to be bed of her (or in her,) may be under-

understood two waies, *for* or *against* her : for her , when treatise shall be of her espousals unto Christ ; thus David sent and spake of (or Dib Abigail , to take her to him to Rize , 1. Sam. 25. 39. against her , as the people spake against God , and against Moses , Num. 23. 5. and Princes speak against me , Psal. 119. 13. For no sooner doe a people turne to the Lord , but the wicked doe oppose in word and wwork . And thus the Hebrewes in their Chaldee Paraphrase expound it here , *What shall be done for our sister , in the day when the nations shall speak to goe up against her , unto Barre ?*

Vers. 9. *If she be a wall]* The answere to the thing proponed , made (as some think) by Christ , to which the Chaldee paraphraſt agreeſt , ſaying , *Michael the Prince of Israel will ſay : or , by other her ſister churches , delitour to procure her good.*

a wall] that is , ſtrong & well grounded in the truth ; and to become a citie , which is often deſcribed by walles , gates , bars &c , 2. Chron. 8. 5. & 14. 7. Rev. 21. 12. Spiritually it meaneth her faith and hope of ſalvation in Christ , grounded on the doctrine of the twelve tribes of Iſrael , and twelve Apostles of Christ Rev. 21. 14. 19: as , *Thou ſhall call thy walles ſalvation , Eſai. 56. 18. &c , Deſtroy a strong city , ſalvation will God appoint for walles and bulwarks , Eſai. 26. 1.* Moreover , when God ſignified the strength and courage of his prophet againſt their enimies , he ſaith , *I will make thee unto this people , a fenced brazen wall ; and they ſhall fight againſt thee , but thou will not prenile , Iter. 15. 20.*

we will build] Here , by De , may be implied the Trinitie in the Godhead , as Gen. 1. 26. Song. 1. 11. or , De may mean Christ inwardly and effectually by his grace , and his people (her ſisters) outwardly and ministerially by the word of the Gofſpell .

a palacie] or , a castle , a tower , a faire and orderly building ; ſuch as were wont oft-times to be ſet on ſtrong walles of cities : and this being of ſilver , noteſt the purtie , excellencie and durablenes of

this palacie , adorned with the graces of Gods word and Spirit , that ſo ſhe might be buiſled for an habitation of God toew. the Spirit , Ephe. 2. 22. and be able to reſiſt the forces of her enimies .

and iſſh he a dore] if ſhe goe forward in the tauch & practice of the gofſpell , then ſhe be not onely buiſled a ſtūd , but iſſh gate & dore , fully eadiſed ; as at the reparing of Ierusalem , when they ſanctified the gates , and ſet up the dores of it , Neh. 3. which gates , dores , bars &c , were for the ſafeguard of the inhabitants , and ſhewed their care to reſiſt and keep out the enimies , (as appeareth by the contry in Iter. 49. 31.) as alſo to open , that the righteous nation which keperth the truths may enter in , Eſai. 26. 1. Psalm. 118. 20. Therefore Angels are at the gates of the heavenly Citie , to conduct Gods people into it , Reb. 21. 12. 27. & 12. 14.

we will incloſe her] or , we will ſince her about , with board of Cedar ; which is faire , ſtrong and durable , and of ſweet ſavour : of ſuch the Temple was buiſled , 1. King. 6. 15.~18.

Vers. 10. *I am a Wall]* or , I became a wall ; that is , I grew up and wexed ſtrong in the faith and loue of Christ . The hule Gilter ſheweth her readynie to reſiue and increase in the doctrine of the gofſpell .

my breasts as teifers] my breasts are faſhioned , Ezek. 16. 7. the minifterie of the word eſtablished in me , to nouriſh up children unto Christ . The ſimilitude of teifers , noteſt also the ſtrenght pouer and glorie of the administration of the gofſpell : and the open preaching of it out of pulpits or high places , that all may heare . For Migidal , a teifer , is ued for a pulpit , in Neh. 8. 4.

in his eies] in Chrifts ſight .

findeſt peace] We all in our natural corruption are enimies to God , Rom. 5. 10. but being iuſtified by ſaith , De haue peace with God , through our Lord Iefus Christ , Rom. 5. 1. for the work of righteousness is peace , and the effect of righteousness , quietneſſe

wife and assurance for ever, *Esa. 32.17*, and this peace is enjoyed by the Holy Ghost, *Rom. 8.6.9*, and it is opposed to all he trouble, temptations, persecutions & afflictions in this life & world, *Iob. 16.33*, and is that which guardeth our hearts and mindes, through Christ Jesus, *Psal. 4.7.*

Vers. 11. *Solomon had a Vineyard etc.*

The se'words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his father David, *1 Chron. 22.7.*) could not himselfe looke to his Vineyards, but appointed officers to look unto them, who yeilded him a yearly tribute, and had themselves a part of the profit for their labour; but Christ (who is alwaies with his Church, *Mat. 28.20* an *Angel sheweth the midst of th. sunne golden candlestick, Rev. 2.1*) looketh to his Vineyard himself, that unto him all the fruit and benefit therof belongs alone. If it be spoken by his Spouse (which I rather incline unto,) than it is with a greater care and diligence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custodie, *Song. 1.6.* So by Solomon she meant Christ, by his Vineyard, his church in generall, for the brise of Israel was the *Locus Filius Iud. Esa. 5.7.*

Bidboden] that is by interpretation, the master (or owner) of a multitude; meaning hereby ythe the world, among the multitudes whereof Christ hath his Church; or in resp. & of the much fruit which it yeildeth unto God, or shoulde yld, being situated in a fertile place, which he ha blessed with his grace; such as in *Esa. 5.1.* is called the borne of the son of oil, that is, a very fruitfull hill.

b. g. the ib. Vineyard] that is, he let it out, in farme; as it is said, *There was a certaine bondholder, who b. planted a Vineyard etc. and let it out to bondmen, and went into a farre countrey: Mat. 21.33.* Thus the Apostle

faith to the Church of Corinth, We are labourers together with God, you are Gods husbandrie, *1 Cor. 3.9.*

a thousand shakels of silver] or, a thousand silverlings, meaning silver shakles signifying hereby the great tribulacion of this Vineyard, that offendeth so much to the owner, besides the labourers reward. so in *Esa. 7.23.* threatening to make the most fruitfull place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings (or silver shakles) it shall be for brars and thornes.*

V. 12. *My vineyard which is mine*] has is, understanding it to be spoken by the Spouse, as in *Song. 1.6.* which is committed to my care and keeping.

is before me] that is, I always look unto it, care for it, and am diligent to manure and increase it. As, *all his judgements were before me; and his statutes I departed not from them: Sam. 17.13.*

soth e' Sol-mon] that is, thou shalt have thy full due for the fruit of thy vineyard, which is a thousand silverlings, v. 11. See *Mat. 21.11.*

to th. selfe that keepe the field] that is, thy labour is that receive also according to the agreement every one for his work; see *Mat. 20.1.2.8c. 5.10.* *1. Apol. 9.* Every man shal receive his own recompence according to his owne labours; *1 Cor. 3.8.*

Vers. 13. *Ibnu that dwellest*] or, *O de habitoress*: Christ speaketh to his Spouse, living in the gardens, that is, in the Churches; teaching her continuall duty, both to her neighbours, in constant witnessing of the truth; and to himselfe, in prayer and thanksgiving.

the compunctions attending] or, *dece attend to thy voice*: By companion, he seemeth to mean her fellow Christians, partakers of the same faith, spirit and grace: *2 Pet. 1.1.* By voice he understandeth the doctrine of the Church, wherunto all ought to attend.

cause thou me to bear] to weet, thy voice; as he expressed before; in *Song. 1.14.* *Let us hear thy voice*; that is, thy prayers, *N* praiser

praises, and thanksgivings: teaching her to call upon and to serue him continually. Or, cause to beare me, that is, preach me to thy companions: that attend to thy voice; let thy doctries be my Gospell, not mens traditions. These are the two maine and permanenter duries of all God's Churches; that their doctrie be the true and uncorrupt word of Christ; and their prayers and service bee directed to him alone, who is ready to heare and help in all time of need. To these two, prayer and the Assisterie of the Word, the Apostles gaue themselves continually,

Act 6.1.

Ver. 12. *Flee my Beloved]* The prayer of the Spouse unto Christ, desiring the end of his Kingdom in this world, where he with his people are persecuted and affested; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, *Psal. 110.2.* and so must reigne, till he hath put all energies under his feet: and at the end he shall deliver up the Kingdom to God; even the Father, *1 Cor. 15. 24. 25.* Then the dead in Christ arising first, they also that live and remaine, shalbe caught up together with them in the clouds, to meet the Lord in the ayer; and so shall we ever be with the Lord, *1 Thess. 4. 16. 17.* This day shalbreath with speed: for though it be usually called the day of Christ's coming (or appearing,) yet because he shall not come here to remaine, but to carry his elect away out of this world, she useth the word *Fle*, or *Depart away*. The Hebrewes in their Chaldee paraphraast, though they apply not this to the end of the world, yet so speake as believing that Christ should ascend into heaven & from thence succor his church on earth; saying:

At that time shall the Elders of the Congreg-

*tion of Israel say, Flee thou & my Beloved, the Lord of the World, from this unclean earth, and let thy Majesty dwell in the highest bera- bent: and in time of tribulation When we shall pray before thee, be like a Roe orc, or like a Fawn of the Harts, which when it fleeth, looketh behind it: so look thou upon us, and have respect to our tribulation and our affliction from the highest heauen, until the time that they shall take plasice in us, and redeeme us, and bring us unto the mountaine of Jerusalem: and there the Priests shall burne before thee, the incense of sweet-spices. be thou lik [or, liken] ressemble thy selfe to a Roe; that is, be swift and make hast to flee away; see the notes on Song. 2. 9. 17. *Fawn of the Harts]* that is, young Hart. *on the mountaines of Spices]* This referred to the Roe or Hart, sheweth that they used to flee for their succour to mountaines where Spices grew; as in Song. 2. 17, she mentioned the mountaines of Beber. Or, referring it to Christ himselfe, it may meant the very heavens, called mountaines of Spices; for the heighth and pleasures which are there at the right hand of God for ever. And it may be interpreted, O that thou art on the mountaines of Spices, that is, in heaven; as *Hosanna in the highest, Mat. 21.9.* that is, thou which art in the highest heavens. Thus as this Song began with desire of Christ's first comming to kiss her with the *kisses of his mouth*, by preaching his Gospell: so it endeth with desire of his second comming, to remoue his Church out of all misery, into the place of endless and incomprehensible glorie. And *the Spirit and the Bride say, Come;* and let him that heareth, say, *Come:* and Christ himselfe saith, *Surely, I come quickly, Amen;* *Eben so, Come Lord Jesus.* *Rev. 22. 17. 20.**